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MANNERS *and* CUSTOMS
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MANNERS *and* CUSTOMS *of* MANKIND

An Entirely New Pictorial Work of Great Educational Value
Describing the Most Fascinating Side of Human Life

Edited by

J. A. HAMMERTON

*Over Fifteen Hundred Photographic Illustrations
from All Over the World—and Twenty-Seven Plates In Color*

Volume One

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CONTENTS OF VOLUME I

PAGE
EDITOR'S FOREWORD 1
ON THE VARIETY OF HUMAN MANNERS AND CUSTOMS 2
SURVIVING CUSTOMS OF SPRINGTIDE 12
TABLE MANNERS: PRIMITIVE AND POLISHED 23
THE SEXUAL LIFE OF SAVAGES 30
WEDDINGS WITHOUT THE BRIDE 35
ANIMAL DANCES OF THE EAST 42
DRIVING OUT THE DEVILS OF DISEASE 53
THE CEREMONIAL USE OF EFFIGIES 61
HOLY WEEK AND ITS CEREMONIALS 71
HABIT AND CUSTOM IN THE ART OF FISHING 79
HERMITS, FAKIRS AND ASCETICS OF TO-DAY 90
WHY WE TOUCH WOOD AND COLD IRON 101
HEAD-DRESSES: THEIR VARIETY AND PURPOSE 105
POPULAR CUSTOMS OF EASTERTIDE 115
CUSTOMS OF COURTESY 125
INITIATION AND OTHER CEREMONIES OF PUBERTY 133
THE VARIOUS FORMS OF MARRIAGE 140
NATIONAL DANCES OF EUROPE 151
RAIN-MAKERS AND RAIN-MAKING CEREMONIES 163
BOATING AND BOAT-RACING THE WORLD OVER 170
TREE AND PLATFORM BURIAL 181
BRITTANY'S PICTURESQUE 'PARDONS' 188
PRAYER AND ITS MANY FORMS 198
THE MASCOT OR LUCK-BRINGER 210
'BEATING THE BOUNDS' IN TOWN AND COUNTRY .. . 217
THE VEIL AND ITS SIGNIFICANCE 227
MAY DAY AND THE MAYPOLE 237
NORTH EUROPEAN MARRIAGE CUSTOMS 248
DEVIL AND OTHER SPIRIT DANCES 258
THE MYSTERIES OF TABOO 269
CHILDHOOD GAMES OF SAVAGES 276
HOW NATIONS MOURN THEIR HEROES 284
BELIEFS AND SUPERSTITIONS OF THE SEA 296
MAN'S USE OF ANIMALS 305
WELL-DRESSING AND HOLY WELLS 316
ROMANY RITES AND CUSTOMS 325
THE SEPARATION OF THE SEXES 337

COLOR PLATES—VOLUME I

FACING PAGE

Greatly Envied Women: The Only Female Dancers in the Wajang Wong . *Page* 49

Krishna With the Garudas, the Ritualistic Human Birds of the Javanese . *Page* 50

Men in Mythological Beast Form Assembled for Hindu Ritual Dance . *Page* 51

Masterpieces of the Javanese Property Maker's and Animal Actors' Skill . . . . *Page* 52

"King of the Devils": Monster Siamese Effigy 68

Carrier of the Cross in a Seville Holy Week Procession 76

Mysterious Weather-Charming Ritual of a Little-known Race of the South Seas 164

Prayer Offered Through the Medium of Deified Men: Shinto Procession at Nikko 204

Death Symbols for the Devil Dance in a Hidden Temple of Mongolia 260

Sexes Separated in Church: A Custom of Transylvania . 340

MANNERS AND CUSTOMS OF MANKIND

Editorial Foreword

NOT only for its intrinsic fascination, but as an essential part of our education, is the study of human manners and customs worthy of consideration. "The proper study of mankind is man," and the more we know about the habits of life, the customs and observances of other races, the better able are we to appreciate their points of view, to understand their mentality, and to regard them sympathetically as our fellow creatures.

AT most universities there are chairs or lectureships for Anthropology, Ethnology or Ethnography, all doing invaluable work in furthering the proper study of mankind. But these studies provide rather the material for a science yet to be developed than a definite science in being, and among their most eminent exponents agreement of opinion is not yet conspicuous. This condition, however, only enhances the interest of our present survey and is accountable for the richness of our pictorial documentation. For it is always in times of inquiring activity and not of general agreement that instructive data are forthcoming.

WITH unexampled thoroughness of expert examination, in association with a collection of actual photographs unrivalled in extent and in perfection of detail, all living types of the world's inhabitants were reviewed in our widely known work *Peoples of All Nations*. But since its publication fresh material illustrative of the manners and customs of the world's races has been rapidly accumulating. To give shape and permanence to this instructive and unhackneyed material is one of the objects of the present entirely new and original work.

NOTHING that appeared in *Peoples of All Nations*, literary or pictorial, finds a place in MANNERS AND CUSTOMS OF MANKIND, which is quite distinct in character and treatment from the earlier work, to which it may be accepted as complementary. Here we are not concerned primarily with the description or illustration of the diverse types of mankind, their costumes and individual peculiarities. We survey the whole world, civilized and savage, concentrating our attention upon the customs and beliefs of social humanity, and seek by comparative study to relate to each other the habits and observances of the most diverse peoples in widely distant regions of the world

THE methods of comparative anthropology are essentially modern. The era of detached and unrelated studies of tribes and races is past. It crowded our museums with miscellaneous collections of savage handicrafts, weapons of war and the chase, masks and ornaments, which were mere curiosities as individual items, and meaningless until brought into relationship with other "native" objects from other parts of the world. MANNERS AND CUSTOMS OF MANKIND has therefore been planned on the lines of modern ethnological study First and last our interest concentrates on the existing customs of living races, the historic and the traditional being only incidental to our studies. Although many of our chapters may seem to be detached and individual, it will be found, as the reader pursues his studies of our pages, that all fit into a large and homogeneous scheme. The classified subject index at the end of the work will make this apparent at a glance.

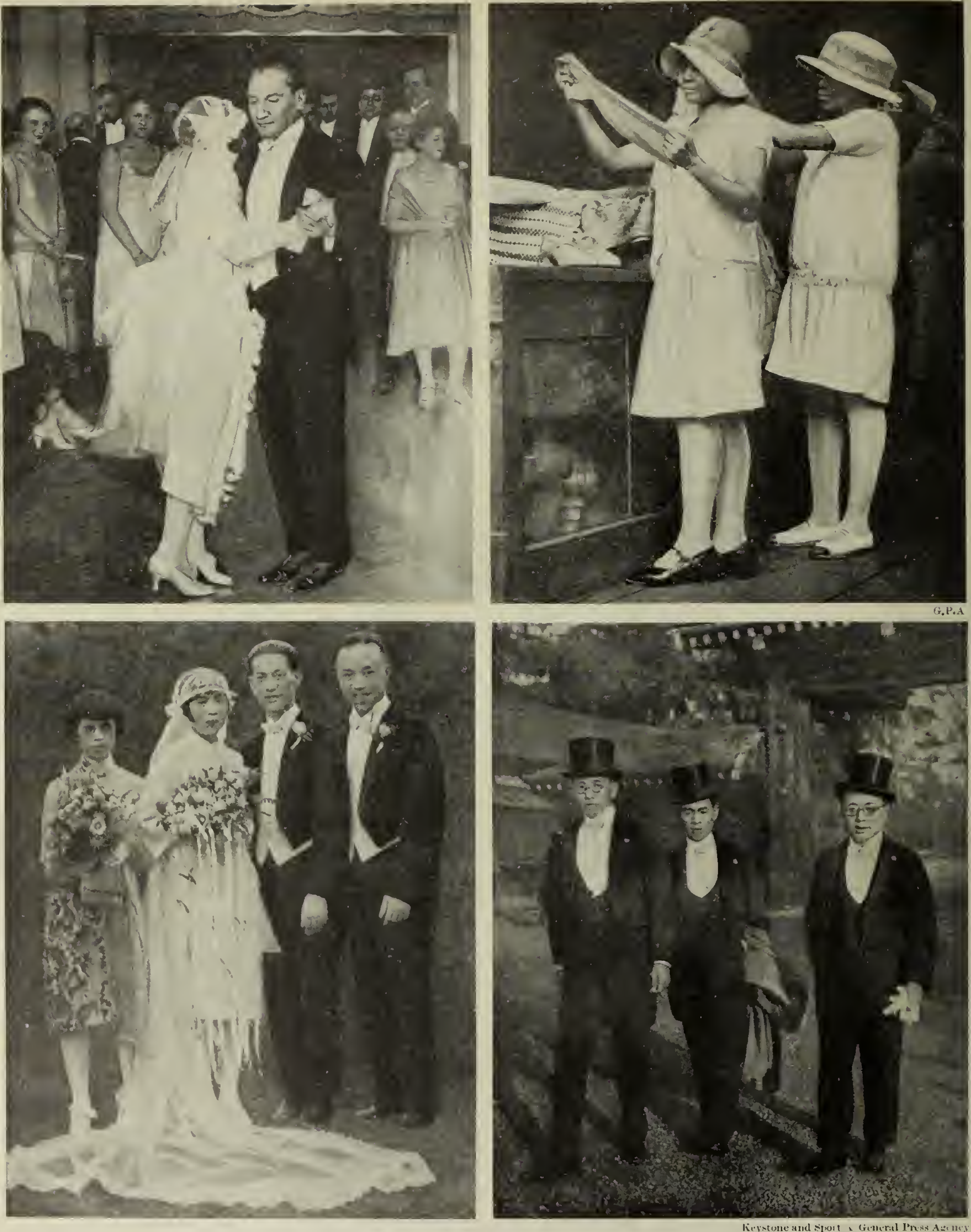
NO such work could have been produced before the war. The necessary photographic illustrations did not exist until within the last eight or ten years. And need we say that without the pictorial appeal no effort at so large and comprehensive a treatment of the subject could ever hope for success. Most of our beautiful and instructive illustrations are reproduced direct from photographs taken by field anthropologists and explorers within the last five years.

UNLIKE most of the large works of general information and specialised instruction published under the same editorship, MANNERS AND CUSTOMS OF MANKIND does not make its appeal with a long list of expert contributors. It has been thought that a work more closely knit and homogeneous would result from the judicious collaboration of various expert writers instead of their acting as isolated contributors. Where each contributor is responsible for his own signed work and at liberty to urge his own personal views the editor is necessarily limited in his efforts to attain unity of the whole, but the plan here followed permits of several writers co-operating even on a single chapter, and the greater editorial freedom in revision makes for a desirable uniformity of treatment

IT is also worth noting that we are probably preserving here the last records of numerous customs which are dying out. Although dead religions could be named by the score, it has been said, with truth, that no man ever saw a religion die. But many men must have seen ancient customs, or even religious rites, die out. It is astonishing, however, to know that the native practices described in 1900 by Skeat in his "Malay Magic" have so largely disappeared that the investigator in the same field to-day would encounter the greatest difficulty in finding natives capable of demonstrating them: many of the practices having now passed out of native memory

CHANGE is the watchword in every manifestation of life on this planet, and only by means of the written and pictorial record is it possible to save from oblivion much valuable knowledge of the mind and actions of Man. MANNERS AND CUSTOMS OF MANKIND is offered especially to that large public typified by "the general reader" as an instructive and entertaining work for young and old, and for those who are scientifically interested as teachers or students it furnishes an inexhaustible mine of literary and pictorial matter to which in their specialised studies they will have continual recourse

J. A. HAMMERTON



G.P.A

Keystone and Sport & General Press Agency

RACIAL INDIVIDUALITY CONCEALED BY SARTORIAL MONOTONY

Mass production and easy distribution of articles of clothing are leading to the universal adoption of European dress. Here are shown a Cantonese bride and bridegroom as attired for their wedding at Boston and, beside them, three members of the Japanese Diet wearing Western evening dress for a banquet at Kyoto. Mustapha Kemal Pasha (top left) advertises his Westernising policy in Turkey by requiring like attire at social functions, and even in the negro republic of Liberia the women flock to buy the latest European fashionable wear that reaches Monrovia.

Introductory Chapter

ON THE VARIETY OF HUMAN MANNERS AND CUSTOMS

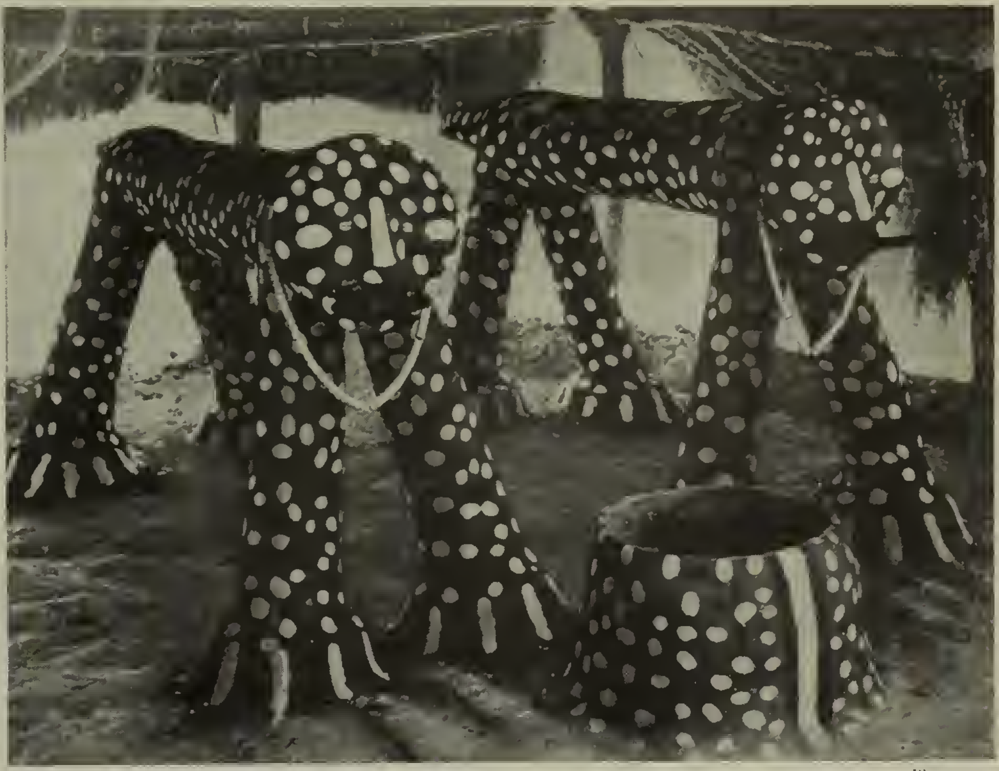
by R. R. Marett, D.Sc., LL.D.

In this chapter Dr. Marett sets forth the methods practised and the objects kept in view by modern anthropologists, among whom, as Reader in Social Anthropology at the University of Oxford, he occupies an eminent place. Lucid and complete, its brevity notwithstanding, the chapter furnishes an admirable introduction to this work as a whole, deftly suggesting its great educational value.

SOLITARY confinement agrees with no man. Why, then, remain a prisoner when it is possible to range the wide world with a free intelligence and an open heart? Anthropology is the higher gossipry. It means literally 'talking about people'; and there can be no harm in such a practice so long as it simply bespeaks a friendly interest in one's neighbours. Over and above the sheer intellectual fun of surveying humanity at large, there is unlimited moral gain to be got in the enlarged consciousness of the fact that man is of one kind—that as a species we are near enough to each other in our type of mind to share all the thoughts and feelings most worth having. Moreover, whereas a good deal of our morality involves the disagreeable necessity of holding oneself in, the development of kindliness on a world-wide scale simply requires that we should let ourselves go. There is a latent power of sympathy in us all in virtue of our mating and herding instincts: and to quicken it into full activity is the secret of human happiness, since in no other way can self-realization be achieved in so positive and ample a form.

There must, however, be method in our study of the diverse ways of mankind. Thus it is no use to trudge through endless galleries if one does not know how to look at pictures. To see a picture as a coloured board or canvas is not enough, since it must be apprehended and appreciated for what it truly is, namely, a creation of mind, the outward expression of the artist's inward yearning for beauty. So, too, then, the mere surface-view of human manners and customs can yield nothing illuminating, and many a globe-trotting sightseer comes back no wiser than he went away. Strange customs must be interpreted in terms of their underlying motives; though if this is done thoroughly most of the strangeness will be found to disappear in the process. Difficult as it may be to part with settled convictions about the general unreasonableness of foreign ways, a little reflection will make it plain that all human beings are striving, each after his own fashion, not only to live but to live well. Living, however, is an experimental affair, and of the numberless experiments that make up the history of our race a great many were bound to prove unsuccessful. Yet the worst failures leave no record; so that we can reckon on having to do with at least partial successes, whichever way we look among known peoples, including even the most backward in culture. The humblest of them has hit upon a good thing or two, and so has managed to keep in the running.

Making due allowance, then, for the particular conditions, the judicious observer will always find something to admire—nay, more to admire than to blame—in any and every attempt of man to be master



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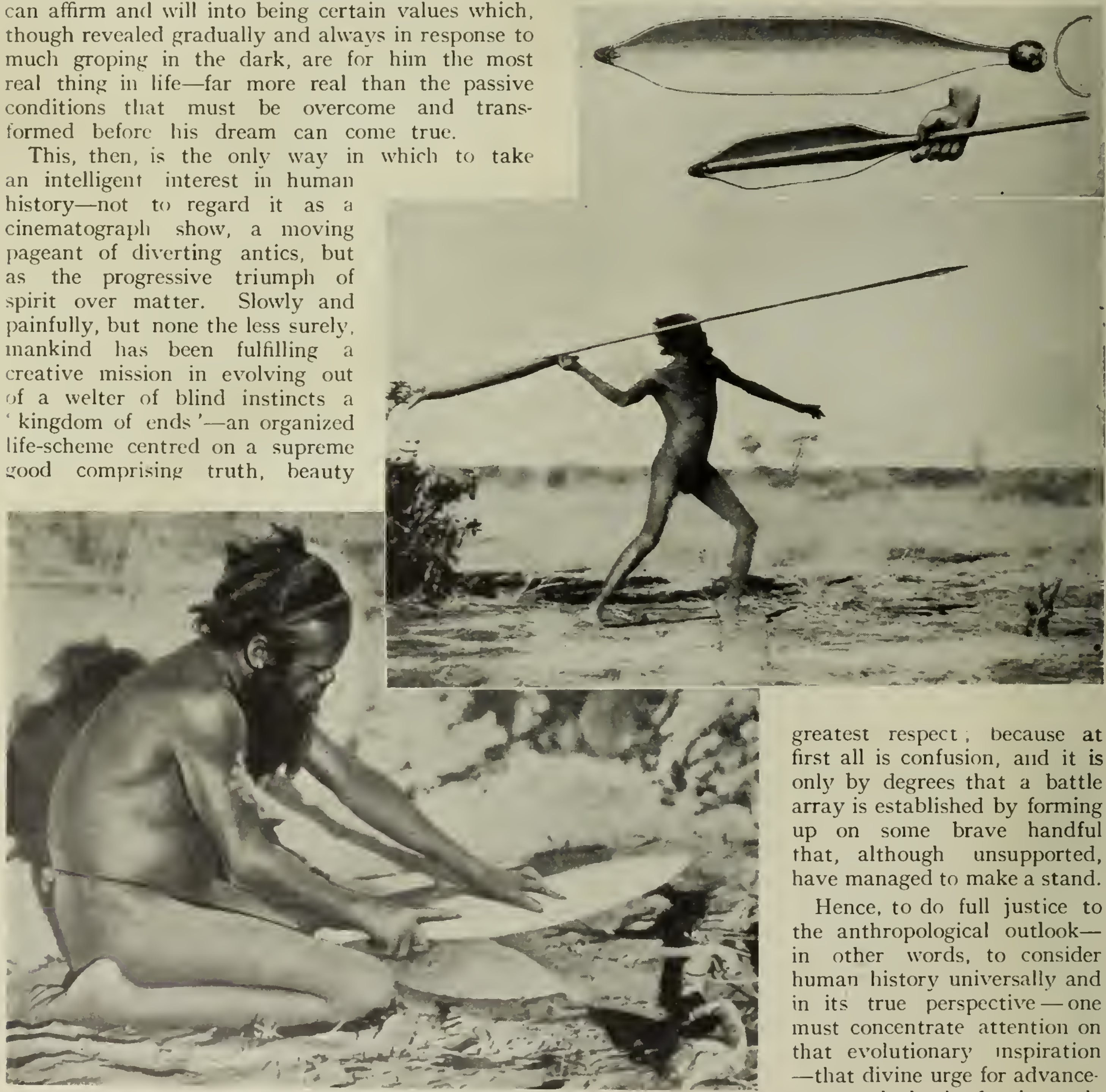
DIM INTIMATIONS OF IMMORTALITY

Grotesque as these crude animal forms appear, they have an intrinsic significance that cannot be overestimated. The Baluba tribe of the Belgian Congo believe them to be the abode of the spirits of the dead and keep them supplied with food and drink, thus demonstrating their participation in a belief in an after-life for which parallels are found in all primitive faiths.

of his own fate. There is a magnificent hopefulness to be discerned in all the strivings of this importunate creature, who as he emerges out of the mirk of the far past is already scheming to work wonders—to confer immortality on his dead, to command fertility of nature, and so on. No facts are so hard that he does not seek to trick them into conformity with his visionary demands. Sole adventurer among the animals, he is ever ready to treat the unfamiliar as a manifestation of the divine, and is justified in so doing by the fresh access of vitality which a richer experience brings in its train. It is his prerogative to convert mere cosmic process into a progress. He can affirm and will into being certain values which, though revealed gradually and always in response to much groping in the dark, are for him the most real thing in life—far more real than the passive conditions that must be overcome and transformed before his dream can come true.

This, then, is the only way in which to take an intelligent interest in human history—not to regard it as a cinematograph show, a moving pageant of diverting antics, but as the progressive triumph of spirit over matter. Slowly and painfully, but none the less surely, mankind has been fulfilling a creative mission in evolving out of a welter of blind instincts a 'kingdom of ends'—an organized life-scheme centred on a supreme good comprising truth, beauty and righteousness, the three in one. No one can afford to be sceptical about this inner meaning attaching to the human struggle for real existence; for, if he denies the good—denies, that is to say, our common interest in the making of it—he deserves to be eliminated. Luckily, however, there has always been plenty of good fighting material in the host of mankind; and never is one more aware of this sterling quality of our race than when contemplating the first beginnings of culture. Every little savage group that keeps its flag flying in the face of the grimmest odds is a forlorn hope entitled to the greatest respect; because at first all is confusion, and it is only by degrees that a battle array is established by forming up on some brave handful that, although unsupported, have managed to make a stand.



PALAEOLITHIC MACHINE STILL IN USE TODAY

What has been described as the first machine invented by man of which remains exist was the spear-thrower. Like the wommera of the Australian aborigine it had a notch to receive the spear butt, and it trebled the effective range of a spear. Australian aborigines used it also to make fire, working the edge with a sawing action over the face of a soft wood shield

Hence, to do full justice to the anthropological outlook—in other words, to consider human history universally and in its true perspective—one must concentrate attention on that evolutionary inspiration—that divine urge for advancement—which lends its sole intrinsic significance to all our actions, and converts what would otherwise be an empty spectacle into an absorbing drama. At the same time, though this task of building up a moral universe is mightily serious at bottom, life has likewise its lighter side; and, human nature being what it is, it almost looks as if too much earnestness might sometimes defeat its own purpose. Play serves as a preparation for work with the young of many an animal kind. Man has, however, immensely extended the sphere of his recreative activities until they intermingle with every interest of his adult life. There is a curious indirectness about the process whereby the higher culture has been in large part achieved. Many an unpractical pursuit yields solid advantage in the long run. In fact, all work and no play makes not only a dull boy but a stupid man. Human progress has all along owed more to the liberal than to the material arts; in other words, the best way of looking after the body is to cultivate a soul. Science, fine art and even religion, with its symbolic procedure, transport the mind away from the plane of the actual, in the first instance; so that when it has to come down to earth again it feels dissatisfied, and tries change after change in the hope of bringing the existent into closer resemblance with the ideal.

R. St. Barbe Baker

AN EARLY INVENTION OF PRIME UTILITY

Dug-outs go back at least to neolithic times, and even amongst primitive peoples show a high level of craftsmanship. In Southern Nigeria the tree after it has been hollowed is smeared with wet clay and a fire is lighted underneath while it is opened with a series of levers. This is highly skilled work, but the usefulness of the canoe depends largely on its proper execution.

Thus it is not in the direction of the economic life that one must look for most of the extraordinary variety and colour displayed by human institutions as one surveys them in their vast range round about the world and up and down the ages. No doubt there have been devised in more or less direct relation to the food-quest a large number of appliances which are a credit to human intelligence, such as among hunting weapons the boomerang and the spear-thrower, the blow-pipe and the bow. Again, take fire-making—that decisive achievement of man which raised him once for all head and shoulders above the rest of living nature; or the domestication of animals and plants; or the smelting of metals; or inventions so useful in their several ways as the canoe, the cooking-pot, the wheeled vehicle and the plough. Such clearly defined milestones along the highway of nascent civilization imply a tireless application of human ingenuity through long ages to the problem how to make the world a more comfortable place to live in.

Even here, however, where it seems a question of adapting means to ends of obvious utility, one wonders—and in default of definite information about these early victories over the environment one must continue to wonder—how much of the experimentation that led up to these fruitful results was initiated in a spirit of pure play. The poet goes too far when he suggests that ' idle hands ' can only work mischief; for both manipulatively and mentally that fondness for fidgeting which we share with the monkeys can stand us in good stead, seeing that, unlike them, we have the good sense to follow up and perpetuate any novel experience that takes our fancy.

Man, then, in addition to utilitarian instincts that probably could do no more for him than keep him alive at the animal level, has an itch for the superflous. Overbrained as he is, he has mental energy to spare, and can sport with trifles at no risk of vital ineffectiveness. Nay, since the liberation of pent-up energy is pleasant in itself, he is grateful to such relaxations in proportion as they afford him internal peace. Moreover, this discharge on to the play-object is not only soothing but at the same time stimulating, because of the self-revelation involved in bringing latent feelings out into the open. Now, when this happens in real life the agent is too busy with the affair in hand to dwell on the accompanying mental state. In play, however, which is but the mimicry of real life, the thing done hardly matters, and a corresponding mood can be appreciated for its own sake. The appetite for experience grows by thus savouring it consciously.

So we find the typical savage to be a mystic—the very opposite of the modern business man, who must have 'real values' to deal with. An Australian greybeard will wander about the country for days carrying in his hand one of the sacred bull-roarers and 'singing' the grass so that it may be persuaded to grow. No doubt he means it very seriously, but in any case the operation is purely symbolic, and, whatever its influence on the grass, has likewise the more immediate and verifiable effect of making the operator feel 'full of virtue'—a spiritual condition so prized for its uplifting quality that the older men, we are told, are wont to make the acquisition of such experiences the chief interest of their lives. Whereas, however, a trained intellect can enjoy its inner resources in the form of more or less articulate conceptions, the undeveloped mind of the savage must perforce regale itself with crude emotions shot through with but the vaguest thoughts and mostly excited and sustained by vivid sense-impressions. To obtain this thrill of self-awareness the primitive man has recourse to movements, sounds and sights designed expressly to work him up to the pitch required. The whirling dance, the throbbing drum, the grotesque mask are so many stimulants which appeal to him as much for their quantitative as for their qualitative results. Indeed, his sentiment about all such means of stirring up his faculties would probably agree with that of the boatswain in Treasure Island as to choice of wine: 'so it's strong, and plenty of it, what's the odds?'

It remains to note that this characteristically human habit of clarifying and enlarging conscious experience by exercising it in leisure moments on toys and shams is largely social in its origin. It is true that a negative way of inducing ecstatic conditions favourable to the development of a certain kind of self-centered personality is to withdraw from the crowd and its distractions; and of this or any other form of voluntary abstinence it can at least be said that it helps to give the will control over the passions. But such aloofness is not congenial to the temperament of the ordinary man, and least of all to that of the ordinary savage, in whom herd feeling amounts to an obsession. His chosen method, therefore, of intensifying his inner man is the positive one of mutual excitation by means of what the Greeks knew as the 'chorus'—the collective ceremony or dance. The result is, no doubt, to produce what is usually known as a group-consciousness; but it must not be forgotten that this exists only in so far as it is individually shared. Because a large part of our education has been acquired in class, it does not follow that we have no right to claim it as our very own. Indeed, all culture is traditional, that is, a social inheritance, as it first comes to us, though we may hope to pass it on to others a little different and better for having been transmitted by way of our minds. Hence a savage cannot be denied to have a private soul because fellow-feeling forms the core of it. Nay, just because this is so, the civilized observer is apt to regard primitive ceremonies as devoid of meaning, not realizing that so long as they engender the sense of fellowship little more is asked of them by the participators, who, after all, are principally concerned in the matter.

When it is a question of a more or less definitely religious rite of the primitive pattern, we should be wrong in assuming any consistent doctrine to underlie the performance. The general nature of the blessing sought may be indicated to some extent by the occasion, as when rain is wanted, or a disease has to be banished, or a marriage must be solemnised, or the dead man laid to rest. But the rich medley of forms that has come down from the past as appropriate to each recurrent situation is, as it were, repeated by rote and without any attempt to make sense of the separate elements of the mystery. It is a common fallacy to suppose that the savage has forgotten what it would be truer to say that he never tried to understand. A play of images sufficiently forcible to arouse by diffused suggestion a conviction that the tribal luck is taking a turn in the required direction is the sum of his theology; and yet the fact remains that a symbolism so gross and mixed can help the primitive man to feel more confident of himself—to enjoy the inward assurance that he is in touch with sources and powers of grace that can make him rise superior to the circumstances and chances of this mortal life.

As regards the persistency with which the human mind clings to any well-tried device for stirring the emotions through the imagination, much is to be learnt from folk lore, a branch of anthropology which has sometimes been defined as the study of survivals. Now it is true that the folk, by which is meant the relatively uncultured and, in particular, unlettered portion of a civilized community, is itself on the way to extinction; so that its customs are necessarily taking the same downward path. Nevertheless, along most of the European countryside and even in parts of America—among the French Canadians, for instance, or the mountain-people of Kentucky—there are remains of an old-world tradition propagated by imitation and word of mouth on which, however secretly, the majority depend for a good deal that gives their life its flavour. Some of it, indeed, can have no other function than to keep alive feelings unworthy of an enlightened society—the fear of witchcraft, for example, and kindred superstitions. Many folk customs, on the other hand, are and have always been quite healthy in their moral tone, and in essence are diversions, providing, as it were, relief from the common round with its

H. A. Bernatzik

CHORIC EXPRESSION OF TRIBAL LAMENTATION: AN AFRICAN DEATH DANCE

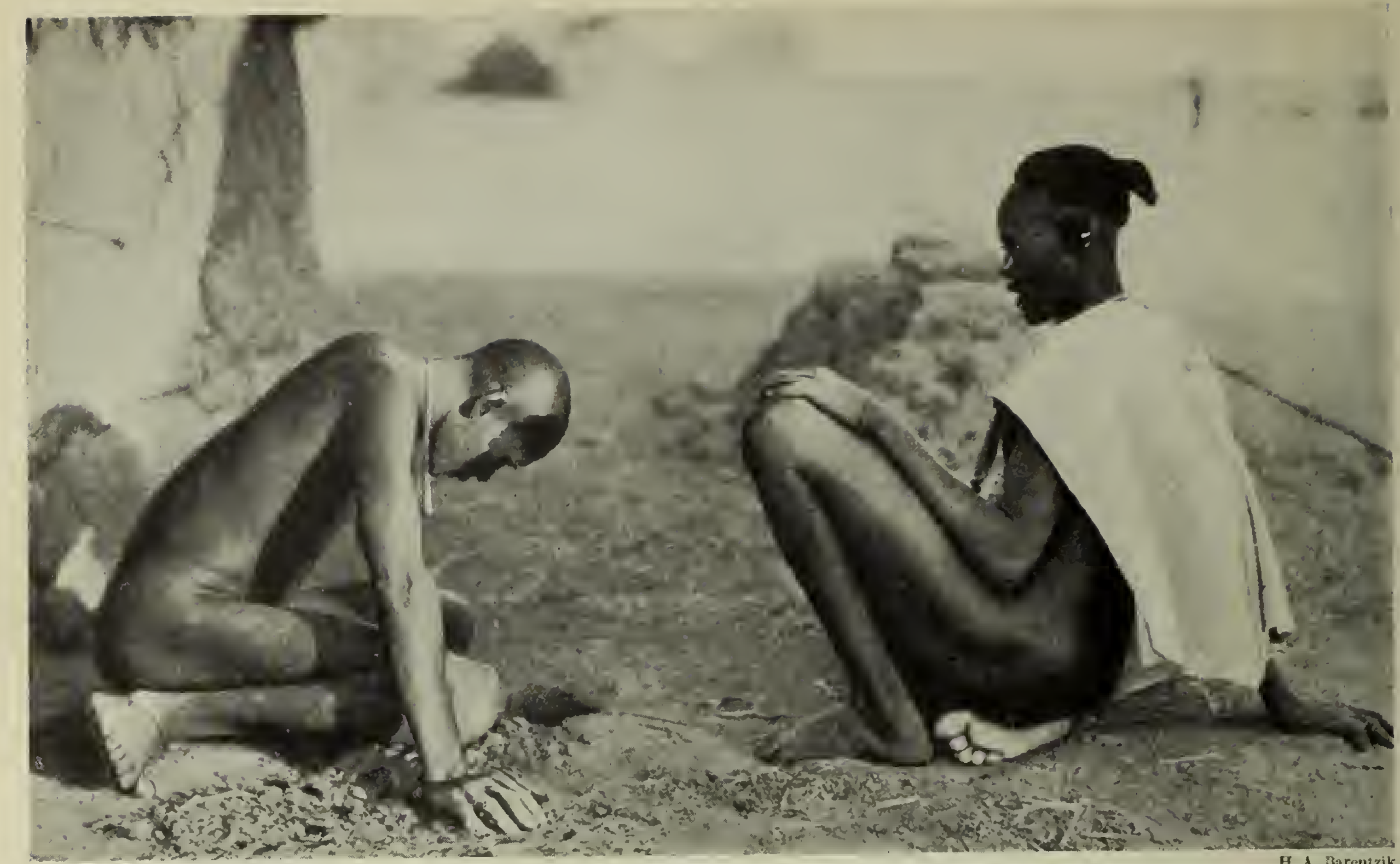
Among ordinary savages herd feeling amounts to an obsession, and it is in the mutual excitation of the collective ceremony or dance that they find most easily satisfaction of their own individual crude emotions. Tribal dances serve many purposes, religious, bellicose and social, and study of them richly repays the anthropologist. Here we see a death dance of the Tonga branch of the Shilluk tribe, one detail of which—the carrying of the spear head downwards—has its parallel among civilized peoples in the bearing of arms reversed at military funerals.

soul-destroying because all-too-absorbing insistence on the needs of physical existence. Whereas a misguided puritanism once dealt hardly with maypoles and the like, it might as well have declared that Milton's poetry was pernicious fooling, because it sought a wider horizon by mounting on the wings of fancy.

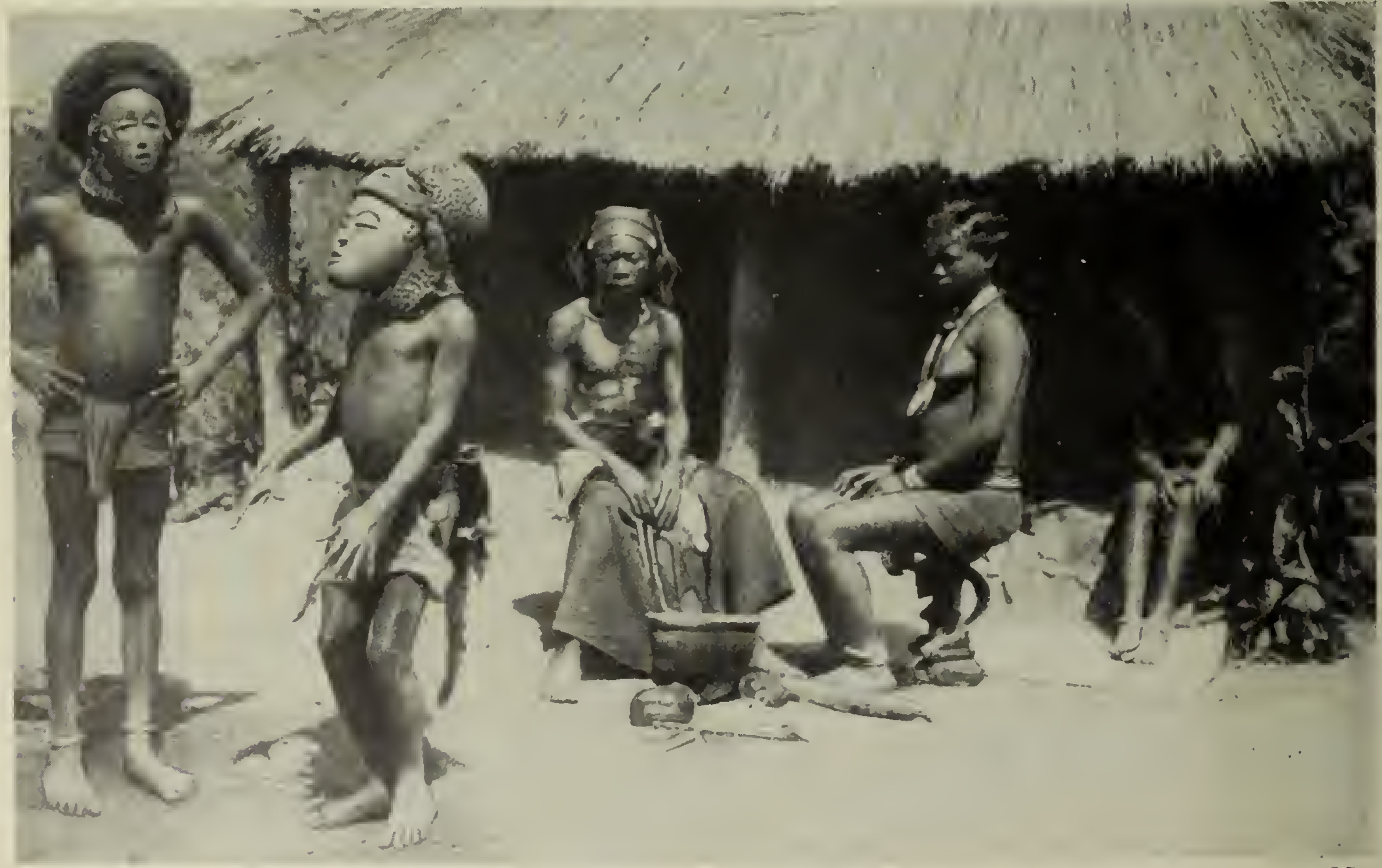
The same kill-joy attitude towards many a perfectly harmless institution of the savage is to be noticed to-day among ourselves, who profess to be engaged in improving his condition and, on the whole, may be taken to mean what we say. Clearly, if he loses more spiritually than he gains materially, we shall have failed in our mission. Our only chance, however, of making a new and better man of him is to leave his highest values intact, so that by preserving this foundation we can build solidly upward bit by bit. Our first duty as educators, then, is to leave him a play-world of his own. It is certain that in the past he has found himself chiefly in and through his ceremonial life. Let not his future be rendered as drab as that of many a drudge of civilization by cutting him off his spiritual holidays, which he has a right to spend just how he himself chooses

Let it be agreed, then, that spiritually it takes all sorts, as the saying is, to make a world. Difference is not incompatible with unity, but, on the contrary, a diversity of elements yields the richer harmony. On the economic plane we are gradually moving towards a relative uniformity of conditions. The time has gone by when each people had to make what it could of the material resources nearest to hand. Widened communications have facilitated the distribution of the means of life until there prevail common standards of comfort such as are bound to provoke a no less universal demand for their satisfaction. Even the differentiation of habits imposed by climate has been largely counteracted in the modern world by ingenious protection of the body; so that, in its physical aspect, human life throughout the globe is threatened with a certain stupefying sameness. All the more reason, then, is there to give free scope to our natural variability on the side of the spirit.

In this direction there are always discoveries to be made, new worlds to conquer. Whether in science, or in art, or in religion, which at its best should comprise all the higher interests of life, the mind is not merely exploring experience but is literally creating it. Here lies the true work of man: having secured his modest place in the sun, to devote all the rest of his superabundant energy to accommodating himself



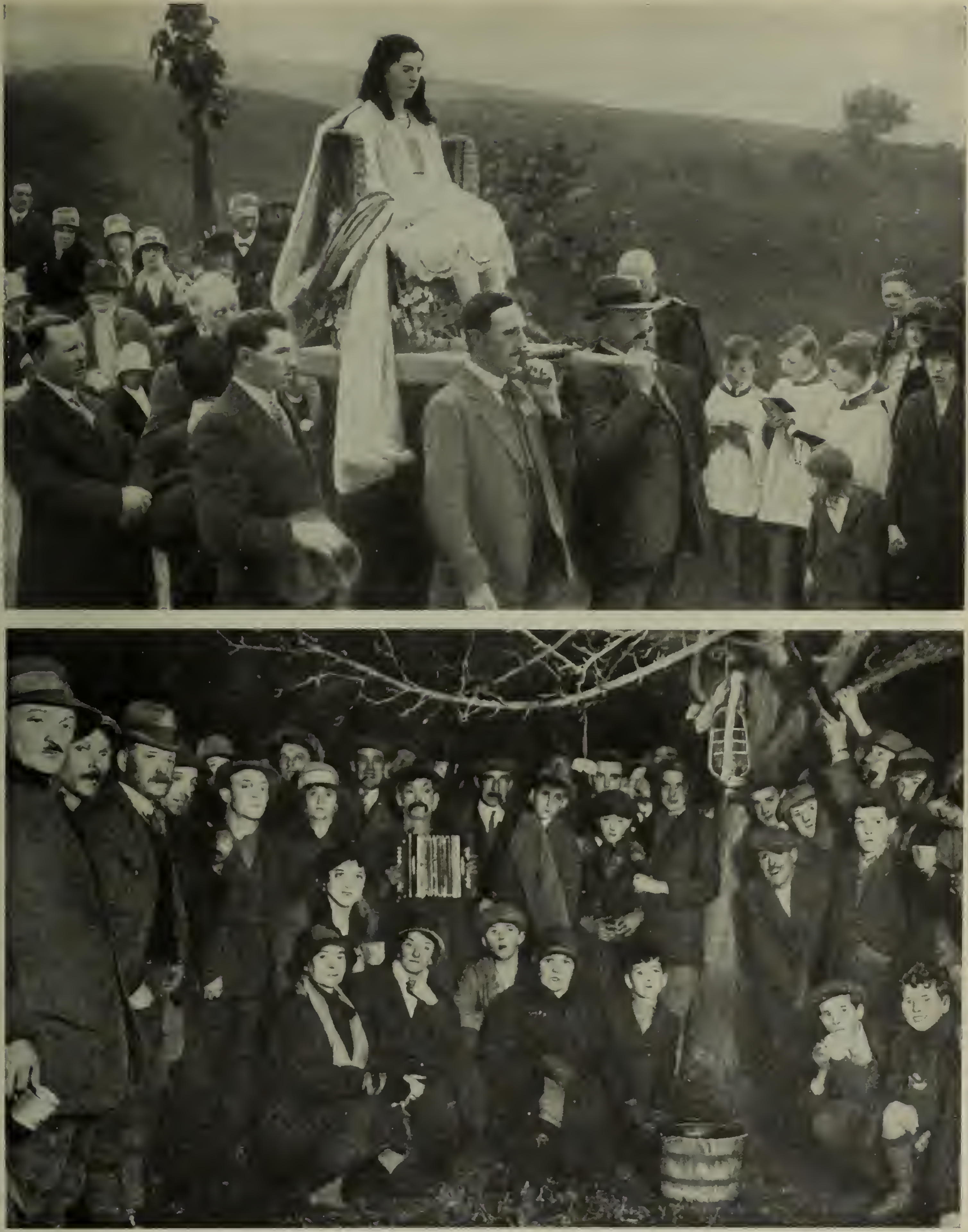
H. A. Barentzik



G P.A.

SYMBOLISM THAT STIMULATES THE GROWTH OF THE NATIVE SOUL

To the unintelligent onlooker many of the customs of savage races may appear merely as so many diverting antics, but they lose much of their oddity if the motive underlying them is discerned. Even the grotesque tricks of such fantastic creatures as these masked and tailed medicine men of a Congo tribe are pathetic efforts at communication with the divine; and there is ritual significance in the Shilluk doctor's care (top) to provide a hole in the ground into which the blood he has drawn from his patient's scalp may flow.



Topical Press Agency

OLD PAGAN CUSTOMS THAT STILL SURVIVE IN ENGLAND

In the west of England at the New Year the people go round the orchards and wassail the apple trees. A solemn incantation is addressed to the trees to make them fruitful, guns are fired to drive away evil spirits, and toast soaked in cider is hung on the trees to propitiate the robins. Another widespread custom is that of choosing a May Queen. At Rushton (top) the ceremony includes carrying her in procession to the village well, where a thanksgiving service is held. Frowned upon at one time as essentially pagan, such customs now receive clerical support.

Keystone

MODERN SYMPATHY WITH PAGAN LIFE: MISSIONARY IMPERSONATES A MEDICINE MAN

Missionaries have always had exceptional opportunities for studying the customs of the people among whom they worked. At one time there was a tendency to interfere somewhat drastically with practices that offended the susceptibilities of civilized races, but a wiser policy is now pursued, and save where they are positively baneful, tribal customs are interfered with as little as possible. A missionary is here shown giving an impersonation at a Congo exhibition in London of a Congo medicine man conducting a ceremony

within that region of inner light where he can live so much more spaciously.

The upshot of such considerations would seem to be that we should be tolerant of variety in human affairs and suffer strangers gladly. Behaviour, however odd it may seem, must be judged by its intention. First impressions of the meaning of a kindly act are often misleading, as when by way of salutation a savage sheds tears, or offers to rub noses, or actually spits in one's face. Given tact and a sense of humour it is always possible to adapt oneself to the local code of correct manners; and it is a mark of inhumanity to refuse to do so. Or, again, it is sheer impertinence to want to interfere with customs in dress, even if some primitive fashion-plates subordinate concealment to emphasis, as, indeed, do some of our own. Indeed, as regards all matters of taste, one can heartily endorse Kipling's assertion that

> 'There are nine and sixty ways of constructing tribal lays,
> And every single one of them is right.'

They are right, that is to say, for others, if not for us: essays not to be denied the right of publication because they may or may not find many readers. Any number of vehicles of expression will serve to convey the same message, and it is indifferent which of them is used so long as the meaning comes through with sufficient clearness. Just as one can learn to think in more than one language, and by so doing become all the more competent to distinguish sense from sound, so acquaintance with different cultural conventions helps the mind to detach essential values from their casual context and to measure them by the sole value of their intrinsic worth.

At this point, however, one will be reminded that there is an evolutionary process—that even of ideals it is true that only the fittest survive. Granting this, one may at the same time insist that the evolutionary principle be interpreted correctly. Thus, the so-called 'unilinear' version of it is quite out of date. We human beings are not advancing in one long line up a beaten track. Rather we are thrown out like skirmishers along a wide front, making for an unspecified objective, but obeying a general order to go forward. In these circumstances it is hard to say which part of the line is ahead of the rest, since rapid movement will not make up for loss of direction. In practice we look back over our shoulders to count the dead, and decide that the least dangerous track will lead us farthest. Meanwhile, it cannot be said that it is reserved for the big battalions to make real progress, since imposing civilizations in the past have been overwhelmed in sudden and wholesale disaster.

To assume, then, that we are culturally and even racially the dominants destined to lead the species to final victory is decidedly premature. Certain it is that mechanical aids will not compensate in the long run for lack of morale, which perhaps is not our most conspicuous asset. Have we solved the marriage problem ? Do we know how to educate the young ? Can we produce intelligent government, or a noble art ? Does our religion concentrate on essentials ? That we can propound such questions to ourselves in a spirit of sincere self-criticism is perhaps the most hopeful sign of the times. But such recognition of the need of putting our own house in order carries with it an obligation to be chary in passing moral judgement on our neighbours, even when from our position in the line they seem to be hanging back. We have seen reason to concede them a right to their own manners. How far, then, can we extend the same privilege to their morals ?

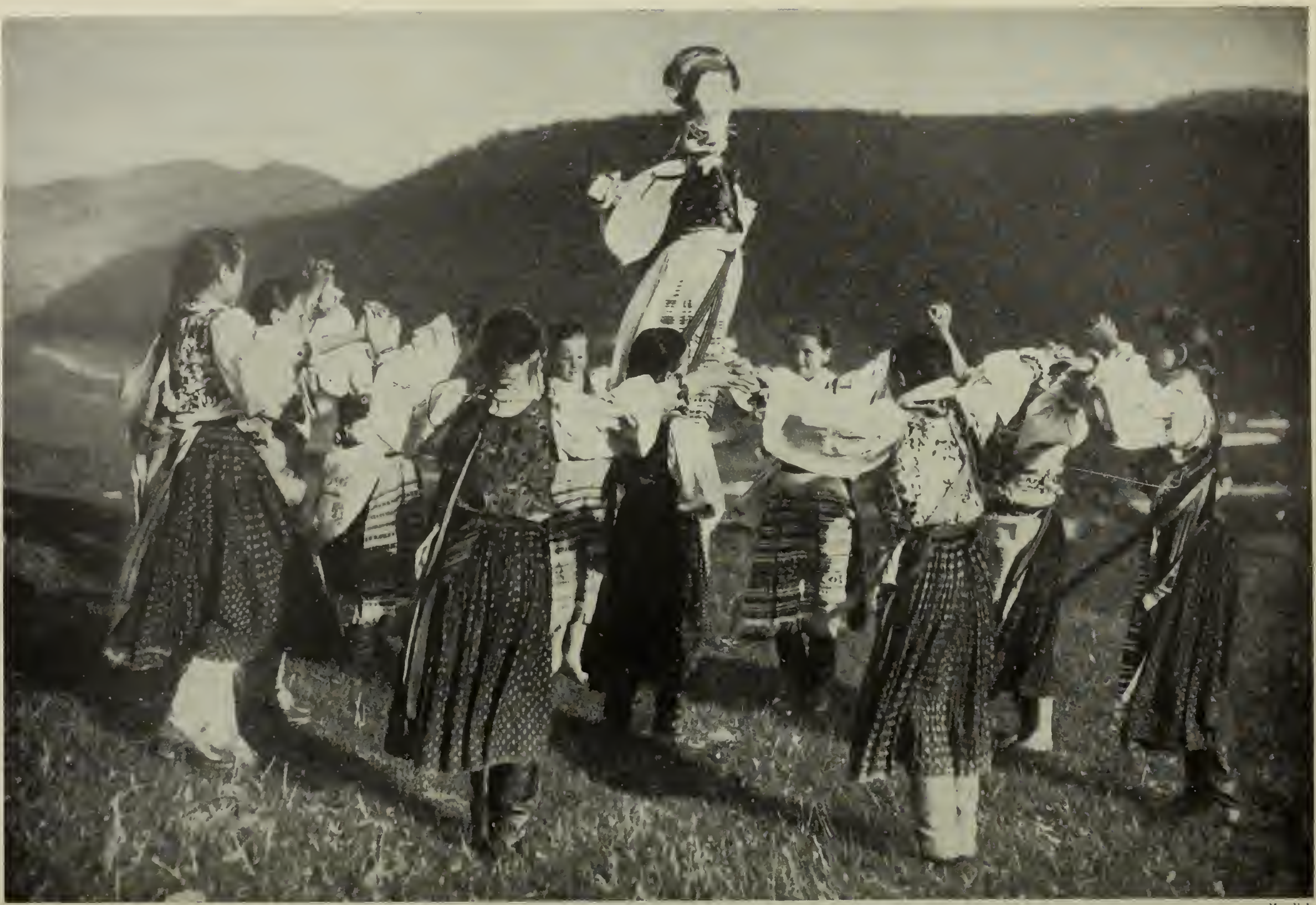
Hard saying though it may be, it looks as if it might be better for all, including ourselves, to treat ethics as an experimental science and, within limits necessary for the common safety, to allow and even encourage a diversity of moral institutions. Indeed, on grounds of policy only the British Empire has to treat on a more or less equal footing distinct and even rival religions, systems of law, and so on. While policy approves, need conscience protest ? Surely, if it be allowed that morality, or religion, or law, or any other scheme of values evolves or has a history at all, then it follows that alternative possibilities should be thrashed out if the selective process is to be thorough. As we are prepared to advise our neighbours, so let us be ready to take a hint from them on occasions. Even the so-called savage—a word which originally had the innocent meaning of ' woodlander '—is not a mere Caliban, but can sometimes provide so edifying an example of the simple life that sympathetic observers such as Alfred Russel Wallace are set wondering whether it is possible to be both civilized and good. Even when primitive ways appear at first sight less edifying than shocking, as, for example, when we come across customs of courtship and marriage highly offensive to our taste, it is well to look carefully into the facts, when we may well be led to view the matter in a new light. Thus, we are horrified to hear of a savage buying his wife. When it turns out, however, that by means of what is misnamed the bride-price he is simply purchasing the right to enrol the woman's children in his own clan, the practice seems reasonable enough ; and one is perhaps led on to take to heart the old-world view that the end of marriage is to have a family.

So much, then, by way of introduction to a series of pictures that show our race engaged in some of their most striking and characteristic attempts to transcend the level of brute existence—to snatch a grace from their life by investing it with meaning as the pursuit of a spiritual good. To realize how much steadfast trial and bewildering error went to the discoveries embodied in each custom here reported is beyond the reach of any imagination. Yet everyone can at least study the human record with a proud sense of the pluck and determination that have carried mankind along from strength to strength, eternally dissatisfied, eternally hopeful.

H. A. Bernatzik

PRIMITIVE NOTION OF PERSONAL ADORNMENT

Puritans who profess to be shocked by the scanty costume of savage tribes should remember that dress designed to display and emphasise, rather than to conceal, physical charms is not a monopoly of uncivilized peoples, but may be observed in any European capital.



Mondiale

DEAD WINTER'S LAST JOURNEY BEFORE THE COMING OF LIFE-GIVING SPRING

At Helpa, in Slovakia, one of the ceremonies connected with the coming of spring goes by the name of 'burying Death.' Here Death stands not for death as it comes to mortals, but for winter, the season of decay and death in the fields. A dummy is made and dressed up as winter, and this is carried aloft in procession through the district, so that all who run may see winter's last journey and know that spring is at hand. The funeral procession accomplished, the effigy is 'buried' by being thrown into a river. The processionists and peasants then dance to welcome spring, nature's glad season of life. As a general rule a girl of the district is chosen to take the part of spring.

SURVIVING CUSTOMS OF SPRINGTIDE

We deal here with a few only of the more typical springtide customs still surviving among the races of the world. Other chapters examine closely related customs, as, for example, those on British folk-dances and on Lenten observances and Holy Week; but the most important further studies touching springtide customs will be found in our chapters on May Day and the Carnival.

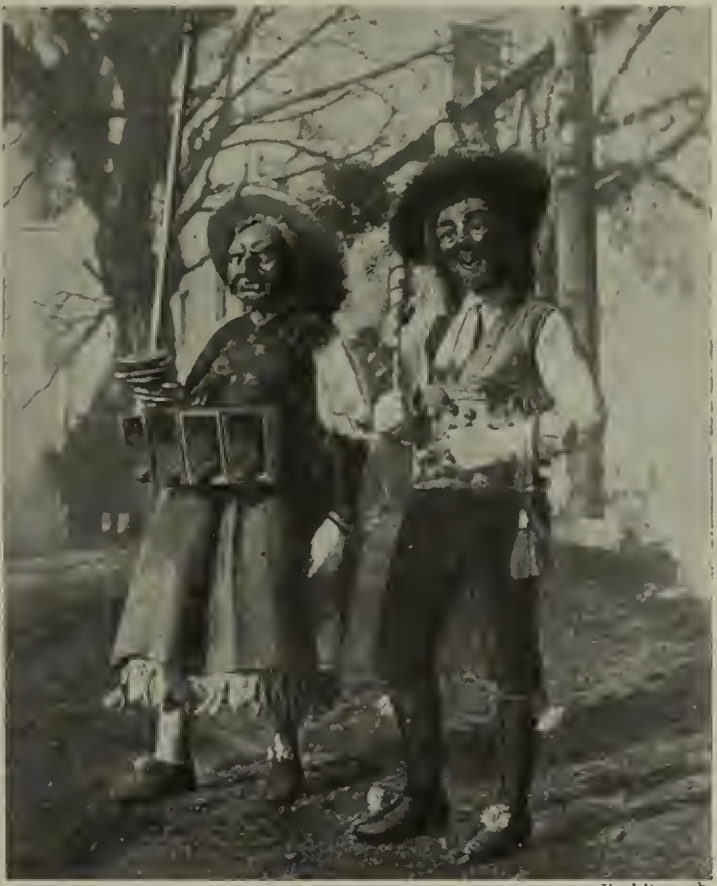
In this mechanical age man has tried to systematise even the seasons. Thanks to the ingenious Mr. Willett we have, since 1916, begun our summer in the middle of spring. Ignoring the divisions of the tropical year, according to which summer starts in the present year at nine o'clock on June 22, we shall gallantly put our clocks forward an hour on Sunday, April 19, and pretend that the summer has come. Among springtide customs this putting on of the clocks may be regarded as the very latest innovation. The system has been adopted from us by both France and Belgium.

Under this arrangement, whereby spring may begin officially as early as two o'clock on March 21, the season is shorn of its full complement of days. In the country, however, all almanacs are still held suspect, and the rural labourer, in spite of the wireless in his cottage, will maintain that spring has not arrived until he can cover nine daisies with his boot. Even in our cities the calendar is ignored, and the old habit of regarding spring as the natural beginning of the year can still be traced in the fact that the financial year ends in March and not on December 31. The Old Slavs still begin their New Year in March.

In the western world the Great War played havoc with ancient customs, but so deep-rooted in the past is the mind of man that many of them still survive. And they all have a common origin. In the primitive days of the world man was early impressed by his economic surroundings. If in the hunting age there were no animals he could pursue, he must die; if in the pastoral age the harvest failed, then he would suffer. He was entirely dependent upon the powers of nature. To secure that those powers should continue and operate, he endowed an animal, or a sheaf of corn, or another man, with these powers to preserve them and carry them on from one spring to another.

Inevitably this rite, so simple in its origin, became elaborated. The being who embodied the creative spirit of nature was treated as human. He must decay and die, and in the process the incarnate spirit might be lost—with disastrous consequences. It therefore became the custom to detach the divine life by the simple process of killing its incarnate embodiment and transferring the vernal force to a vigorous successor. A striking instance of this custom, according to Frazer, is to be found in a rite of Ancient Rome surviving at the sanctuary of Diana Nemorensis on the northern shore of Lake Nemi. The priest of this sanctuary was known as the King of the Wood—the incarnation of vernal life—and led a harassing and unpleasant existence, because anybody who could kill him assumed at once his powers and authority.

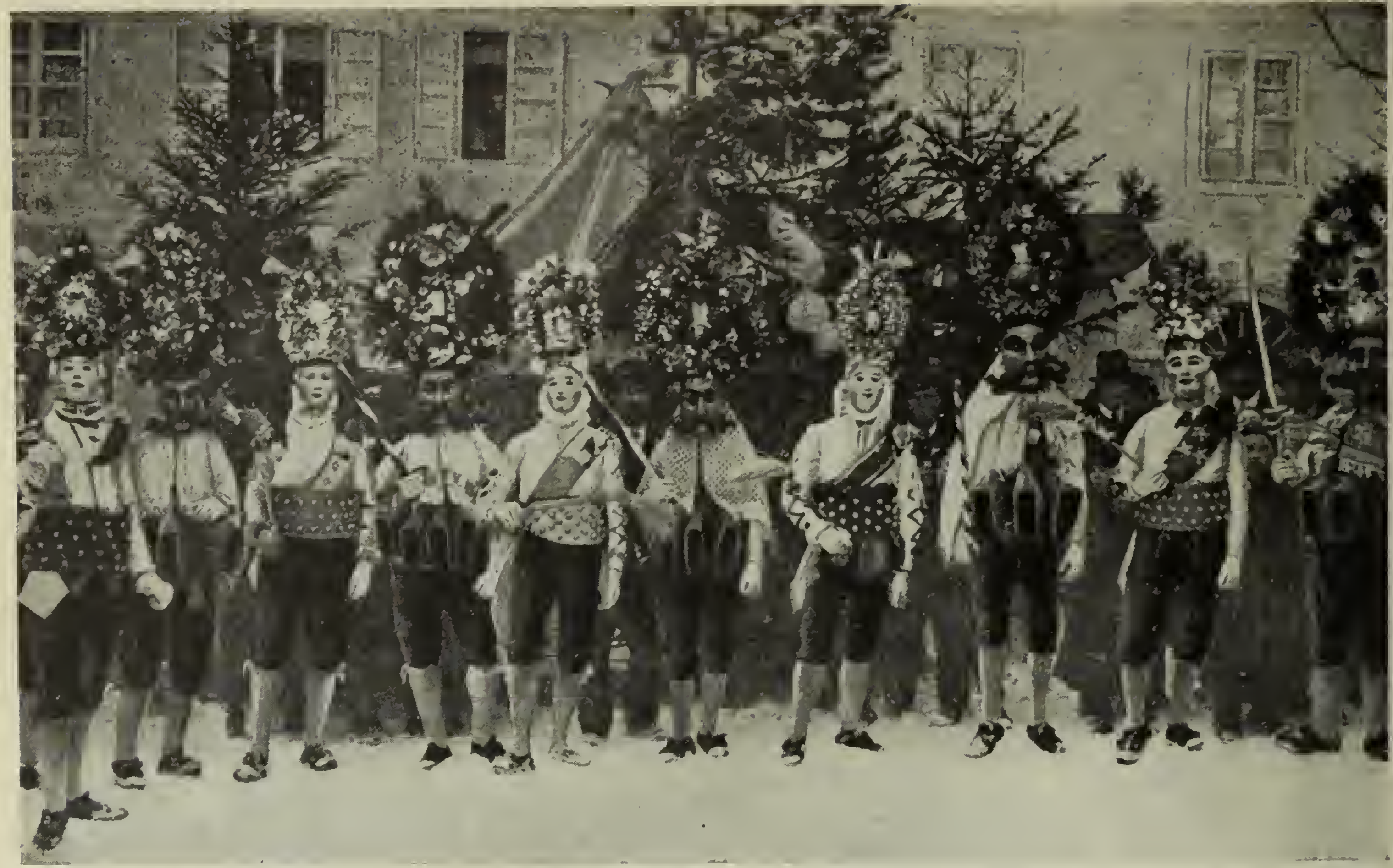
Christianity, unable to destroy this rite, robbed it of its bloodthirsty aspect. The representative of the spirit of spring was no longer killed in order to promote and quicken the growth of vegetation, but was simply subjected to a form of physical violence. Here is an illustration of how the myth and the rite survive. At Schluckenau, in Bohemia, at Shrovetide the Wild Man is dressed up in the bark of trees—bark being essential to the life of a tree—and, pursued by a crowd, is driven down a narrow lane. Across this lane a rope is drawn, over which he trips. As soon as he is down he is assailed by the crowd, who burst the bladders of blood he carries beneath his clothing. The spilling of the blood on the ground completes the rite for that day. The following day a straw man, made up to

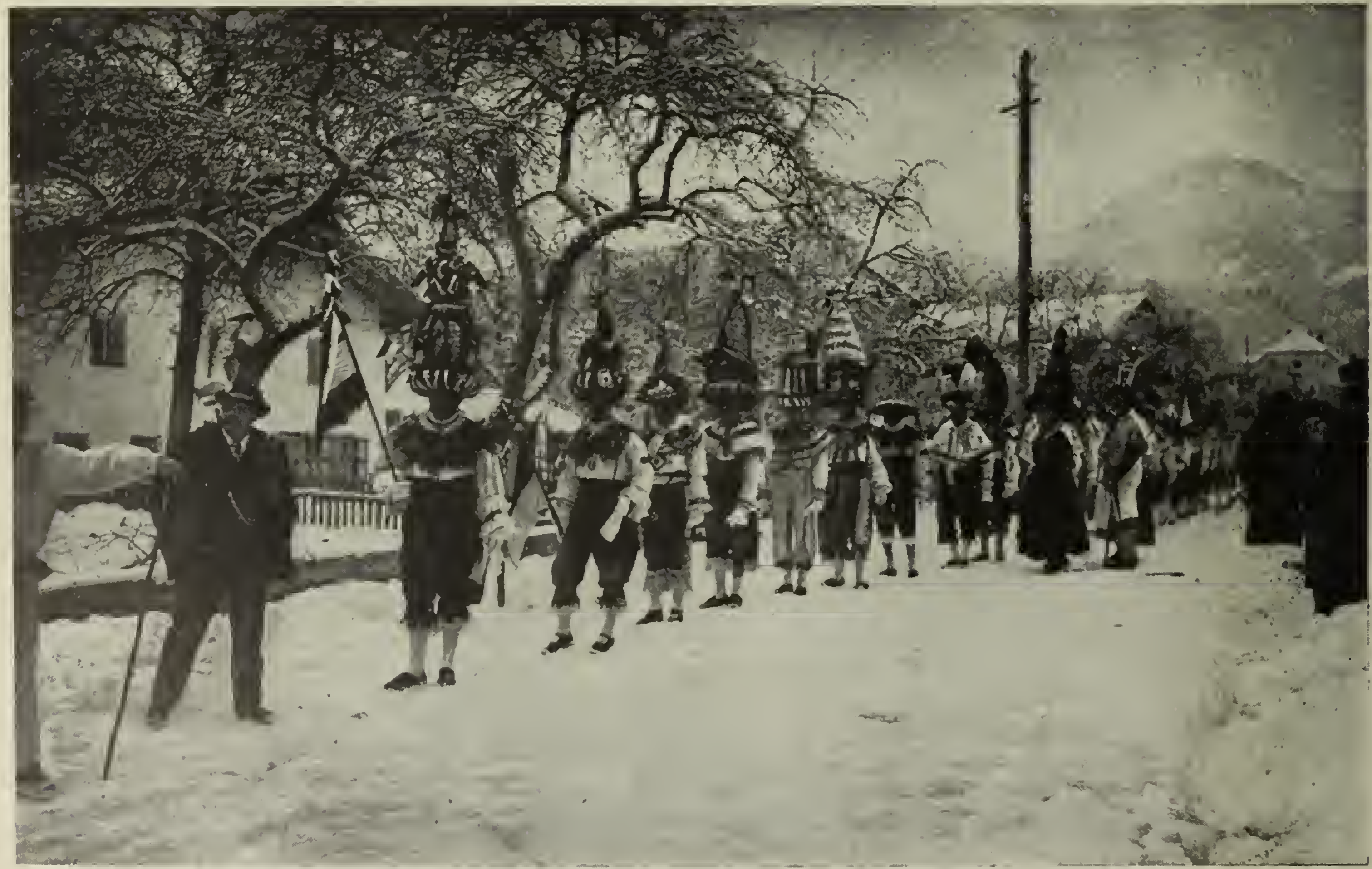


Karl Dornach

MASKS TO GREET THE SPRING

These grotesque figures are villagers of Imst, in Tirol, taking part in one of the festivals that are so common in many parts of Austria in early spring. Masks such as they are wearing are a striking feature of the paraphernalia of these festivals.





Mondiale

PAGAN RITES OF SPRING THAT LINGER ON IN CHRISTIAN EUROPE

In several Austrian villages, especially in Tirol, the first days of spring are ushered in with festivals, which, pagan in their origin, have in their passage down the centuries shed little of their pagan colour. Those taking part dress up in quaint costumes and elaborate masks, and parade the streets with much dancing and merriment, carrying out a personification of winter and bringing in one of spring, the latter a young girl tricked out in gay finery The upper photograph shows a group of masked dancers at Imst. in Tirol, the lower a festival parade at Telfs.

SPRING IN HER PRIDE UNTOUCHED BY WINTER'S FATE

Springtide customs vary widely, but in many places it is the practice, before the genial season can be fitly welcomed, to dispose of winter in a more or less violent manner—for instance, by burning. In the part of the procession depicted here of a spring festival at Zürich, spring, in the person of a young damsel, is being carried shoulder-high, while the fate of winter is the flames.

look like the Wild Man, is placed in a litter and taken to a pool, into which it is thrown. This custom is known as 'Burying the Carnival.'

A similar custom prevails in the Pilsen district of Bohemia, and with local variations elsewhere. At Lerida, in Catalonia, the Funeral of Carnival used, until recently, to be attended by a grand procession of infantry and cavalry. The effigy in this case is known as His Grace Pau Pi. At the place of interment all lights are extinguished, and immediately certain members of the crowd, dressed as the devil and his angels, dart from the press, seize the remains and fly with them, hotly pursued by the mob. The body having been rescued from the Satanic clutches, is duly laid in a grave and the rite closes. In Provence, on Ash Wednesday, an effigy called Caramantran is brought in procession to the principal square, tried, sentenced to death, and, after being stoned, is thrown into the sea or river. In the Ardennes, too, on Ash Wednesday, the Carnival is burned and buried, a young man sometimes taking the place of the effigy and going through a form of execution by being fired at with blank cartridges. This latter practice, however, was stopped when a young man was accidentally killed by a wad from a blank cartridge.

In the neighbourhood of Tübingen, on Shrove Tuesday, a straw man called the Shrovetide Bear is made up. He is dressed in a pair of old trousers, and a fresh black pudding or two squirts filled with blood are inserted in his neck. After a trial he is laid in a coffin, and on Ash Wednesday is buried in the churchyard. Among some of the Saxons in Transylvania the Carnival is hanged. In Swabia and in the Hartz mountains the resurrection of the pretended dead person is ritually suggested.

A variation of the 'Burying of Carnival' is the ceremony known as 'Carrying out Death.' It is always followed by a rite suggesting the bringing in of summer, spring, or life. Death goes, and spring comes. In Poland, near Gross-Strehlitz, the effigy is called Goik, and is carried on horseback to the nearest water and there thrown in. In Upper Silesia the effigy, known by the name of Marzana, is made in the house where the last death occurred, and is duly burnt or drowned in mid-Lent. In some districts in Silesia it is the practice to throw the ill-omened figure over the boundary of the next village, the inhabitants of which are on the look-out to prevent the outrage.

In certain German villages of Moravia the straw man is hoisted on a pole and carried

Mondial

KNEES BEND AND HANDS JOIN HANDS IN MAZY DANCE

Though it is by no means always a sign of joy, dancing very often forms an important part of the gay ceremonies used for welcoming spring. Some of the dances performed on such occasions are purely natural, while others reach the limit of complicated formations. The photograph shows a party of Swedes going through the evolutions of one of these intricate dances.

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E.N.A.

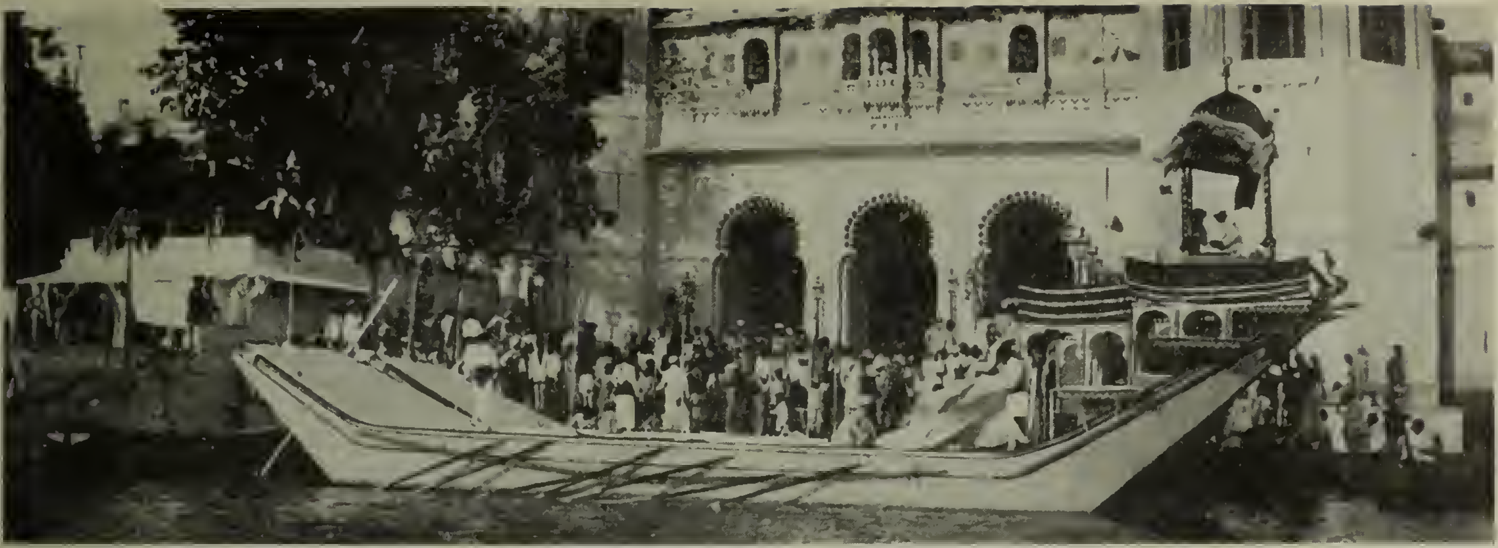
CELEBRATING WINTER'S DEATH WITH A BIG BLAZE

The spring ceremony of ' burning winter ' is common throughout Germany and Switzerland, and is seen to particular advantage in the Black Forest and at Zürich. An effigy of winter, made of wool or some other inflammable material, is placed on a funeral pyre and ceremoniously burnt. The festival takes place on the second Monday after Easter, and is known as the Fest des Sechselautens. It gets its name from the fact that clocks, which during the winter have struck the vesper hour at five o'clock, now for the first time strike it at six.

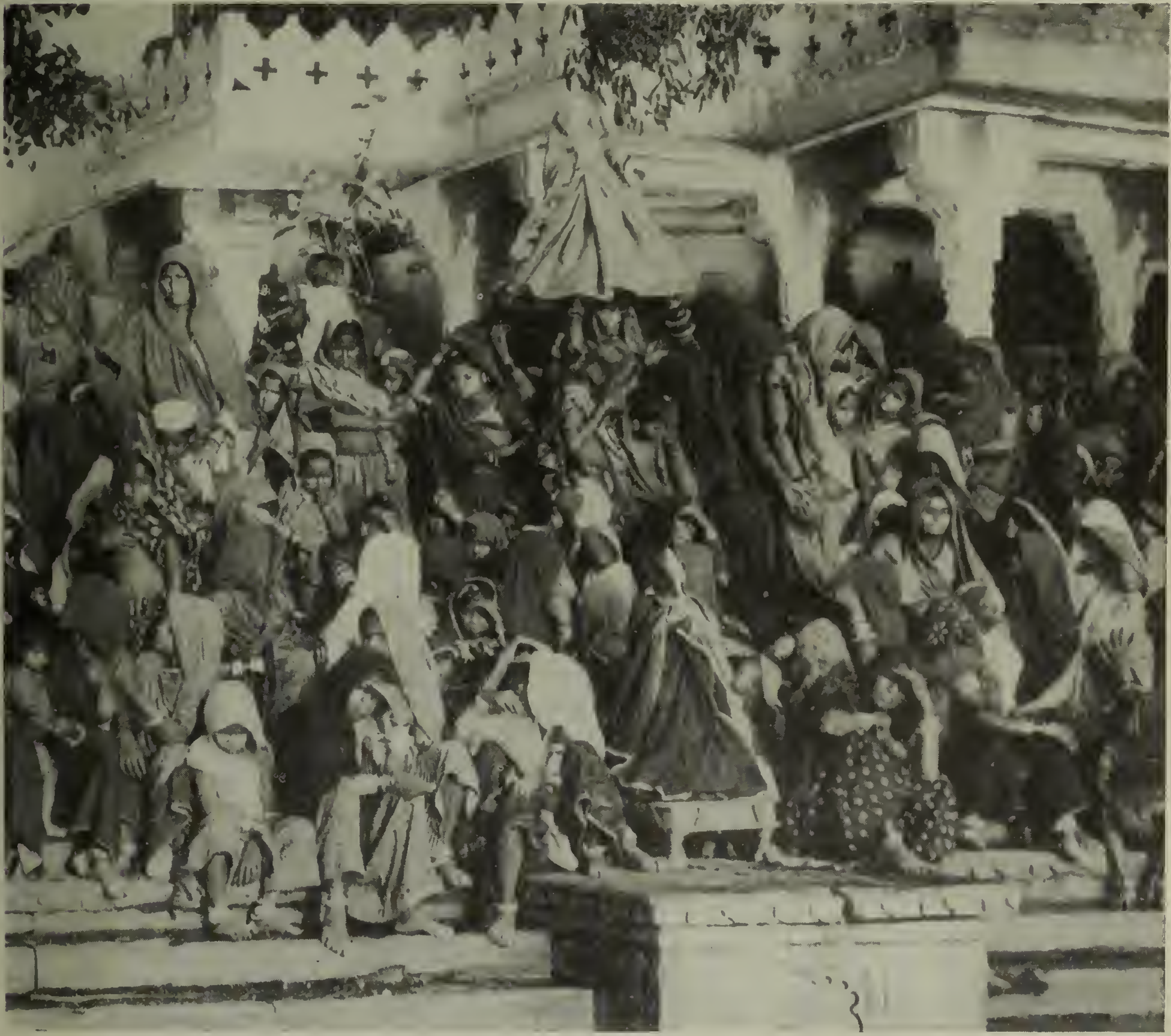
by the lads and lasses into the open fields. During the procession they sing a song telling how they are carrying Death away and bringing dear summer into the house, and with summer, the May and the flowers. On reaching an appointed place they dance in a circle round the effigy, and then suddenly rush at it and tear it to pieces with their hands. Lastly the pieces are thrown together in a heap, the pole is broken, and fire is set to the whole. In some parts of Lusatia women alone are concerned in ' carrying out Death,' and suffer no male to meddle with it. After the effigy has been torn to pieces they take the shirt with which it has been draped and hang it on a tree which they have cut down. This last piece of ritual symbolises the revivification in a new form of the destroyed effigy—just as the King of the Wood, having been killed, transferred his virtues to his assailant.

The Death, in these springtime ceremonies which are to be met with in Transylvania and Moravia is really the principle of life. The ascription of life-giving virtue to the figure of Death is put beyond a doubt by the custom observed in Spachendorf, among other places, of taking pieces of the straw effigy and placing them in the fields to make the crops grow, or in the manger to make the cattle thrive. Further reference will be made to the prevalence of this myth in our chapter dealing with May-day ceremonies.

Throughout the world we find that the springtide customs invariably include the idea of this struggle between the forces of deadening winter and awakening spring. The struggle is pictured in different ways at different times, but it is now in Europe merely a dramatic performance. Among the central Esquimaux of North America, however, the rite is kept up as a magical ceremony. In the Kanagra district of India there is a custom observed by young girls in spring, closely resembling the European spring ceremony. It is called the Rali Ka mela, or the fair of Rali, the Rali being a small, painted, earthen image of Siva, or Parvati. The celebration, confined to young girls, lasts through most of March into the middle of April. On an appointed morning all the young girls of the village take small baskets of dub grass and flowers, which they throw into a heap. Round this heap they stand in a circle and sing. This goes on every day for ten days till the heap of grass and



Col. F. D. Favier



Mondiale

UNVEILED WOMEN AND DRESSED-UP DOLLS IN INDIAN FESTIVAL OF THE YOUTH OF THE YEAR

The festival of the dolls, which takes place in early spring in Udaipur, Rajputana, is the only Indian festival in which women may take part. It is also one of the rare occasions when the Maharana (a sacred person to the Hindus) is seen in public. From morning until night the women gather in the streets and line the banks of Lake Pichola, on which stands His Highness's palace. Almost every woman carries a doll (bottom). After riding through the town on an elephant the Maharana is rowed round the lake in the state barge (top), and then returns to seclusion.

G. Krull

SPRINGTIDE PROCESSION IN BRITTANY FOR THE BLESSING OF THE FIELDS

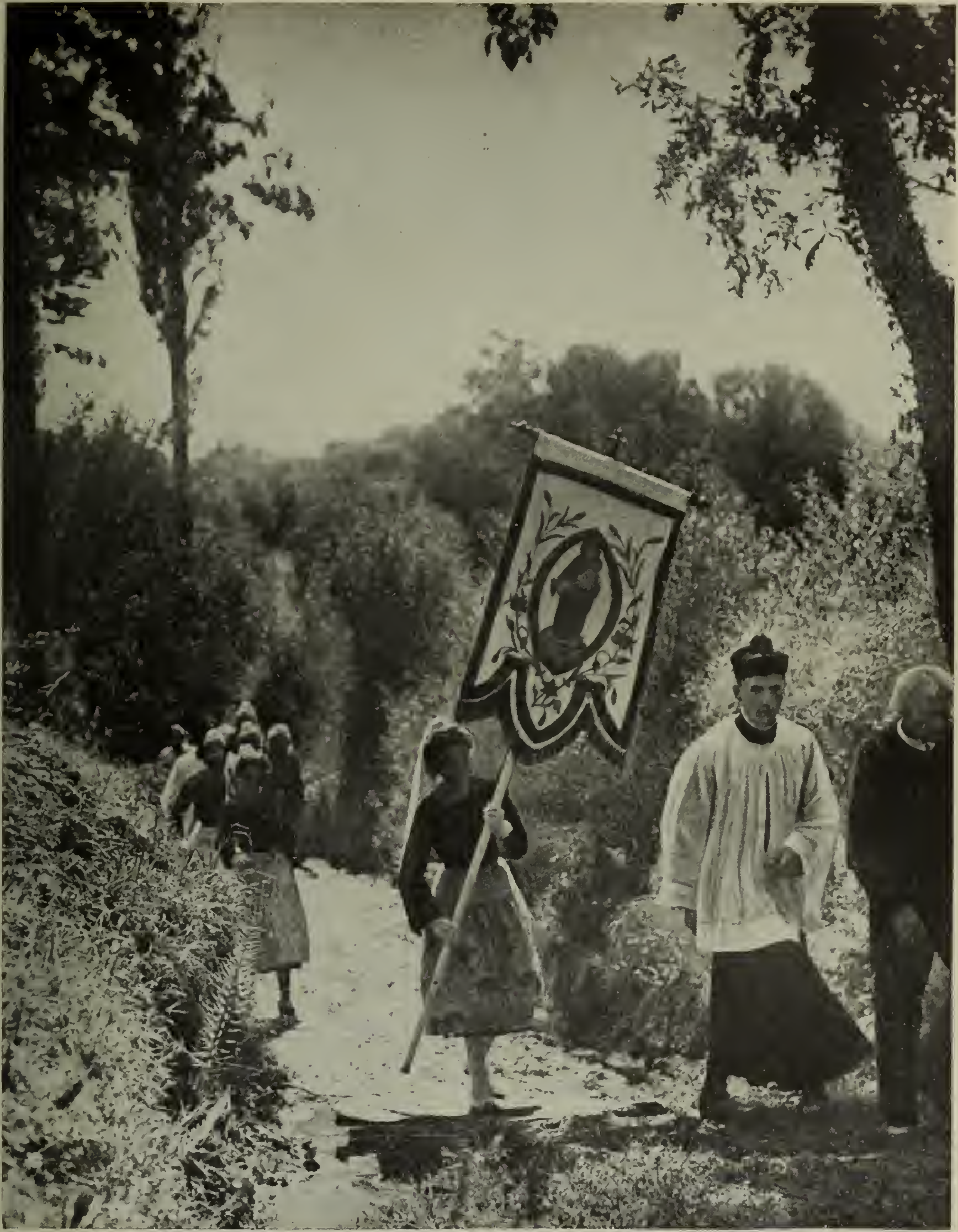
In few places do we find tradition kept so green as in Brittany, that land of folk song and story and age-old customs. The Breton is passionately devoted to his little shut-in corner of the world, and is strongly opposed to change. Although large areas of Brittany are unfit for cultivation, the well-watered valleys are amazingly fertile. Here we see a procession of devout Bretons winding like a great snake through the sun-illumined landscape. They are taking part in the time-honoured ceremony of blessing the fields, to the end that they may be fruitful.

flowers has reached a fair height. Then they cut in the jungle two branches, each with three prongs at one end, and place them prongs downward over the heap of flowers so as to make two tripods or pyramids. On the single uppermost point of these branches they get an image-maker to construct two clay images, one to represent Siva, and one Parvati. The girls then divide themselves into two parties—one for Siva and one for Parvati, and marry the images in the usual way, leaving out no part of the ceremony. At the next Sankrant they all go together to the riverside, throw the images into a deep pool, and weep over the place as though they were performing funeral obsequies. The object of the ceremony is said to be to secure a good husband.

The marriage of these Indian deities in spring corresponds to the European ceremonies we have noticed. The throwing of the images into the water and the mourning for them are the equivalents of the European customs of throwing the dead spirit of vegetation under the name of Death into the water and lamenting over it. Again in India, as often in Europe, the rite is performed exclusively by females. In Central Australia the natives regularly practise magical ceremonies for the purpose of awakening the dormant energies of nature at the approach of what may be called the Australian spring.

To produce the rain which can alone turn their deserts into a verdant landscape, the natives go through a curious ceremony reminiscent of the performance given by the priests of Baal. First they build a special hut. Two men are then bound tightly by the arm and with a sharp flint they are cut until the blood flows freely. Handfuls of down intended to represent the clouds are thrown on the blood, which signifies rain, or the vernal spirit. In Russia, where such rites have been stamped out by the Soviet Government, there were endless variations of a similar ceremony

One of the most interesting of these spring festivities of productiveness and rejuvenation is the Festival of the Dolls at Udaipur. Though the State is perhaps the most orthodox in India the primitive customs, as in Christian Europe, cut right across the religious tradition. The women, who for the rest of the year are purdah and are kept in strict seclusion, on this day in early spring throng the streets from early morning to nightfall. They gather on the banks of the beautiful lake Pichola, whose waters reflect the



G. Krull

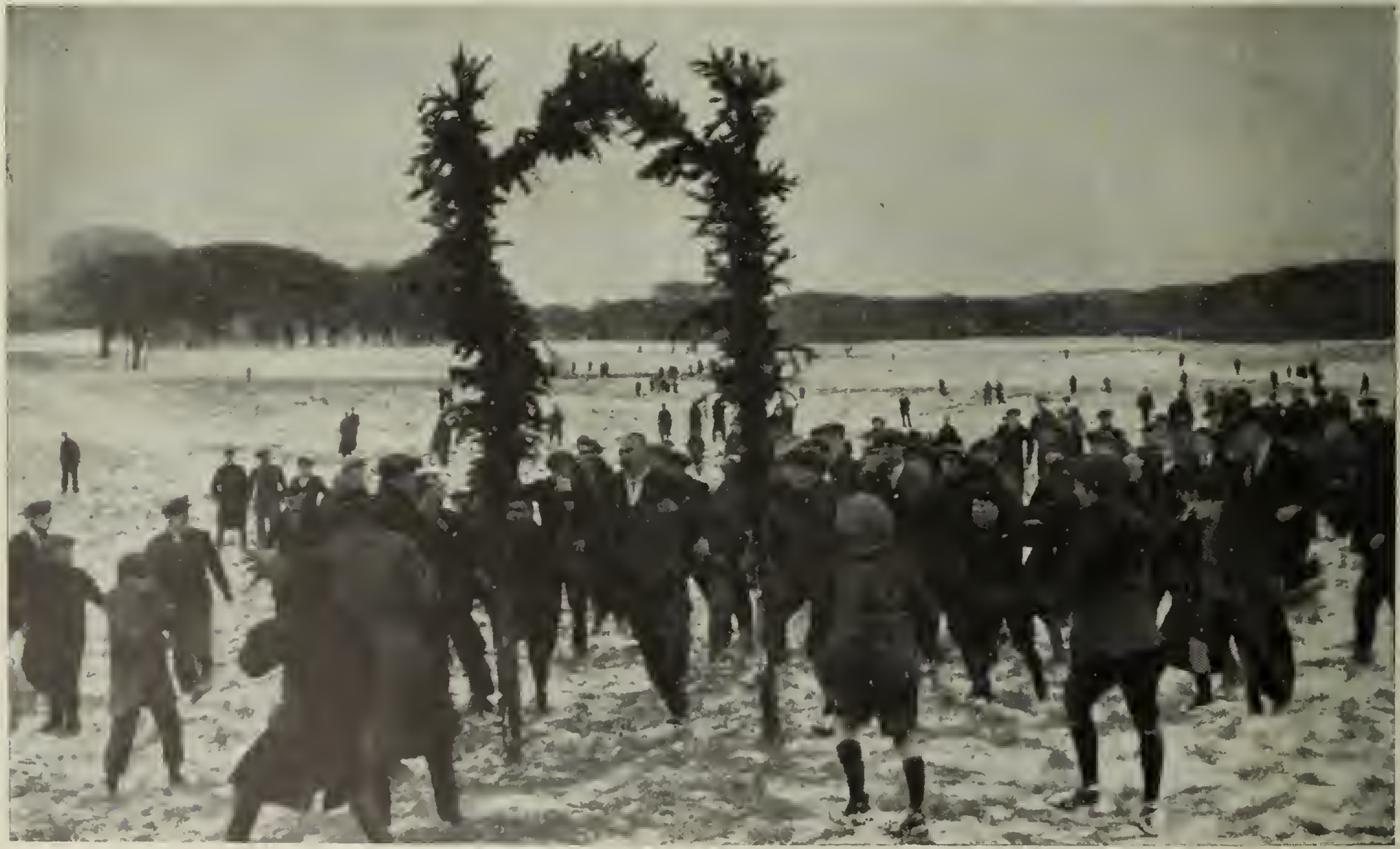
WHERE MUD AND WATER ARE NO STUMBLING BLOCKS TO PIETY

No difficulties or discomforts can daunt the Breton when he is set upon carrying out a duty. If part of the route of a religious procession happens to be under water, that is no reason, to his thinking, for altering the route. The procession has always passed that way, therefore it is unthinkable that it should go any other way. Whether ankle-deep in mud or water, or on firm ground, the procession continues its accustomed course, for the fields have been blessed by the priests in the spring from time immemorial.

architectural wonders of the palace of the Maharana. Almost every woman carries a doll of some kind, from a rag one to the most elaborately dressed toy. The great moment of the festival is when the Maharana embarks in his state barge. It is the only occasion on which his subjects see him at a recognizable distance during the year, for the Maharana, claiming descent from the Roman Caesars, is of such high degree that he lives his life in almost perfect seclusion. Guarded by nobles of high rank, with brilliantly equipped officials clearing a way through the town, His Highness, on a gaily caparisoned elephant, approaches the lake side, where the women with their dolls are collected.

THE spirit of spring, typified by the Tree Spirit and the Corn Spirit, is also represented in springtide customs by the ox. At Great Bassam, in New Guinea, two oxen are slain annually to procure a good harvest. If the sacrifice is to be effectual it is necessary that the oxen should weep. All the women in the village sit in front of the beasts chanting ' The ox will weep; yes, he will weep.' From time to time one of the women walks round the beasts, throwing manioc meal or palm wine upon them, especially into their eyes. When tears roll down from the eyes of the oxen the people dance, singing, ' The ox weeps, the ox weeps.' Then two men seize the tails of the beasts and cut them off with one blow. The oxen are afterwards killed and their flesh eaten by the chiefs

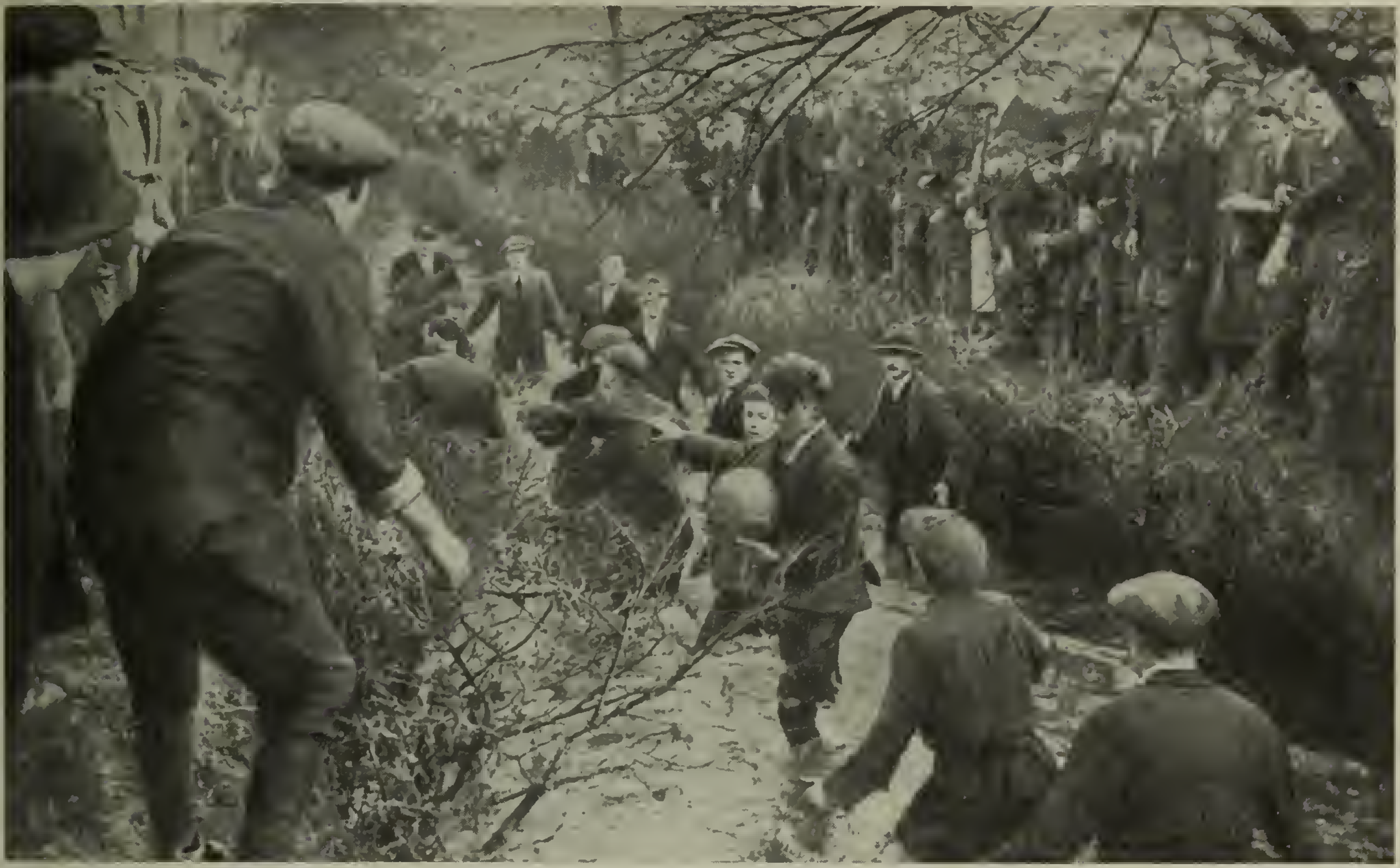
In China, also, the ox figures in the springtide ceremonies. On the first day in spring, usually on the 3rd and 4th of February, which is also the beginning of the Chinese New Year, the governor or prefect of the city goes in procession to the east gate of the city and sacrifices to the Divine Husbandman, who is represented with a bull's head on the body of a man. A large effigy of a cow or buffalo has been prepared for the occasion and stands outside of the east gate with agricultural implements beside it. The figure is made of differently coloured pieces of paper pasted on a framework either by a blind man or according to the directions of a necromancer. The colours of the paper prognosticate the character of the coming year ; if red prevails there will be many fires ; if white there will be floods and rains ; and so with the other colours. The mandarins walk slowly round the ox, beating it severely at each step with rods of various hues. It is filled with five kinds of grain, which pour forth when the effigy is broken by the blows of the rods. The paper fragments are then set on fire and a scramble takes place for the burning fragments, because the people believe that whoever gets one will be fortunate throughout the year. A live buffalo is then killed and its flesh is divided among the mandarins. According to one account the effigy of the ox is made of clay, and after being beaten by the governor is stoned by the people till they break it in pieces, ' from which they expect an abundant



Topical

FOOTBALL WITH GOALS A QUARTER OF A MILE APART

From time immemorial a special game of football has been played on Shrove Tuesday at Alnwick, in Northumberland. The hale (goal) posts are a quarter of a mile apart, and are decked with evergreens. The game is played on pasture land between townsmen of the parishes of St. Michael and St. Paul, with a ball provided by the Duke of Northumberland. Hundreds take part. After the game proper is over the ball is kicked off and becomes the property of the player who takes it over certain boundaries, of which one is the river Aln.



Topical

A TIME-HONOURED BALL GAME WITH WATER MILLS FOR GOALS

Every Shrove Tuesday a game of football takes place at Ashbourne, in Derbyshire, a custom which can be traced back for six centuries. It is played between the Up-towners and the Down-towners—the ' Uppies ' and the ' Downies '—and lasts from noon till dusk. The distance between the goals is three miles, and the goals themselves are water mills. The ball is made of stout hide stuffed with cork shavings. Some of the players, who in all number at least five hundred, are here seen tussling for the ball in the brook.

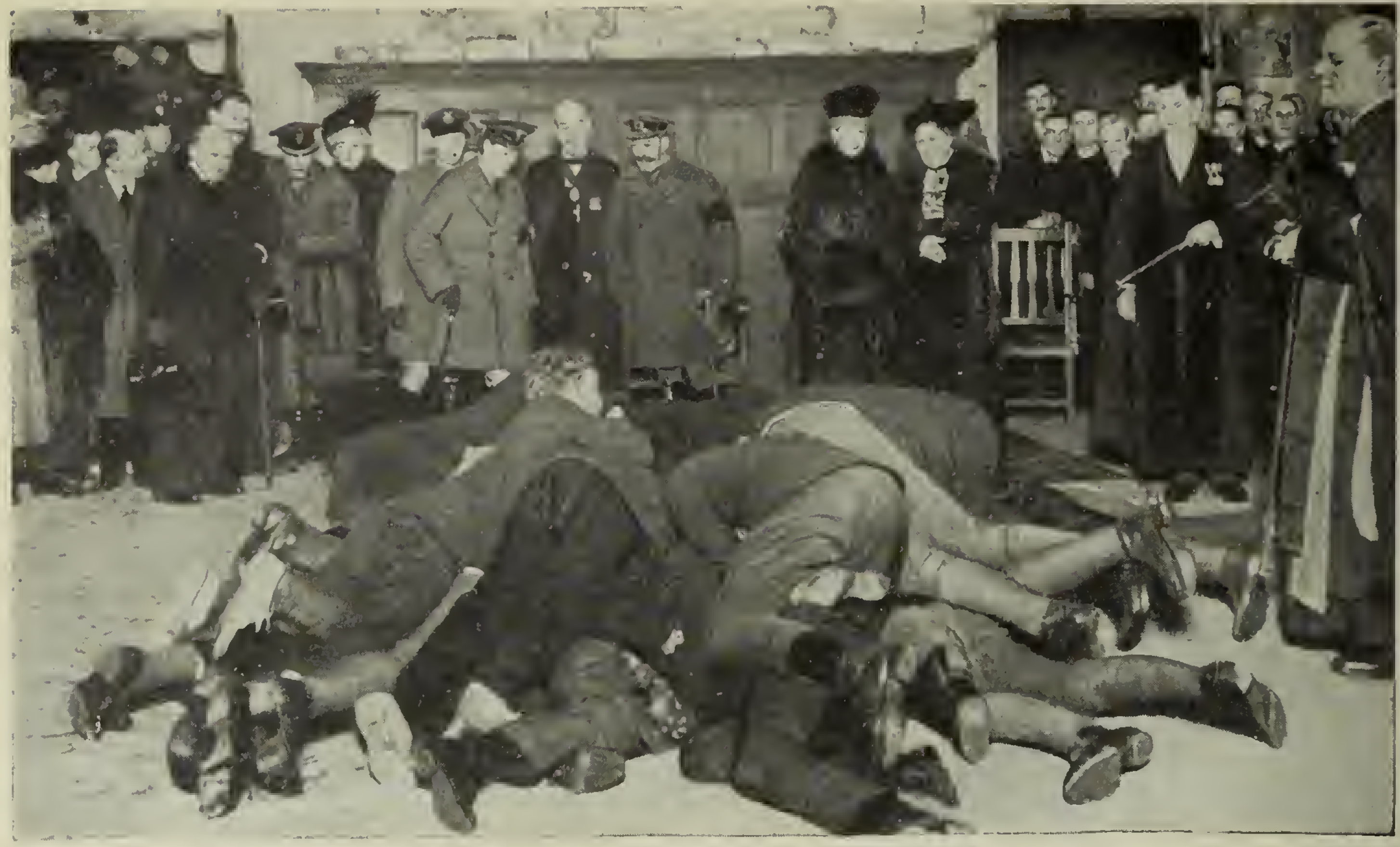
year.' Here the Corn Spirit appears to be plainly represented by the corn-filled ox, whose fragments may be supposed to bring fertility with them.

In our own country within the memory of people still living are to be found traces of this myth. The Grass King, the King of the May, Jack o' the Green—these were all so many incarnations of the spirit of spring in vegetation. Cocks were frequently used as embodiments of this Life Spirit, and were brutally done to death at Shrovetide. Absurd as it may seem, it is more than probable that the Christian Church, in its attempt to abolish this cruelty, was responsible for one of the most ridiculous innovations at Court. The cock might embody the vital forces of nature, but it was also the bird which called Peter to repentance. During Lent, therefore, an officer called the King's Cock Crower crowed the hour each night within the precincts of the palace—much to the annoyance of George II, it is said, who thought he was being made fun of.

Less than a hundred years ago in the List of Appointments in the Lord Steward's Department of the Royal Household you will find that of ' Cock and Cryer to Scotland Yard.'

TIME, and the efforts of the Christian Church to adapt deep-rooted pagan customs to its own ritual, have so blurred the line which distinguishes the primitive cult observances from religious ceremonies that it is often difficult to disentangle the one from the other. Throughout the season of Epiphany, the period preceding Lent, and the days of approach to Easter, springtide customs merge with ecclesiastical ceremonial. Again and again through the sacred vestments of the priest there peep, as it were, the old habits of a long-lost race of men, seeking in the darkness of their ignorance for the face of God. We can only note some of the old customs which it is difficult to place in either category.

The most universal is the eating of pancakes on Shrove Tuesday, a custom which must be very ancient, because Shakespeare speaks of being ' fit as a pancake for Shrove Tuesday.' The now well-known ritual of the ' throwing the pancake ' in Westminster School is another interesting survival of this old custom. According to the regulations, at 11 a.m. a verger of the Abbey, in his gown, and bearing a silver baton, emerges from the college kitchen followed by the cook of the school, in his white apron, jacket and cap, carrying a pancake. On arriving at the schoolroom door the cook announces himself ' The Cook ' ; and having entered the schoolroom he advances to the bar which separates the upper school from the lower one, twirls the pancake in the pan, and then tosses it over the bar into the upper school, among a crowd of boys who scramble for the pancake. The one who gets it unbroken and carries it to the Deanery demands the honorarium of a guinea—sometimes two guineas—from the Abbey Funds. The cook receives two guineas for his performance.



Topical

SCHOOLBOYS STRUGGLING FOR THE LION'S SHARE

A well-known Shrove Tuesday custom at Westminster school is tossing the pancake. At eleven o'clock in the morning one of the Abbey vergers emerges from the school kitchen followed by the cook, who carries a pan containing a single pancake. Having entered the schoolroom, the cook tosses the pancake over the beam in the roof. The pancake is then scrambled for by twenty boys, and the boy who secures it, or who gets the largest piece, is awarded a guinea. King George V and Queen Mary are here seen watching the scramble.

Of all the strange Shrovetide customs which survive in England the strangest and most interesting are the traditional games of football still played in Derbyshire, Northumberland and Scotland. In his classic work on the 'History of Rugby Football' the Rev. Frank Marshall not only gives a description of these games in detail, but claims that 'the Romans, who occupied this island during the first four centuries of the Christian era, played at a game called Harpastum (introduced from Greece and deriving its origin in all probability from remote times), which presented the special features of carrying the ball and the scrummage, found in no other modern game of football, save the Rugby game; that it can be traced back to Roman times when a game of football was played in Britain, and that as far as can be gathered from tradition all games then played were characterised by much carrying and little kicking of the ball. It can also be concluded that the game of ball—passing under the various names of "football," "hurling," "camp-ball," and the like—has always been a popular sport with the low orders of society, and though such games have differed from each other they all concurred in being "carrying games."'

Whether there is any foundation for giving Rugby football a classic origin or not, the fact remains that on Shrove Tuesday an ancient form of football game is played in several places in England and Scotland. The games that used to be celebrated at Chester and Derby—the latter was supposed to commemorate the defeat of a Roman cohort—have been for some years in abeyance. These football revels still take place at Ashbourne in Derbyshire between the Up-towners and Down-towners—at Alnwick, where the porter of the Castle throws out a football to be struggled for by the young men of the neighbourhood—at Hawick, where it is now played between the parishes of St. Michael's and St Paul's, the rival factions being divided into East and West, and he who 'hales' it beyond a particular point at the end of a town receiving a reward in cash—and at Chester-le-Street in Durham, where the struggle for the ball, beginning in the main street, ends in the burn.

At no season of the year so much as with the approach of spring do the ancient aspirations of Man show themselves in his descendants. With the coming of spring a shadowy familiar takes his place by our sides, and we catch a glimpse, amidst the fret and fever of modern life, of the lineaments of that 'King of the Wood' who embodied the vernal principle of nature.

TABLE MANNERS, PRIMITIVE AND POLISHED

PROBABLY no common practice is more diversified than the familiar one of eating in company, for what Europeans consider as correct and decent may by other races be looked upon as wrong or indelicate. Similarly, few social observances provide more opportunities for offending the stranger than the etiquette of the table. The ceremonial aspects of food and its preparation are dealt with in other chapters

IN the matter of its meals, modern society is tending to become increasingly cosmopolitan. This is apparent not only in the dishes composing the meal, for which the material and method of preparation come from far and wide, but also in the elaborated service and equipment of the table. It is producing a common standard of manners which overrides racial and local peculiarities. In addition, although it has a ritual of its own in the proper management of table appointments, it is gradually eliminating observances which, as survivals, preserved a memory of the character of the common meal as a ceremonial occasion and something more than the mere opportunity for providing sustenance for the body. Many of these observances, if they occur at all, are now reserved for formal occasions, or are found among societies which pride themselves on their reverence for tradition, such as the colleges of our universities

Notwithstanding the weakening of ritual on ordinary occasions, the urge to express a common sentiment, or to give form to a common purpose through a meal eaten in company with others, is still a potent factor in the organization of modern society. A dinner, or lunch, or, more rarely in these days, a breakfast is still a usual method of initiating an enterprise and marking its successful conclusion, or of celebrating a memorable occasion, whether in the life of an individual or an organization. Even while admitting the obvious fact that such reunions now have for their aim the promotion of fellowship or merely of conviviality, it must be remembered that this method of attaining the feeling of solidarity essential to the well-being and continuance of an association, however restricted or extended it may be, has a long pedigree in the history of social and religious ritual. Club dinners and Freemasons' banquets have their counterparts in ancient Greece and Rome and far beyond, while their prototypes may be found in the feasts for the dead or the sacrificial ritual of some of the simplest forms of primitive society.

GOOD manners have their foundation in a respect for the feelings of others. Above all is this true of the table ; but as to what will give rise to feelings of disgust there will be considerable variation according to circumstances. Readers of Dickens will recall a particularly disgusting and, as the author calls it, 'juicy' instance on a Mississippi steamer which annoyed Martin Chuzzlewit, but passed without remark by other passengers. Physical relief of a feeling of repletion after a meal which would nauseate us is taken as a compliment in the East and among primitive peoples. The Macedonian or Moroccan host, for instance, would regard it almost as an insult if his guest failed to express gratification at his entertainment by eructation after the meal. Among the ancients, we know that the Romans actually made special provision to enable guests to eat more than nature intended. Pliny tells us, in describing his villa, of the *vomitorium* to which the guests were expected to retire between the courses of the long, and too ample, Roman dinner. Often, by tickling the throat with a feather, they rid themselves of the earlier courses and returned to the table to resume their gorging. In Egypt, representations of the

E.N.A.

WIELDING THE 'NIMBLE ONES'

For the inexperienced user of chopsticks any implements less suitable for conveying food to the mouth it is difficult to imagine According to Chinese records they have been used for four thousand years. The Chinese call them the 'nimble ones'

BEER-DRINKING IN COMPANY IN GERMANY

The Bockbier festival in Berlin is a well-known instance of convivial drinking. The restaurants are filled with light-hearted customers, who celebrate the occasion with uproarious merriment. The beer is served in earthenware jugs, and white radishes are eaten to stimulate thirst. The festival, though so popular in Berlin, is actually a people's festa imported from Bavaria.

banquets of the Pharaohs show that not only did the ladies of the court indulge in wine to the point of intoxication, but that maids were specially detailed to administer to the needs of those whose digestions were not equal to their indulgence.

That fingers were made before forks is an aphorism that is borne out by the development of table implements. Among primitive meat-eating peoples, each man roasts for himself on wooden spits or skewers the slices of meat that have been hacked from the carcase with spears. The spit, or skewer, serves as both dish and fork for the meat, from which pieces are bitten or torn.

In the East, and in the Moslem world generally, food is taken with the right hand from a common dish or bowl. On more formal occasions and among the better classes the meal is served on a small and low table, usually of ebony or some dark wood ornamented with mother-of-pearl. Around this the guests gather, sitting on the floor with one knee raised, or seated upon low divans. The host, if of high rank, may himself be seated on a divan, but more usually takes his place with his guests on the floor. When the meal has been served, he himself must be the first to begin to eat. In accordance with Moslem principles, the women of the household were not present. This tradition, however, is now breaking down, and since the Young Turk movement, women in Turkey have taken a consistently increasing part in social intercourse.

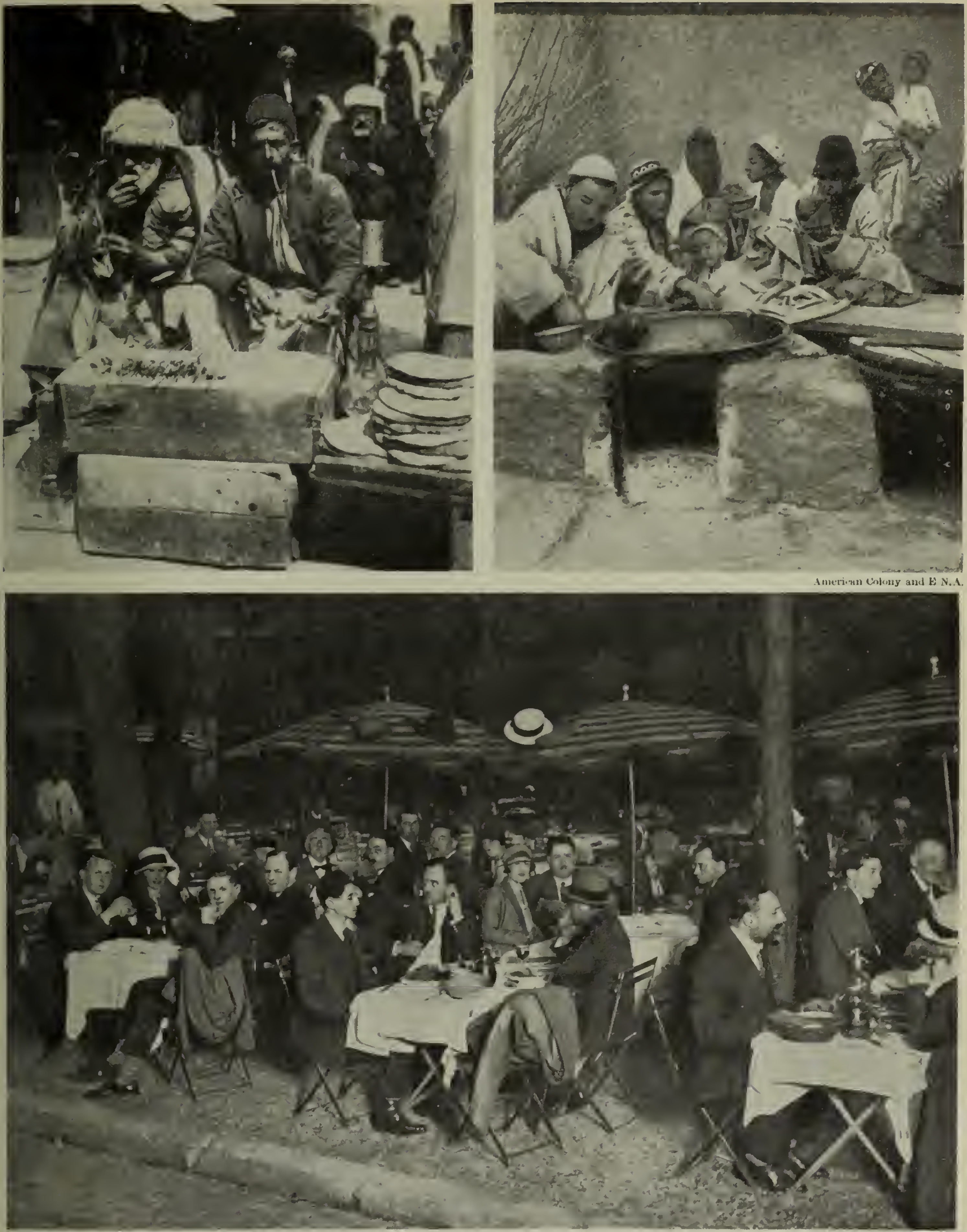
Each guest, or diner, is supplied with a piece of bread, which serves, if required, as a plate, just as a manchet of bread served our ancestors even to Tudor times. A piece of crust, doubled, is sometimes used to catch and lift a piece of meat from the bowl, much in the manner employed by a skilled user of the Chinese chopsticks. To Europeans, who are careful to avoid allowing the food of another to come into contact with their hands, it seems strange that the host should take from the dish a choice morsel which he offers in his hand to a favoured guest whom he wishes to honour. In Persia he may even place it in his mouth.

This seals the bond implied in the common meal. In East Africa, in the blood-brotherhood ceremony of the Nandi, each of the two participants, at one stage of the ceremony, places a morsel of bread, soaked in the blood of a sacrificed goat, in the mouth of the other.

H. A. Bernatzik

ISLAM'S RITE OF THE COFFEE CUP IN EASTERN EUROPE

Among the Mahomedans to drink coffee with anybody is regarded as a sacred rite of hospitality, a token of peace. The berries are roasted over a charcoal fire, and the coffee is allowed to boil three times and is thickly sugared. The cups are very small. Here we see a party of young Albanian villagers at coffee with their diminutive cups.



American Colony and E N.A.

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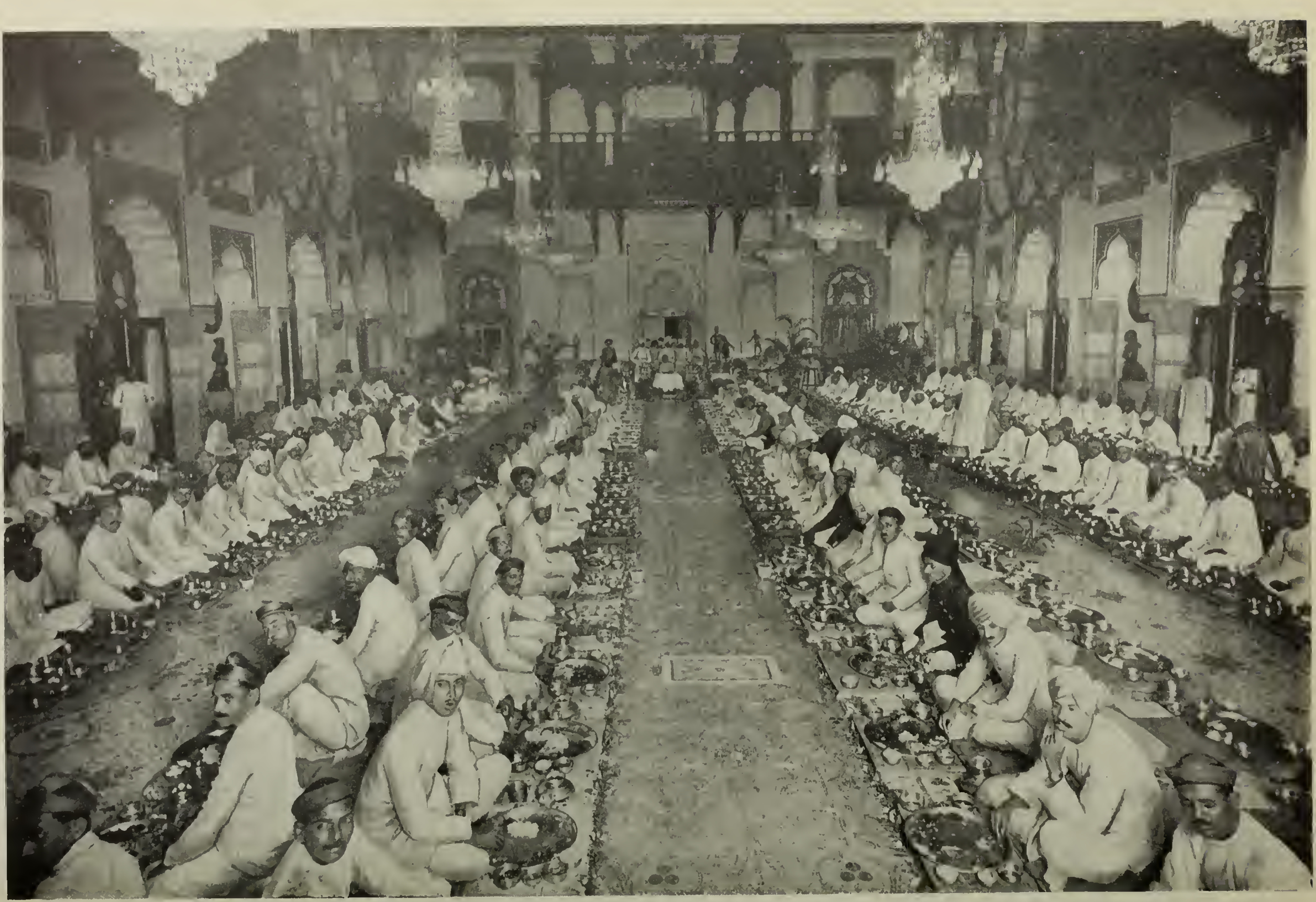
OPEN-AIR EATING HOUSES, SOPHISTICATED AND SIMPLE

The practice of eating and drinking out of doors is conditioned not only by climate but also by racial tendencies. The Continental European rather enjoys the publicity of such meals, whereas the Englishman prefers greater privacy. The lower photograph shows an open-air restaurant in Montmartre. The proprietor of the primitive outdoor restaurant in Jerusalem (top left) is roasting meat on iron spits over a charcoal fire The pilgrims in Sinkiang, China (top right), help themselves, with their fingers, to pilau out of the great bowl in which it is cooked



DINING ON THE FLOOR: AN ORIENTAL POTENTATE'S BANQUET

In many parts of the East it is usual to sit on the floor at meals. Sometimes the host, particularly if he is of high rank, has a higher seat, but as often as not he joins his guests on the floor. The photograph shows a state banquet in true Oriental style. It was taken at a dinner given by the Gaekwar of Baroda to the leading men of the city to celebrate the fiftieth year of his accession. The guests are seen sitting on the floor in long lines, each with a dish on a low tray before him and many supplementary bowls, while the host occupies a chair of state at the end of the hall. A curious feature is the back-to-back arrangement of the rows.

Owing to the practice in the East of using no table implements, cooked meats are usually served in the form of stews, ragouts, curries and so forth, while roast joints are commonly of some especially tender meat—lamb or chicken. Joints, however, are sometimes divided with the two hands, though some pride themselves on their skill in using one hand only for this purpose. It is possible that our Saxon and Scandinavian ancestors' predilection for roast joints may be responsible for the greater use of the knife in northern Europe. Even in France at one time, and within living memory, it was the custom in the more exclusive circles of society to employ the knife only at the beginning of each course. The whole of the food on the plate was cut immediately it was placed before the diner, the knife was then laid on a rest provided for the purpose, and the fork only used in eating.

The custom of eating with the fingers is, of course, still followed in England in the eating of olives, asparagus, green corn and the like, but now it is exotic; for this mode of eating has been imported with the food.

An interesting concomitant of the meal from the point of view of cultural distribution is the cocktail habit. The cocktail as now compounded in Europe is an introduction from America which has grown enormously in popularity since the war. The habit of the *apéritif*, however, first came to us from France, where probably it had been introduced from the East.

Wine, though forbidden the followers of the Prophet, was not entirely eschewed by them. In place of being served during the meal, however, it was offered the guests before it. In the near and middle East raki (spirit) is offered. In Russia, which has drawn much from the Moslem through the Caucasus, vodka and fish, dried or smoked and in various forms, are given to the guest before dinner. In fact, spirit with a relish of some sort appears to serve as a ceremonial form of hospitality. In Albania a guest admitted to the patriarchal house, not a matter of easy achievement, was required to accept hospitality in the form of a goblet of raki and a lump of goat's milk cheese, which it was polite, as well as expedient, to take in alternate mouthfuls. In Constantinople, when the English meal of afternoon tea was introduced among the Greek-speaking population, more or less as a compliment to foreign visitors, it was not uncommon to find *doussiko*, or *mastik*, a highly spirituous liquor, and dried fish offered before the visitor left the house, as an earnest of a hospitality not too readily offered, just as among the Arabs salt was a symbol and a pledge of friendship.

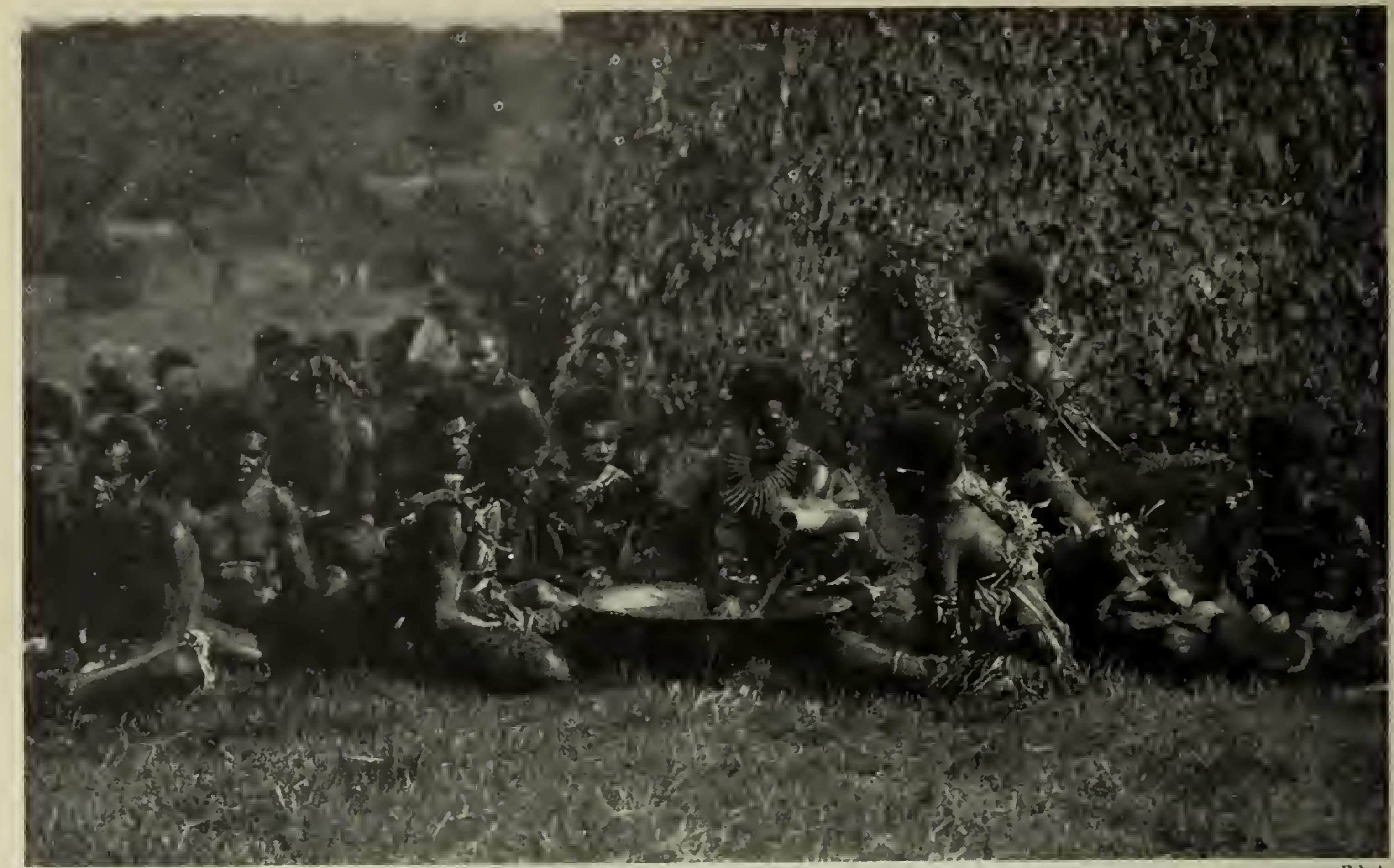
Interesting as is the study of the component parts of a modern meal, its full significance becomes apparent only after consideration of its more formal aspects. It is remarkable how, from this point of view, primitive custom throws light upon many of the practices of the more advanced societies.

Owing to the magical and spiritual influences which are believed to be specially powerful in relation to food and the act of eating, primitive man is reluctant to eat in the presence of others. Hence, if occasion arises, among many peoples it is customary to turn the back while eating. Traces of this custom appear to survive in both Scotland and Ireland, especially in the presence of persons of higher rank.

H. A. Bernatzik

A MEAL WITHOUT MANNERS IN THE SUDAN

Eating from a common bowl or dish is a widespread custom. These dusky Shilluk youngsters use no ceremony at their meal. Tables, chairs, and eating implements they have none. They simply sit round a bowl of food and dip their hands into it. The Shilluk are Nilotic negro cattle and sheep breeders of the grasslands of the Upper Nile Province of the Sudan.



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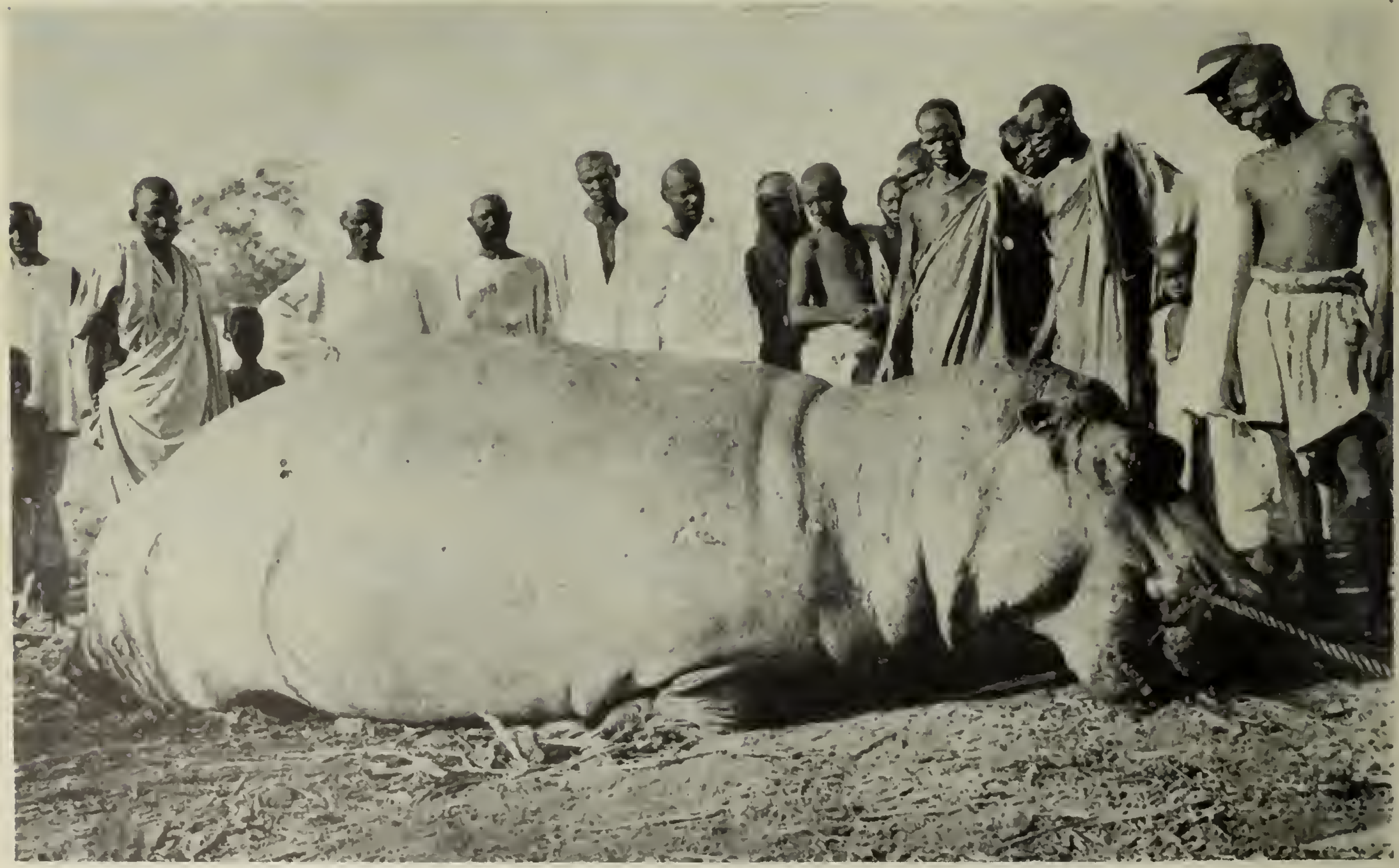

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FEASTS PREPARED WITH CEREMONY AND ENJOYED IN FORCED HASTE

Among the Fiji Islanders a kava feast (top) is an important occasion, and is attended with much ceremony. The natives squat round a large bowl, from which the kava is ladled into the shells of coconuts. Kava is made from the roots of a variety of the pepper plant. The liquor produces a dreamy, melancholy intoxication, and its consumption is associated with much ceremony Below, Sudan natives inspecting a hippopotamus they have captured with a view to cutting it up forthwith into joints. Some parts are eaten without avoidable delay, else they become tainted

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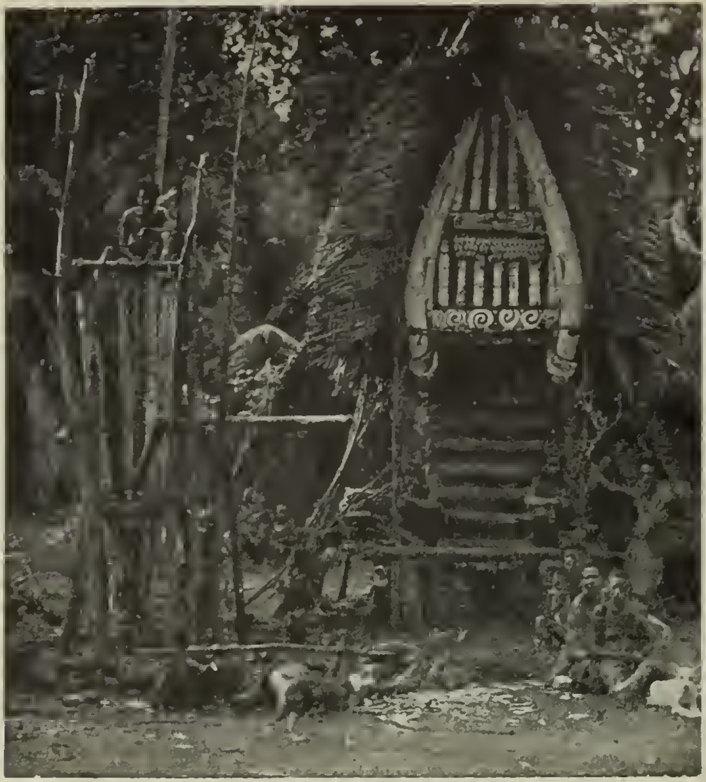
ELEGANCE AND DECORUM IN THE LAND OF THE CHRYSANTHEMUM

A family lunch party in a non-westernised household in Japan is a model of elegant decorum. Apart from the tiny charcoal stove, which is regarded as an essential, a Japanese house is virtually bare of furniture. There are no tables or chairs. Everything unnecessary is eliminated. In the room where the meal is taken the most conspicuous objects are the rice bowl—for rice is the principal food—and the teapot. The lunchers sit sedately on the floor with little trays in front of them. Like the Chinese and the Koreans, the Japanese use chopsticks.

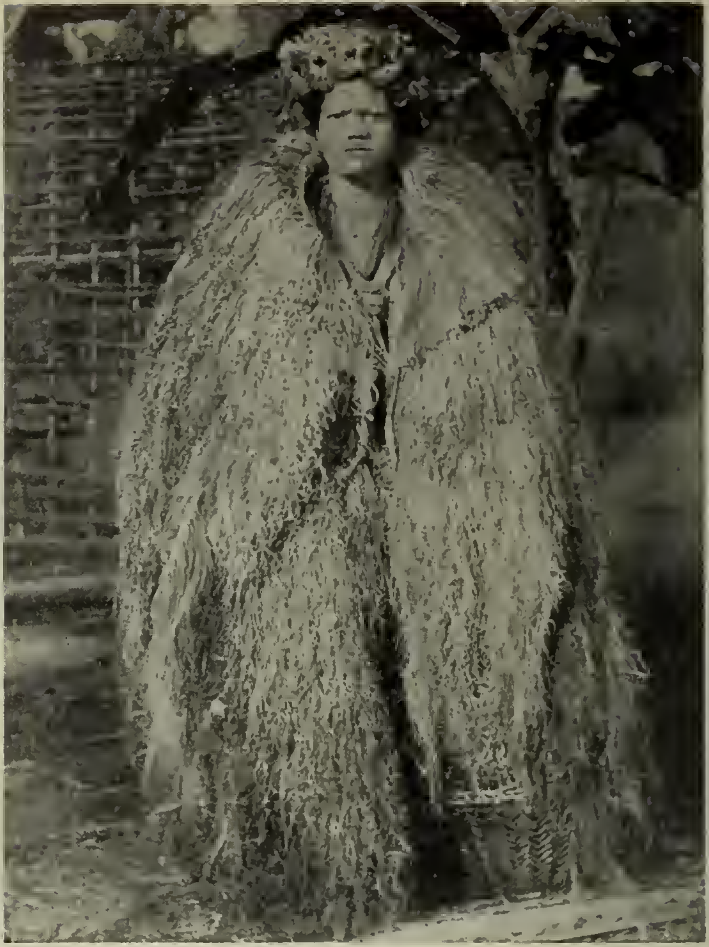
As a rule only those of the same totem, social group, or in India of the same caste, will eat together. This is one of the reasons why in so many parts of the world the women of the family do not eat with the man, even though the eating of a common meal by husband and wife may have constituted an important, or even the sole, feature in the marriage ceremony. In the Solomon Islands the women are rigorously excluded from the ceremonial feasts offered to the spirits of the dead, and are not even allowed to take part in the long preparatory storing up of food for the occasion.

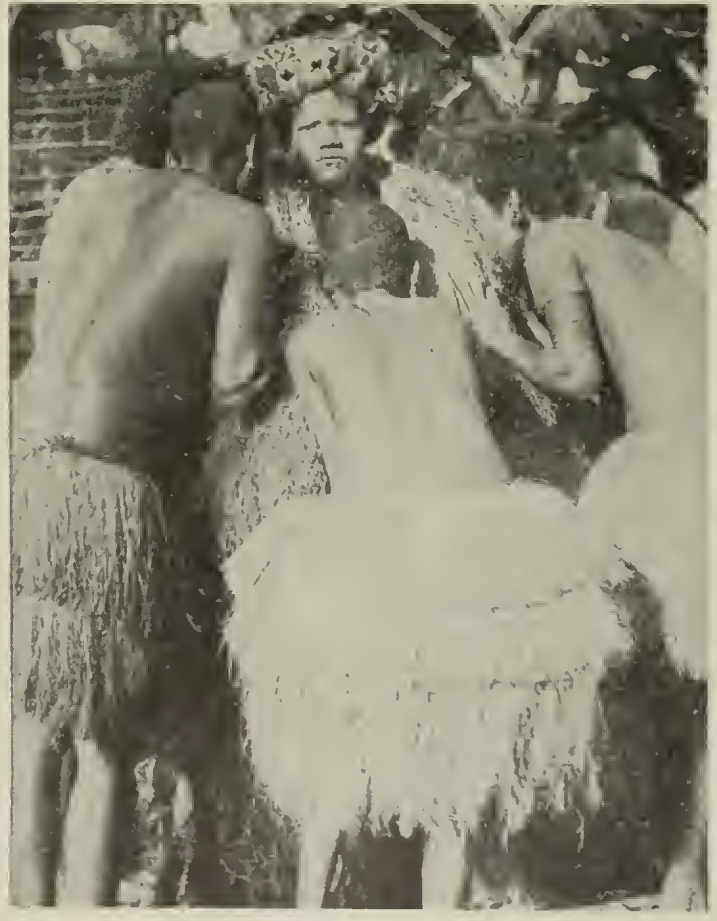
THE concept of eating as a group activity common to individuals united by a spiritual bond is clearly brought out in the ceremony of sacrifice, to which only members of the spiritual group are admitted. The reason for such restriction is abundantly clear when the sacrifice is in honour of the ancestors of the group. The same ideas underlie the whole conception of primitive hospitality. It is by no means a question of promiscuous entertainment, but involves admission to the group. It is for this reason that we find that so many travellers who have won the confidence of primitive peoples have been admitted to the tribe either by initiation or by the ceremony of blood-brotherhood. The proverbial hospitality of the Arab is based on the concept of the host and guest having eaten salt together. The spiritual or magical idea implicated in the salt has imposed upon the host the protection of the stranger who sojourns in his tent, and loyalty to his host on the part of the guest. The magical and social significance of the salt also serves to explain the medieval custom of 'sitting below the salt.' Those who sat above the salt either were, or were regarded as, members of the family, while those who sat below were retainers merely. In the same way the custom of taking wine with a fellow diner, a custom now almost obsolete except in certain colleges and similar associations tenacious of old traditions, is an expression of an assumption into the group analogous to the ceremonial of the blood-brotherhood.

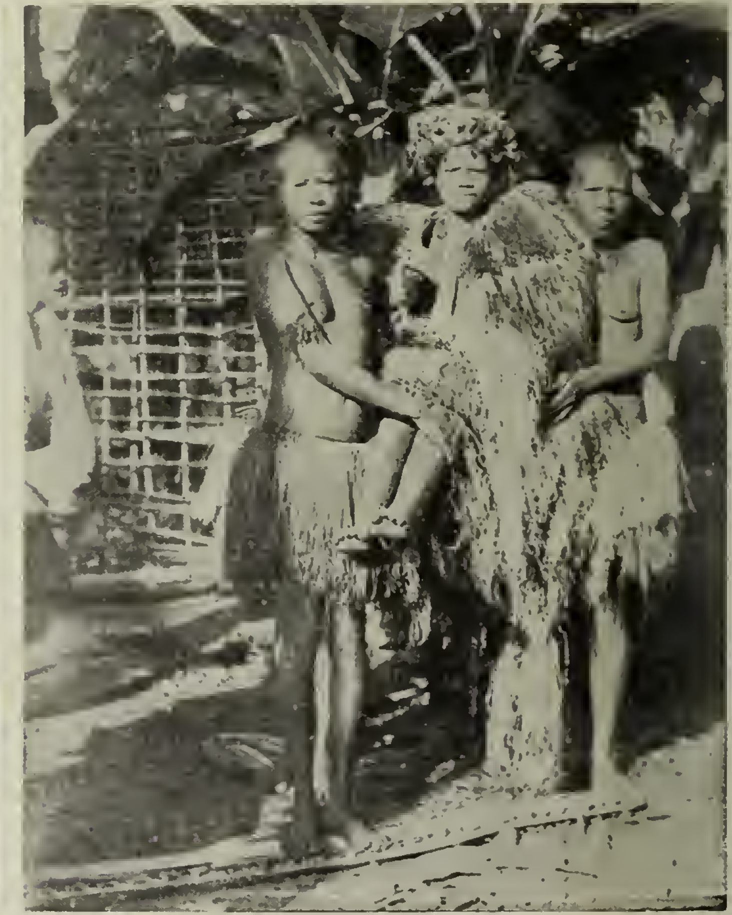
It would be possible to multiply instances of the details in which the formal elements in the table customs of more advanced races point to the sacrificial feast of the primitive group as their prototype. Among these we may even include the table itself as the sacrificial altar, sometimes no more than a strewing of leaves or a mound of sand, upon which the victim was laid. It will suffice here to point to the grace before meat, which among the ancient Romans was an offering to the gods of the household and in ancient Greece a libation to Zeus. It enshrines a memory of the invocation by the head of the primitive group when calling upon the ancestors or the totemic spirit to join them in the feast and render the meal innocuous for their eating.



Marriage is simplified for husbands in the Trobriands by the custom which ordains that the wife's family provide the food for the household. Their marriage gift consists of many basketfuls of yams, which they arrange in prism-shaped receptacles built of poles and set up in front of the young couple's yam-house







Prof. B. Malinowski, 'Sexual Life of Savages in N. W. Melanesia'

MELANESIAN PREPARATIONS FOR MARRIAGE AND MATERNITY

When a young married woman is definitely assured that she is to become a mother for the first time her relatives provide her with a long cloak of white fibre (top right) impregnated with magic, and this she has to wear until the birth of the child or until the garment is worn out. The woman is then bathed and ceremonially invested with the cloak, into which beneficent magic formulae are breathed (bottom left). Two relatives then carry her to her father's house, carefully guarding her from contact with the earth

THE SEXUAL LIFE OF SAVAGES

THIS section is necessarily intertwined with Courtship and Marriage, and particularly so in the present chapter, devoted to a study of Professor Malinowski's famous work, The Sexual Life of Savages (Routledge & Sons, Ltd.). It is here shown that when savages follow practices repellent or ridiculous to the civilized they may do so from reasons which to them are convincing.

WE are so accustomed to the patriarchal system, the rule of families by fathers, the subordination of wives to husbands, that most of us find it difficult to consider any other system possible. All the civilizations of which we have record have been based on the supremacy of man as husband and father. Yet almost all the primitive societies we know about—those which we call 'uncivilized'—appear at some time or other to have taken the opposite line, to have made the mother the most important person in the family and to have traced descent, not through the male, but through the female line. This is commonly known as matriarchy, the rule of mothers, though it is more exact to call it the matrilineal plan.

In some out-of-the-way corners of the earth this plan is still in force. It has been studied in recent years with more care than was ever expended on it before. The old way of studying the manners and customs of those whom we describe as 'savages' was to collect their legends and, as far as possible, their history; to probe into their ideas about the origin of life, the possibility of a future state, methods of government, and so on. Collections of their tools and household possessions, their costumes and weapons, their rough manufactures and their attempts at decoration, were displayed in museums. This did not carry us very far towards acquaintance with their actual existence, their real beliefs, their standards of conduct. Since ethnographers have taken to spending long periods among such primitive peoples as still exist, since what is called 'field-work' has been in operation, our knowledge of uncivilized societies has been very widely extended.

Living among such peoples, speaking their language, gaining their confidence, observing how they live, students of ethnology have added very valuable contributions to that science—if it can be called, as yet, a science. Since it is concerned with groups of human beings (races, peoples, nations, tribes and so on), and since human beings vary so much and are continually changing, some authorities contend that it can never be strictly scientific. However this may be, there is no question about the interest and the value of the work of ethnographers—those who describe the existence of out-of-the-way communities and so provide materials for a science of ethnology, if there is to be one. Such books, for instance, as those of Prof. Bronislaw Malinowski, who holds the chair of Anthropology at London University, have enlarged greatly our comprehension of the ways of life and the states of feeling common among savages. This author spent four years in one of the islands of British New Guinea among the Melanesian aborigines; the volumes in which he related his experiences gave him a world reputation.

In one book he has described 'the sexual life' of the islanders, intending that term to cover (in addition to love and marriage, family life, birth customs, divorce and morality) art and culture, magic, witchcraft, and spells, all these being pretty closely connected with the sex appeal and sex consciousness. In that island lying to the north of Australia the matrilineal system is still strictly adhered to—that is to say, descent, kinship and all social relationships are legally recognized through mothers alone. Fathers are not even the legal guardians of their children; that office is entrusted to the children's uncle, their mother's brother. It is suggested that the belief on which this system rests—the belief that men have nothing whatever to do with the production of babies—is still common among these New Guinea natives. How the babies come they do not clearly know. They give explanations which are very much like the story of the gooseberry bush and the little boy or girl found under it which is told to very young inquirers after knowledge in our own country.

ONE is that spirits bring the babies in plaited coconut baskets or on wooden platters and cause them to enter the bodies of the women who are to be their mothers. These spirits appear in dreams and announce their errand. Sometimes they are spirits of relations who have passed into 'Tuma' (paradise). A native phrased it thus: 'My wife dreamed her mother came to her, she saw the face of her mother in her dream. She woke up and said: "There is a child for me."' In due course the child appeared, and neither of them saw any other explanation of its appearance than this! Another version of the mystery is that spirit babies float about in the sea and enter the bodies of women while they bathe. Those who do not wish for children abstain from bathing when the water near shore is thick after a storm with scum, pieces of wood, leaves and small branches of trees; they are afraid that the spirit babies might be hiding among these. A man who claimed to have seen one of them described it as 'looking like a mouse.' Others declare that they are perfect children in every detail, but far smaller than when they are born as earth children.

Husbands being thus treated as having no part in the formation of families, one might suppose they would take little interest in their children. Actually they are devoted to them, they do as much nursing and give the little ones as much attention as do their

WEAVING CHARMS AND SPELLS OF BEAUTY MAGIC

Magic plays an essential part in the making of the fibre garments for an expectant mother. They are spread upon a mat and strewn over with the creamy white leaves of a certain white lily cut into strips. The robe makers kneel round the bundle and thrust their faces right into the fibre material, breathing into it a magic formula to impart whiteness and beauty to the wearer.

wives. Thus, there grows up a mutual affection between children and the 'stranger' in the house (that is what he is called) who holds them so often in his arms, washes, feeds and lovingly fondles them. Not less surprising is it that a likeness between father and child is considered natural and proper, while it is regarded as an offence against right feeling and good manners to remark on a child's resemblance to its mother or to any of her relations. No insult could be more outrageous than to say that a man is like his sister. Prof. Malinowski got into trouble once for detecting a similarity of feature in two brothers. What the reason for this taboo is he could not discover.

ONE result of the matrilineal system is that men do not have to support their households. Their wives' families make them handsome allowances—in the shape of yams, which are the islanders' staple food.

So long as the household exists, this tribute must be kept up. It may be supplemented by work on the husband's part and by the wife, but they are relieved by it from any anxiety about their living expenses.

Women do a good deal of work—especially in the gardens, where most of the food is grown. They do the cooking as well as the gathering of the fruit and the shell-fish on which they usually live. For a man to cook (except on expeditions when no women are taken or on certain ceremonial occasions) is thought disgraceful. 'He-cook' is a term of abuse. Nor will any man demean himself by carrying a load on his head. Women do this as a matter of course, but men bear burdens only on their shoulders.

In most respects women are the equals of men. They inherit rank, they are magicians, they can practise sorcery and lay on spells. Girl babies are given just the same welcome as boy babies, which is not so among tribes that are frequently at war. In no way is the woman at any age subject to the humours or under the domination of the man. The one terrible right which husbands do possess is to kill their wives if they discover them to have been unfaithful. But this right is seldom exercised. As a rule, the affair is somehow arranged in a more or less friendly way. Marriages of real affection seem to be about as large (or as small) a proportion of the whole number as in civilized communities. The one thing that husbands and wives must not on any account do, however fond they may be of one another, is to betray any feeling of fondness in public. Kissing is unknown, so there is no temptation towards that. Biting and scratching, common forms of endearment, can hardly be indulged in when lovers are among other people. But the prejudice against endearment goes farther than that. When a married couple go out, they do not even walk side by side. One walks behind the other. As for holding hands, caressing, or even looking at each other with love in their glances—that is never done. They often talk quite cheerfully, and even chaff one another, when others are present. but there is a restraint upon their tongues, and any allusion to sex would be an unpardonable breach of decorum

FOR although in many ways their habits differ from ours, the islanders have a code of morals ; their standard of decent behaviour is quite as rigid as our own. Trial marriage seems to the people of Europe and America a dangerous, distasteful, and even a disastrous experiment. On the other hand, we see no harm in an engaged couple lunching or dining together. Among these New Guinea folk young men and young women make many experiments before they settle down to family life. They do this openly, it is part of the regular routine of existence, no one thinks of finding anything undesirable in it. But if an unmarried boy and girl were to share a meal, the islanders' sense of propriety would be shocked, their moral susceptibility would be outraged This taboo is connected, no doubt, with a general disinclination to eat in company, which must have originated in the fear of being poisoned. Even in their homes these savages prefer to take away their portion of a dish and eat it in solitary fashion. In a strange village they will not eat at all.

Again, it is common enough in some European countries, in England and in America, to see young men and women with their arms around each other, sometimes kissing in public places, sometimes going even further than that. For the boys and girls of New Guinea who are living together as an experiment to indulge in any such behaviour would bring down upon them not only the disapproval but the anger of the community. 'Living together' is not quite exact. They continue to live during the day with their parents, working and taking their meals at home. They meet only at night and part again in the morning. No legal obligation is incurred. Very seldom are children born of these temporary unions, though every one who was questioned about this denied that any measures were taken to prevent it. Often many such 'trials' are made before the parties to them decide to marry. They wait until they find a partner with whom they feel sure of living happily in a home of their own. None remain unmarried unless they are deformed, diseased, or exceptionally unpleasing. The reason for this is that only married persons can be full members of the community. Neither men nor women can have households of their own until they are husbands or wives. Apart from that, the girls, as a rule, want children and the men desire the tribute which will be paid to them by the families of their wives.

Although to European eyes these islanders are anything but attractive in feature and expression, they have a positive hatred of what they consider ugliness and a delight in what is beautiful according to their standards. There are many magic rites among them for increasing good looks; more effective than these are their frequent ceremonial cleansings, in which they first wash all over and then anoint themselves with coconut oil, which makes their brown skins shine. Wreaths of flowers are worn and chaplets made from the leaves of sweet-smelling shrubs. Personal attraction is the strongest factor in their love affairs. If young men cannot succeed in awakening a response to their advances, they have recourse to love potions or spells, which often have the desired result simply because the girls are made to understand that they have made complete conquests of their suitors.

Marriage, when it comes, is attended by no ceremony except the exchange of presents. The parents of the prospective bride signify their consent by asking the young man for a small gift. Then one day, instead of returning in the morning to the house of her parents, the girl goes with her 'boy' to the house of his parents. There she takes her meals and all day she goes about with him. The village knows from this that they have decided to take one another for good or ill as life-companions. Henceforward they are looked on as man and wife. There is more exchanging of presents, and the girl's family must now begin to provide their handsome contribution towards the young folks' housekeeping. But no other sanction to marriage is required other than mutual agreement.

When the first child is known to be on the way, elaborate preparations in the way of clothing are made—not for the baby, which for a long time will wear nothing at all, but for the expectant mother. With careful adherence to tradition a cloak of fibre known as the 'pregnancy dress' is got ready. By incantation it is given magical qualities. Then a day is appointed for putting it on. All the women assemble on seashore or river-bank or by the village water-hole. A number of them carry the young wife into the water and a vigorous game of splashing follows. Back on land, she is rubbed with coconut husk fibre and with coconut oil. Her cheeks are stroked with a mother-of-pearl shell to make them resemble its smoothness and delicacy. Her hair is combed and flowers are fastened in it. At last the cloak is put on. It is not discarded until the fibre has worn away and become ragged.

RITUAL BATHING BEFORE A HAPPY EVENT

At dawn of the day of her investiture in the maternity fibre cloak the prospective mother is ceremonially bathed. Female relatives line up in two rows in the sea and, crossing hands, form a living bridge on which she walks dry foot to a point where she is allowed to jump into the water. She is then playfully ducked and drenched, thoroughly washed and carried ashore to undergo a ritual anointment, dressing and adornment.

Marriage being so simple, divorce, when it happens, is equally so. If the husband desires it, he sends his wife to her mother's dwelling or, if her mother is not living, to that of her legal guardian (uncle) or other near maternal relative. If the wife wishes for a dissolution of the union, she goes of her own free will. Should one or other wish to avoid divorce, gifts are sent as a peace-offering ; if these are accepted, the marriage is not dissolved ; husband and wife return to their home. Refusal to accept presents means that they must separate. Each then looks out for a fresh partner. They are freed from all ties, and can start making experiments again. When a divorced wife remarries, her new husband has to give her old one a present. After that, he begins to receive the regular gift of yams which constitutes his wife's dowry. The children always remain with their mother, as a natural consequence of the notion that she alone was responsible for bringing them into the world.

KEEPING VIGIL AGAINST SORCERERS AND DISEASE

Shortly before and for a month after the birth of a child a Melanesian mother spends most of her time on a raised bedstead under which a small fire is kept burning. The natives consider such baking and smoking to be very good for the health, and also a prophylactic against black magic. No men are allowed in this house during this period, but it is not a matter of serious taboo.

Oddly at variance with that view are the indignities and even suffering which are inflicted on widows. They are compelled to go through a long period of ceremonial mourning, watched all the time by the dead husband's relatives, who are ready to complain at once of any attempt to escape performance of any traditional rite. To begin with, the poor woman's head is shaved and she is made to look in all ways as unattractive as possible. Her body is smeared with black grease, she must twist a dirty black cloth about her, no ornaments are permitted, and none of the scented blossoms which take the place of European perfume in bottles. The object of this is to make widows unpleasing to men, so that they may not dishonour their late husbands by securing others too quickly. That, at any rate, is the islanders' explanation, but there is probably more in it than this. Taken in connexion with other funeral customs, it seems to be derived probably from some ancient ritual of which, it may be, the origin has long been forgotten. For it is not only the widow whose hair is cut off and whose body is greased. All the neighbours who are not related to the dead man must subject themselves to the same disagreeable treatment. Not his relatives, as one would expect ; they go about as usual. No sign of mourning is worn by members of the dead man's family or clan, though they may take part in the shrieking and howling which for days, and even weeks, are kept up as tributes of respect, if not of inconsolable grief.

Twice the corpse is buried and dug up again before it is left at peace. The first time it is examined carefully for any indications that death was caused by magic. The second time a number of bones are taken from it, to be treasured as keepsakes (widows are supposed to wear the jawbones of their husbands hung round their necks). Until the final committal of the body to the earth the widow must keep watch over the grave.

After the last burial the poor woman's most trying ordeal begins. She goes into a small wicker cage in a dark corner of her dwelling, and there she remains for months, never coming out for any purpose, never speaking above a whisper, never feeding herself even, but relying upon others to put food into her mouth. Widows of men who rank high undergo this misery for as long as two years. What it means is doubtful, but in all likelihood it was instituted in far-off times as a means of propitiating the spirit of the departed, which might take vengeance on the living if they failed to show it proper respect.

In this, as in other matters of myth and tradition these New Guinea savages have not worked up their ideas into any system. It is only their 'taboos' and their ceremonial rites which are fixed. So long as these are observed thought is free—on the subject of sex as on everything else.

WEDDINGS WITHOUT THE BRIDE

ACCUSTOMED as we are to regard the bride as the central figure of a wedding, there are some countries in which she does not appear. Even where the matriarchate obtains and woman is an important personage, the bride is often absent from the marriage ceremony itself. Other aspects of marriage are noted in our chapter on The Various Forms of Marriage.

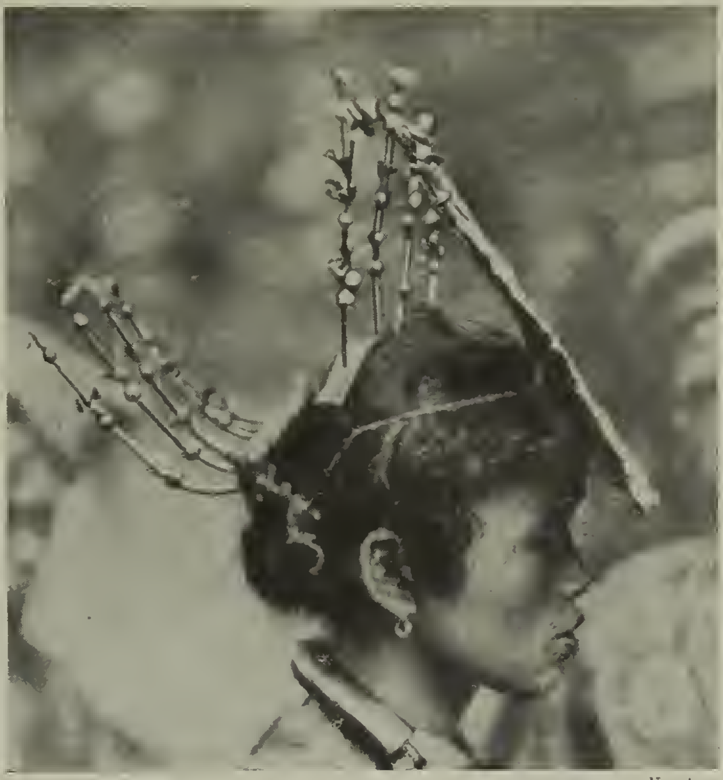
MARRIAGE by proxy is much more common than might be at first expected, and the farce of stealing the bride, a relic of days when the strong-arm man forayed wide afield in search of plunder and women, survives in quite peaceful wedding ceremonies in many parts of the world—even in Europe. It must be realized that marriage in earlier times was an unceremonious affair, and that the multifarious festivities and customs, now differing so greatly amongst races and tribes, have grown up in later times, the ceremonies developing under natural and religious influences. The bridal veil is preserved still amongst civilized people, and is a very important feature of marriage ritual in the East and elsewhere. This, as well as the custom of the bride-to-be hiding from the groom, possibly originates in the primitive idea that it is dangerous to the bride if her husband's eyes fall on her.

Hiding from the groom has become exaggerated in the Hindu purdah and the Mahomedan veiling of womenfolk. In New Britain the bride stays alone for five days in the hut of her prospective husband. Certain South African tribes have a marriage custom which necessitates the seclusion of the bride in a hut apart, from which she is taken to another hut some days later, before being handed over to the husband. Bedouin tribes incorporate hiding and stealing the bride in pre-marriage ceremonies. The girl must run away into the hills the night before the wedding, and the groom goes in search of her. When he has found her he must stay the night with her in the hills, and this constitutes the marriage.

To trace the origins of the mimic warfare which is so important a feature in the marriage customs of many lands it would be necessary to dig right down to the birth of humanity, and then to follow the history of woman's gradual 'emancipation' through the ages. In all early primitive communities man was the stronger and more masterful animal, woman generally the merest chattel, or beast of burden. Slowly, as the household became a settled feature of life, woman's sphere became more important. The man, a hunter, was attracted to the hearth, where cooked meats were available, and with the rise of religions woman's position as a mother was recognized.

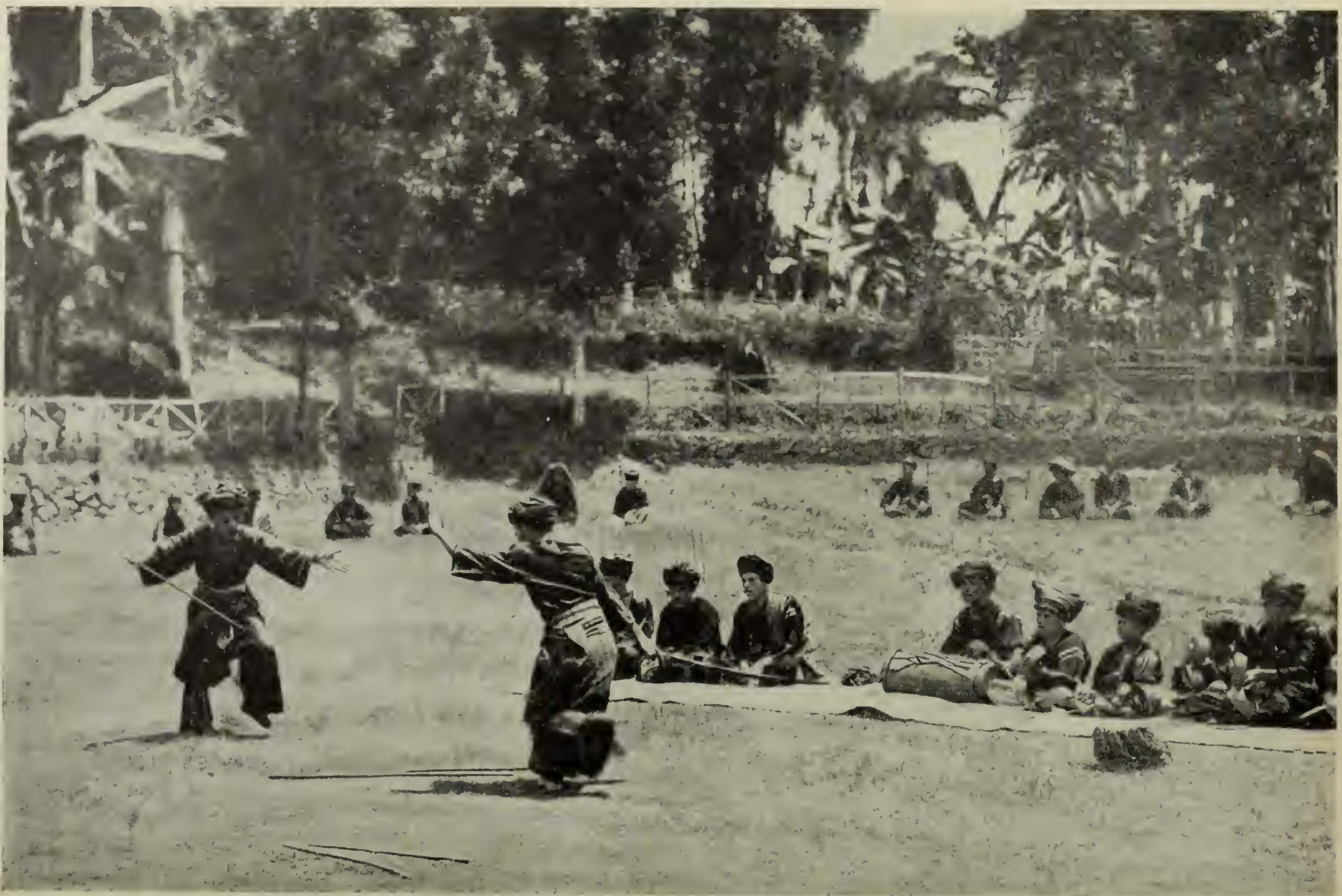
IN certain cases this recognition developed till mother-right and the matriarchate became the social system, and even to-day in many backward communities there is no recognition of paternal rights. In the rise of the woman in history to a position of equality it is to be noted that there was also a mental and physical improvement. Amongst primitives, however, man is generally the finer specimen of humanity, and if we look at man's nearer relations, the male gorilla is nearly twice as large as the female. It was therefore perhaps natural that the finer animal should steal his female companions and maintain them in a form of slavery to him.

The innumerable customs which have grown up round and about marriage constitute a subject of vast extent. It is a very widespread custom that not only the preliminaries of marriage, but the ceremony itself shall be performed in the absence of the bride, and that the proposal of marriage and arrangement of the contract shall be carried out not by the bride and bridegroom, but by their friends and sponsors, or parents. In Egypt the marriage contract is arranged between the bridegroom and the bride's deputy, these two joining hands, which are ceremonially covered with a cloth. It is the sponsors and not the two principals amongst the Karens who offer the ceremonial


Keystone

PURE GOLD A BRIDE'S FIT CORONAL

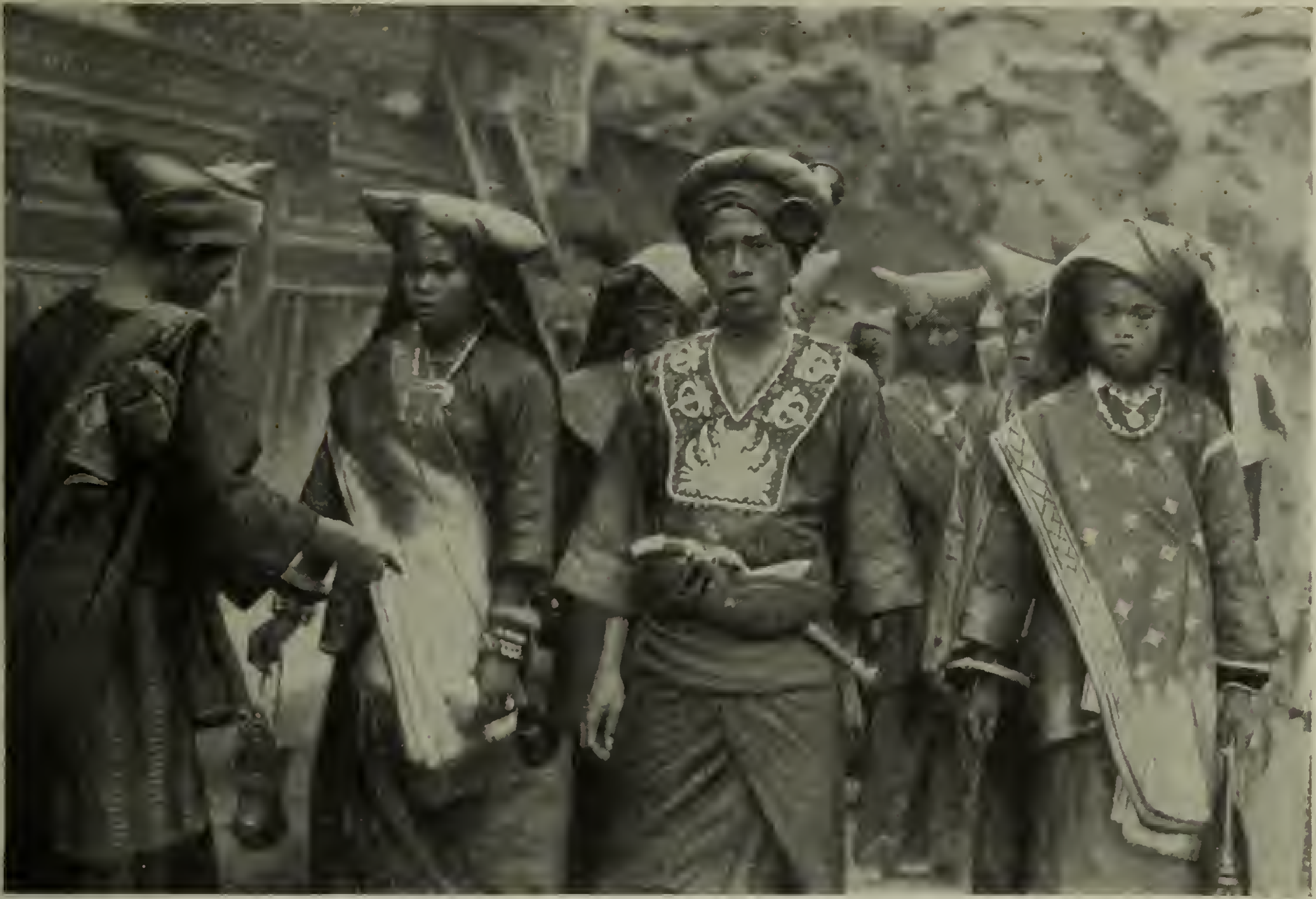
Elaborate head-dresses are worn by brides of the Minangkabau race, a mountain people of Sumatra. The ornamentation of the bride's crown—here seen in profile to show the method of attachment to the head—is of pure gold collected locally for the occasion.



Keystone

LIGHTENING A MOMENTOUS DUTY WITH MUSIC AND FEATS OF SKILL

In the country of the Minangkabau, high in the Sumatran highlands, the matriarchal system prevails, according to which the mother, not the father, is the source of authority. Among the people of this lofty region weddings are conducted with great ceremony, a strange feature being the absence of the bride from nearly every part of the proceedings. The first step is taken by the maternal uncles of the bride-to-be, who call a meeting of the panghulus or clan chieftains for the purpose of deciding upon the prospective bridegroom. The panghulus are here seen seated in a semicircle on their stones of office watching a foot-boxing match, which is being performed as part of the ceremonies. The group immediately behind the boxers is the orchestra



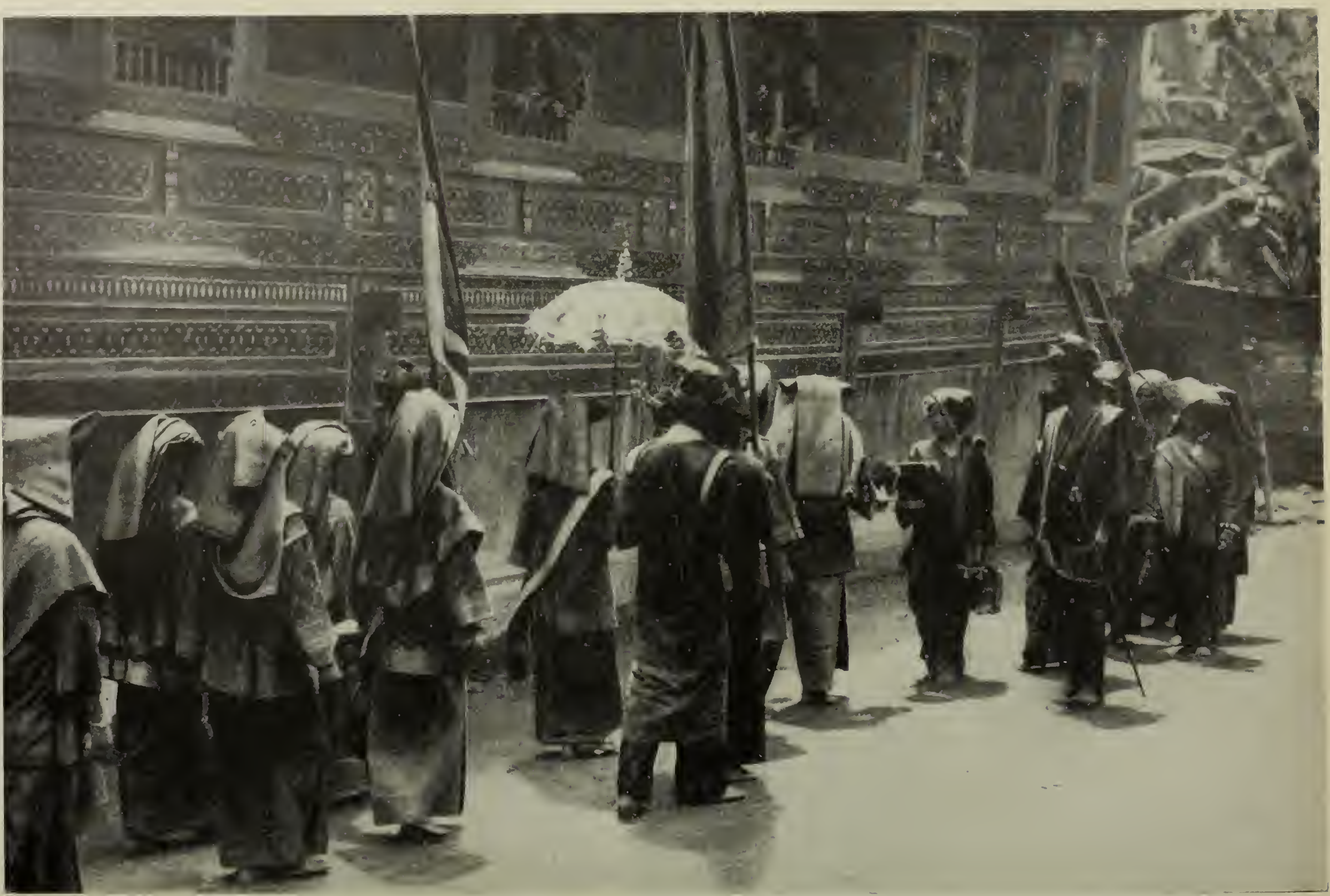
G.P.A.

MARRYING THE BRIDEGROOM AT A BRIDELESS WEDDING

Wedding ceremonies among the Minangkabau lose something of their central significance in Western eyes in the absence of the bride. At only one stage of the proceedings does she appear, and then not at the actual marriage rite, which is shown in the photograph. The functionary known as the wali marries the bridegroom, who wears on his head the traditional buffalo's horn. The word Minangkabau means 'victory of the buffalo' In far-off days, so runs the legend, a Sumatran buffalo met a buffalo of Java in single combat and defeated it.

cup to each other, and drink from it, thus confirming the marriage. And again in Persia marriage by proxy is the general rule. Here the groom never sees his bride till the marriage is consummated, and in Ceylon, where an astrologer first casts a horoscope, the groom, if his horoscope is unfavourable, is represented by his infant brother, who is then married to the bride. Both bride and bridegroom have a representative in the South Celebes, and the bride does not appear at the wedding, being represented by her deputy. She, meanwhile is hidden away in an inner room, and the groom, after the ceremony, leaves his sword behind to represent him and goes home. Three days later he comes to reclaim his sword. A very strange ceremony is the marriage to the mango tree amongst the Kumis. First the groom is married and embraces the tree, and then the bride is also married in a similar way—afterwards she is brought to her home in a basket.

In the Malay countries there are two forms of marriage. but it must be remembered that the customs and ceremonies have been considerably qualified by the practice of Islam. The Moslem religion prevails, and has had an important influence on all the festivities. In the south-western division on the western seaboard matrilineal descent prevails, and the family consists of the mother and her children. This follows the matriarchate of the Minangkabau of the highlands of Sumatra, and the marriage ceremonies and various rights of the parties are somewhat similar. In this wide and little known area of the great island an ancient Malay people, descendant from the old empire of the 'Victorious Buffalo,' preserve a matriarchal social state in a pure form. The father is a nonentity. He is permitted to visit his wife in the evenings when he cares to, and is then made welcome. But he lives, as he has done all his life, at his mother's home, and works for his mother's family, while his wife lives with her mother, and the mother's brother takes on the duties of father to any children of the marriage. The oldest centre of these interesting people is in the Padang highlands, where the settlements are a collection of a few very large and well-built family houses with buffalo-horn gables, richly carved and painted. In these houses all the descendants of the mother or grandmother live, and sometimes there is a great grandmother who is really the head of the house. Descent, of course, as to name and heritage, is on the mother's side.



Keystone

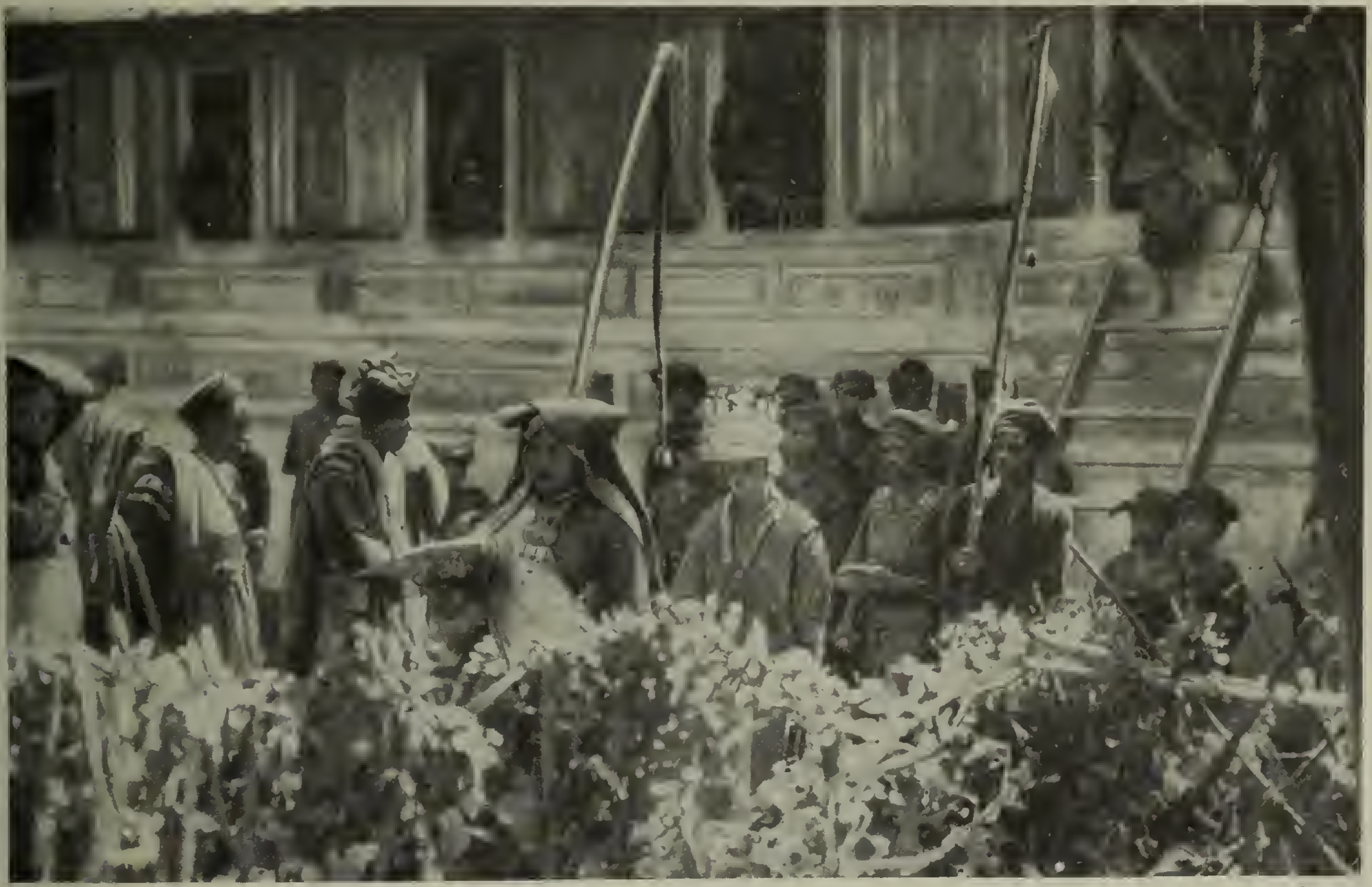
A SIGNIFICANT INTERLUDE: THE BRIDEGROOM RECEIVING THE TJERANO, A SYMBOLICAL CASKET

One of the most important parts of the elaborate wedding ceremonies of the Minangkabau of the Sumatran highlands is the handing over of the tjerano. This is a box containing lime and betel nuts, and its transfer from the possession of the bride to the care of the bridegroom is a symbolical act of the highest significance. When the bridegroom and his retinue are about to pass the bride's home the procession is stopped and halts in front of the entrance to the house. With all due ceremony the casket is given into the hands of the bridegroom, and, this part of the proceedings having been successfully accomplished, the bridegroom and his party are free to continue their progress.

It can be easily realized that in such circumstances the laws and ceremonies take a different course, and may have a different significance from events of a similar nature in modern patriarchal communities. Marriage, for instance, though the woman is here the important personage, is celebrated without her assistance. There are long preliminaries conducted by deputies and heads of families, with some assistance of the proposed husband, and eventually he has to pass a test before the wali as to his fitness to become the husband of the girl chosen ; this after the bride's family have arranged the contract to their satisfaction, of course. When the man expresses his desire to wed he informs his parents, indicating the girl chosen, who must be of another village from his own. The maternal uncles meet and then call a gathering of the Panghulus, or clan chieftains, when, with much ceremony on a broad open greensward, the preliminaries are decided. The Panghulus seat themselves in a wide circle on stones set at intervals and are entertained by an orchestra and players, wrestling and story-telling. There follows the betrothal ceremony, at which the bride-to-be is not, however, asked for her consent, but subsequently the lover makes a series of presentations to her. Meanwhile the girl takes the utmost pains to keep out of her lover's way, and to accomplish this she is said to be as 'watchful as a tiger.' No communication whatever may pass between the pair.

On the day of the wedding ceremony the houses of both parents are decorated, and at the same time a special dais, or platform, is erected at the bridegroom's house on which he dons all his wedding finery before going to meet his bride. After four days of celebrating and feasting the bride is dressed up in all her ornaments and awaits the coming of the groom, also on a raised dais. This dais is piled up with pillows, the number indicating the rank of the parties. The procession sets out with the women leading, the groom being carried on his friends' shoulders. On arrival at the bride's house there is sometimes a mimic conflict before he enters to await the priest.

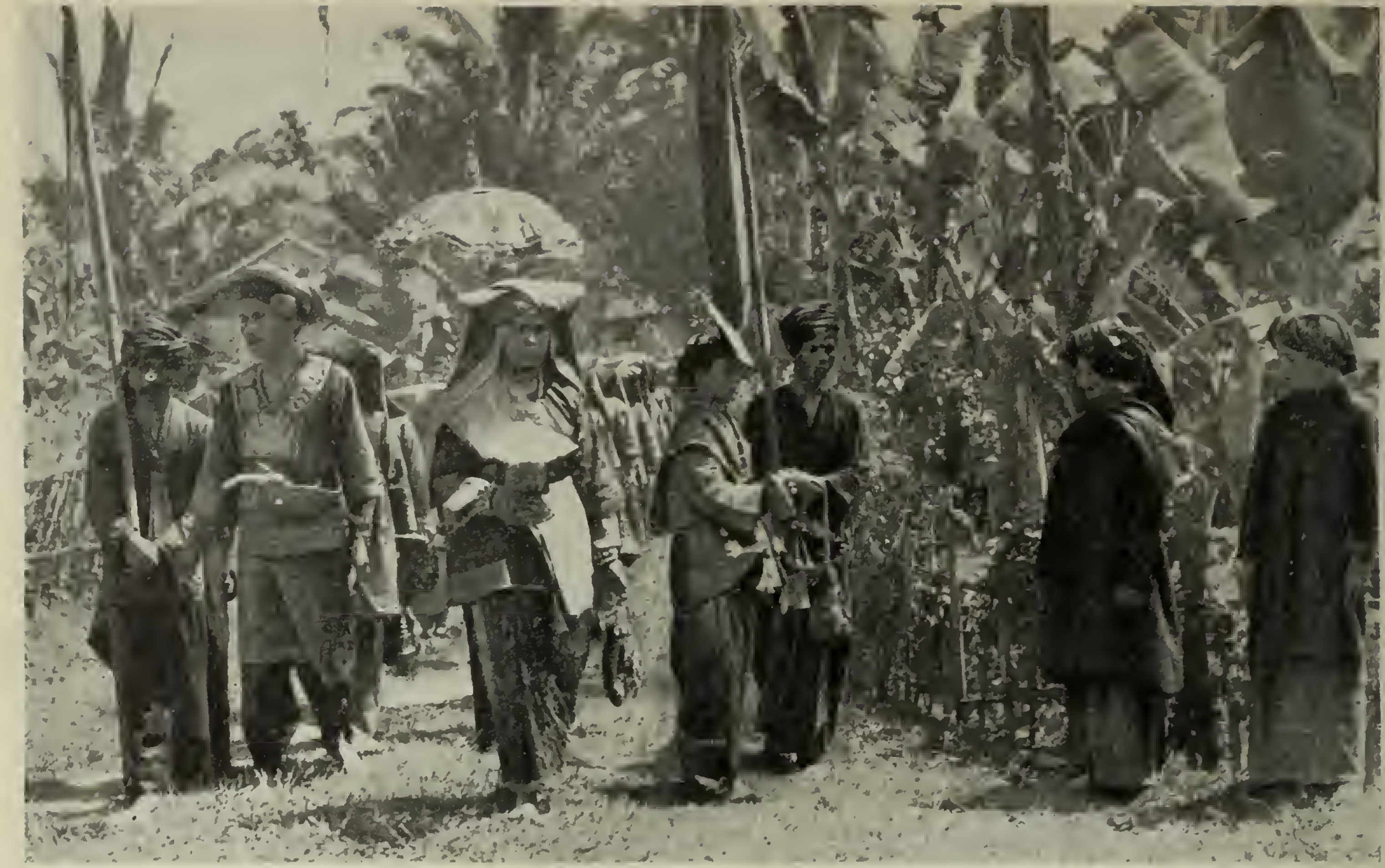
THE actual ceremony, at which passages of the Koran are recited, is between the priest and the groom in the absence of the bride, and having successfully passed a sharp interrogation the husband is led to the bridal chamber and seated on the left-hand side of the bride. Both the bride and the bridegroom display their utmost finery on this occasion, the ornaments in both cases being of pure gold, and collected from friends all over the district for use at the ceremonies. After everything is settled the husband goes back to his mother, and even if the

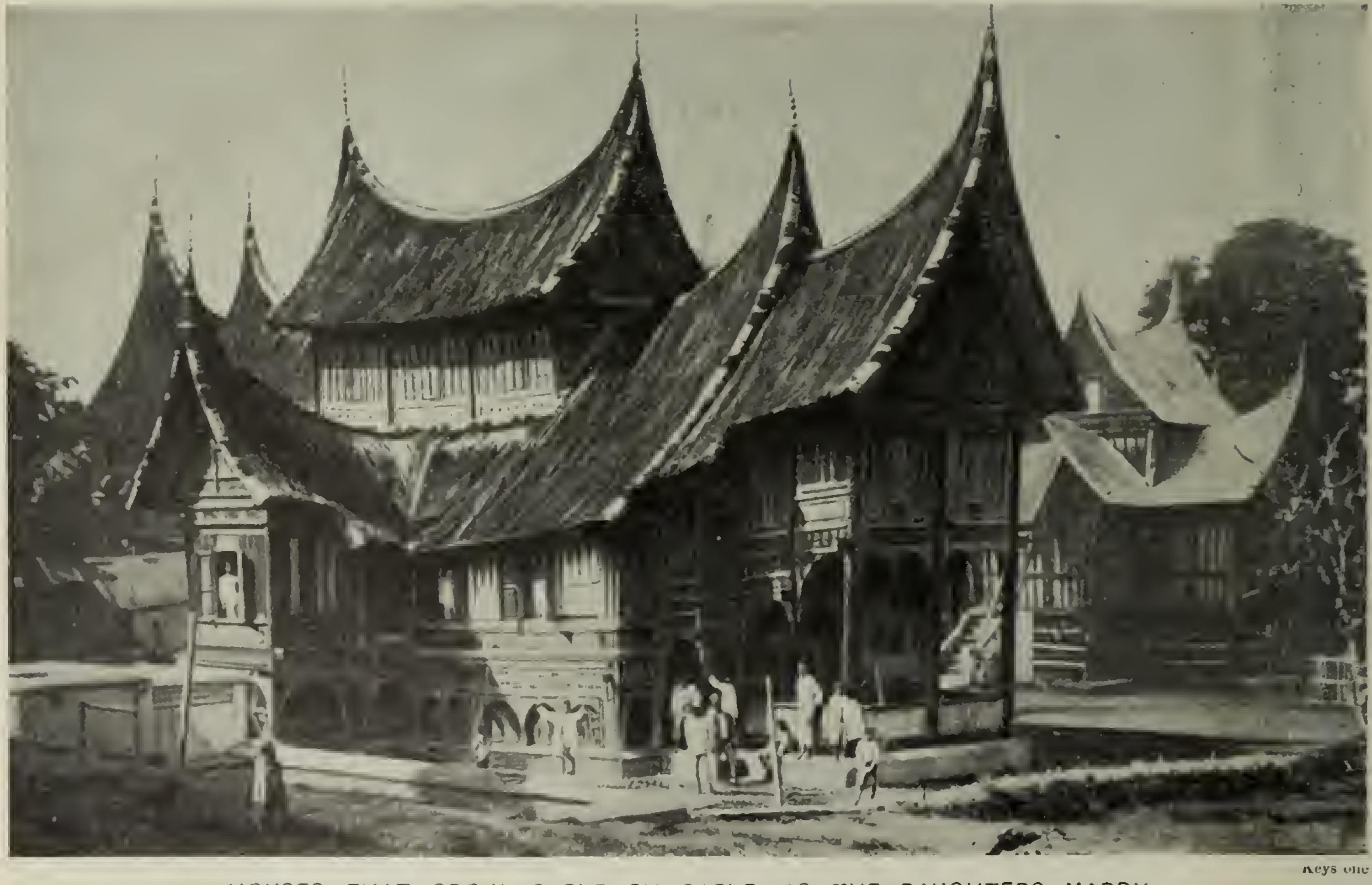


Keystone

THE SOLE OCCASION WHEN A SUMATRAN BRIDE APPEARS AT HER OWN MARRIAGE

The only part of the wedding ceremonies among the Minangkabau of Sumatra in which the bride herself appears in person is the announcing of the marriage by the wali. What we should consider to be the most important stage of the proceedings, namely, the actual marriage rite, is performed at the temple or mosque—for the Minangkabau are Mahomedans—in the presence of the bridegroom, but not of the bride. The photo shows the wali announcing the marriage to the bride and bridegroom, who are wearing their symbolical wedding head-dresses

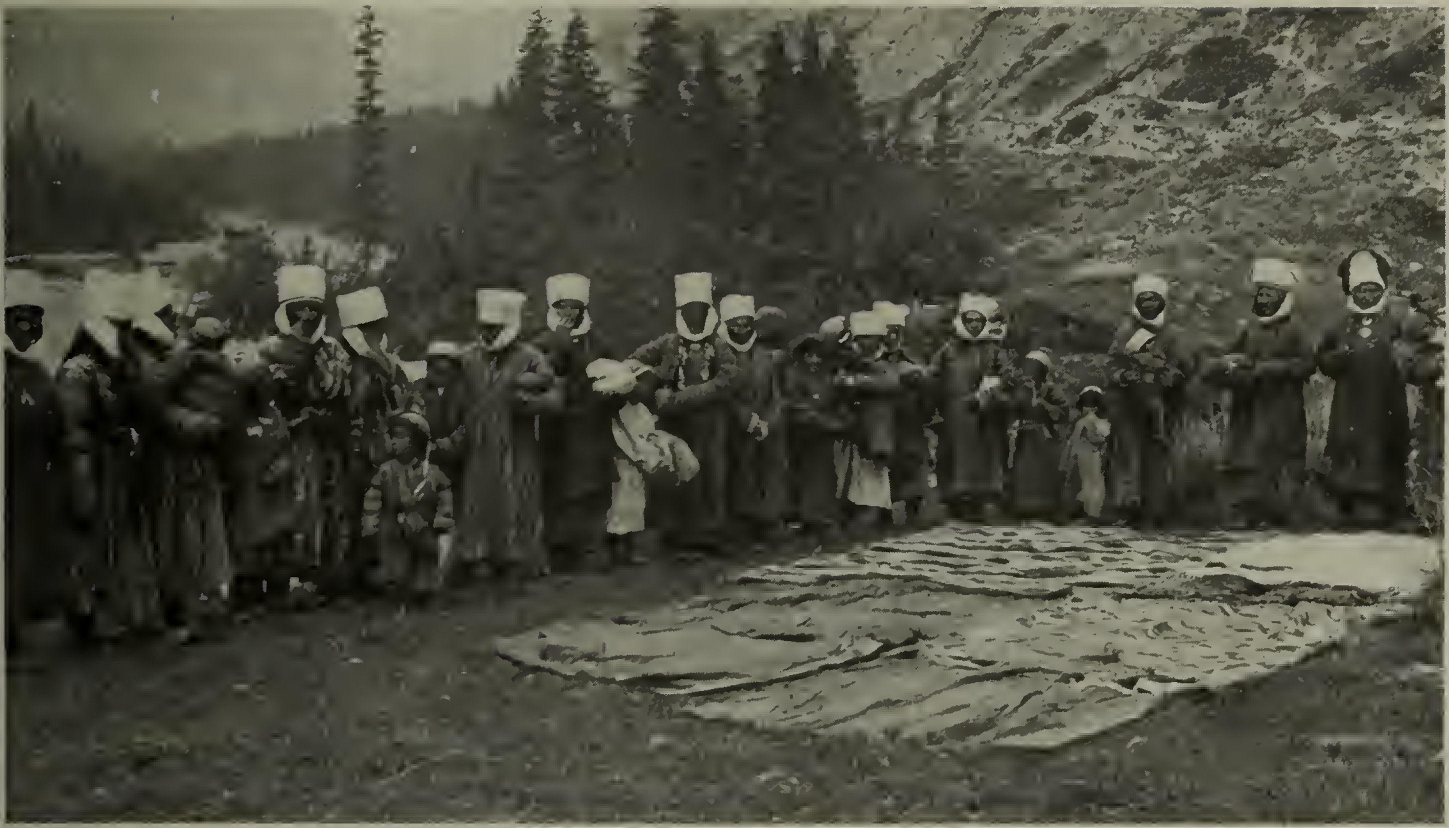




Keystone

HOUSES THAT GROW, GABLE BY GABLE, AS THE DAUGHTERS MARRY

After a Minangkabau wedding the couple do not set up house together, but proceed to their old homes, the bride going back to her mother's house, the family house (below), where her husband becomes a visitor These family houses are picturesque buildings, and sometimes cover a very large area. Whenever additional accommodation is needed a fresh gable is thrust out, with the result that a house containing married daughters may in time become a veritable congeries of buffalo-horn gables. The upper photograph shows the bridal pair after the wedding.



C. P. Skrine

KIRGHIZ WEDDING WITH NEITHER BRIDE NOR BRIDEGROOM

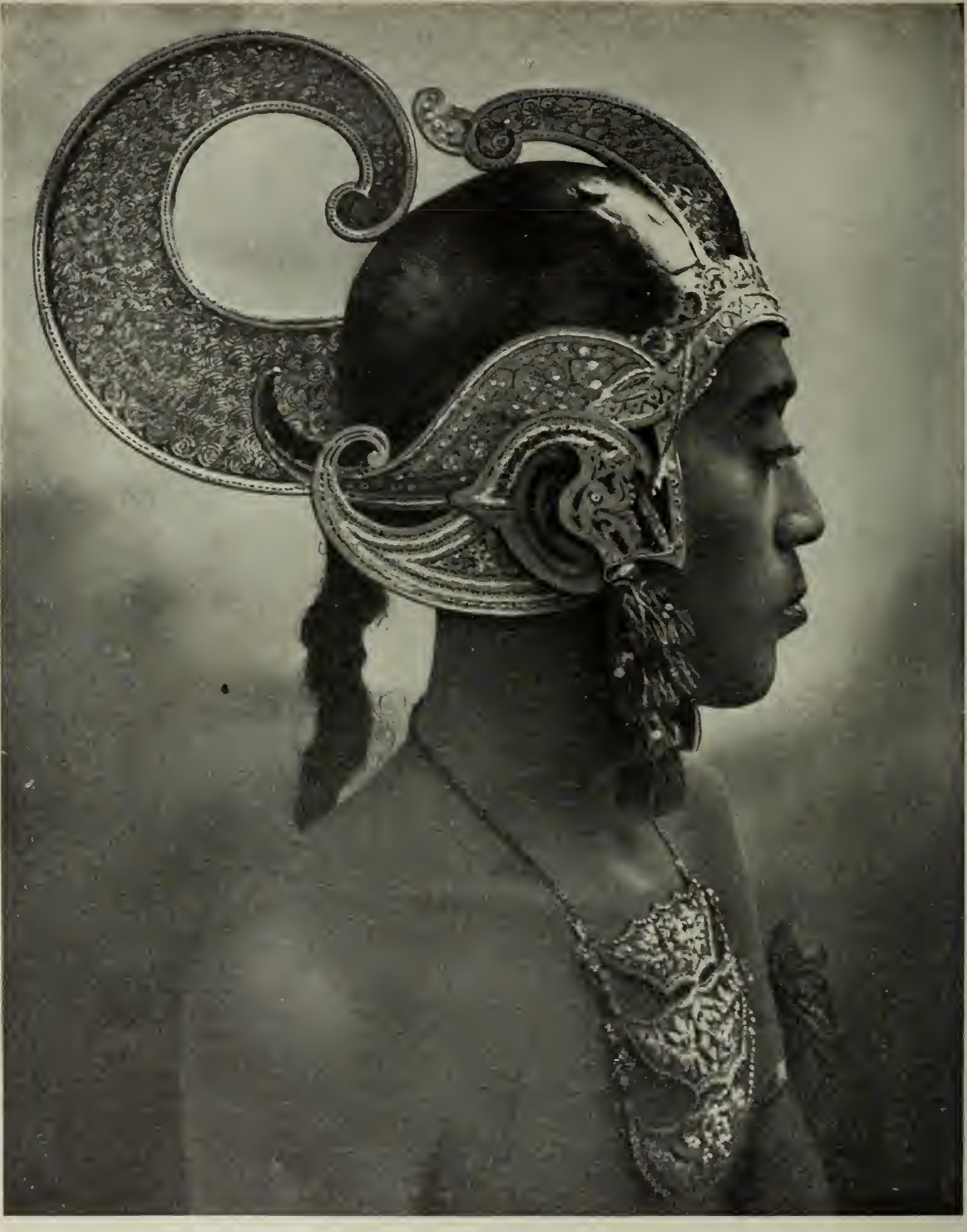
In this wedding group in Central Asia those wearing turbans are women The rugs in the foreground are for the bridal tent. Among the Kirghiz of this region, when the bride-price has been settled the bride's parents invite the neighbours to a feast. This, together with the announcement of the marriage, is the sole marriage ceremony. Neither bride nor bridegroom is present at the feast. For several months afterwards the bride lives with her parents, busying herself with her new tent. When this is finished the bridegroom carries off bride and tent.

marriage be blessed with children he acquires no more power in his wife's household. As the family expands so the house is increased by adding another gabled portion, and the number of gables of a house is an indication of the number of inhabitants.

UP amongst the Khasis, another people with matriarchal laws, living in Assam the marriage customs differ somewhat. The most remarkable feature is that usually the husband goes to live with his wife at his mother-in-law's house. As long as the wife lives in her mother's house all her earnings are taken by her parent to go towards the upkeep of the family. In some cases the husband only goes to visit his wife after dark, and the ancestral property is vested in the mother. Still, the father here is of some importance despite the matriarchate, though the mother's elder brother is the head of the house. When a boy of from 17 to 25 years decides on the girl he wishes to marry he mentions the name of the girl to his parents, who make the necessary arrangements with the girl's parents. An auspicious day for the wedding ceremony is chosen by divination from broken eggs and the entrails of fowls. The day selected, both parties dress up in their best and the groom visits the bride's house and is handed over to her, taking a seat beside her. Both then recite the marriage contract. Two or three days later the bride goes to the groom's mother's house, and afterwards they visit each other at their respective homes at will.

In the remoter valleys of the Kashgar Mountains in Chinese Central Asia the marriage customs are in some ways different from those which obtain in the more accessible places, and quite the reverse of the customs of the Turkis of the plains. Girls amongst the Kirghiz of the mountains are at a premium ; the would-be husband has to pay a heavy bride-price, and the amount leads to long preliminary haggling. When the payment, chiefly in yaks and sheep, has been completed, the bride's people invite all the neighbours to a feast at which the marriage is announced. But the bride and bridegroom do not attend this ceremony ; they remain alone and apart in their home tents. This feast and announcement constitute the marriage—there is no other ceremony. The bridegroom must not take his wife straight away to his tent. She continues to live with her parents for a period of two to five months, during which time she is occupied with her people in making and preparing the furnishings for the new aquoi, or felt tent. The bridegroom continues to live with his parents and visits his wife secretly every week. When the new aquoi is finished the bridegroom takes it and the bride to his own place, the wife and the parents making a brief pretence of resistance.

Marriage customs of a similar nature are common throughout the East. They differ in various respects according to the origin and the religious influences of the people, while the most divergent ideas of betrothal and marriage will be found amongst peoples living almost side by side.



KRISHNA AS IMPERSONATED BY A JAVANESE ACTOR IN THE WAJANG WONG

For the material of its drama the Javanese Wajang Wong relies mainly upon the two great Hindu epics, the Mahabharata and the Ramayana. In the former are chronicled the exploits of Krishna, usually regarded as the eighth incarnation of Vishnu the Preserver. The calm dignity proper to the divine nature of Krishna's personality is admirably represented by this actor to whom the part was entrusted in 1926, the latest occasion on which the Wajang Wong was celebrated in Java

ANIMAL DANCES OF THE EAST

For the information about the Wajang Wong in this chapter, and the remarkable pictures in black and colour, we are indebted to Mynheer Tassilo Adam, one-time Ethnographer to the Government of the Dutch Indies. Although, as mentioned here, animals figure largely in the Devil Dances of Tibet, these are more strictly ritual performances, and as such form the subject of a later chapter in this work.

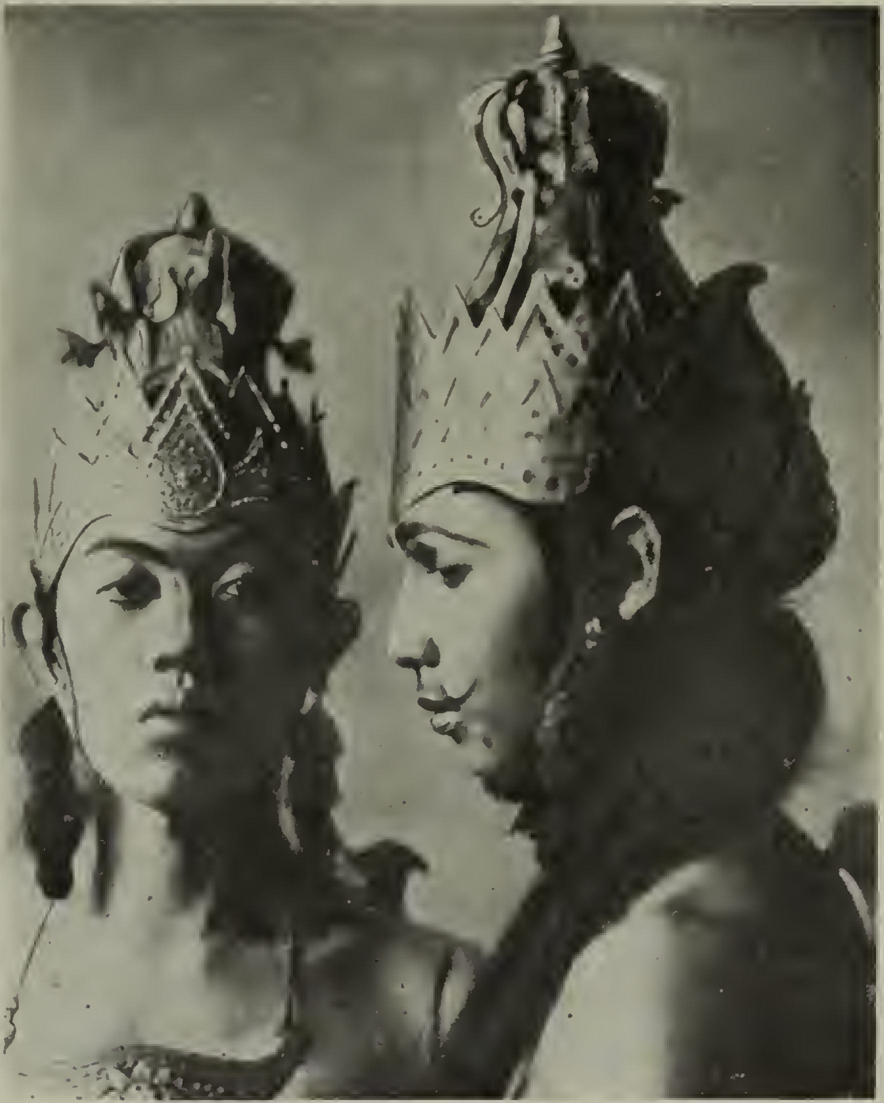
In that enchanted garden men call Java the exploits of the lotus-born Vishnu and his satellites of the Hindu Pantheon are featured on many a crumbling façade of the ancient temples, which, scattered far and wide over the country, recall the era when Moslem Java once embraced the Hindu Faith. But the ancient mythology of Hindustan is not only preserved architecturally; it is also lavishly besprinkled with local legend, the subject-matter for the drama of Java's national theatre—the Wajang.

The Wajang is usually played with puppets who cast their shadows on a screen; but in the more elaborate presentations the part of the puppets is often taken by men, and this kind of Wajang is called the Wajang Wong (Shadow Men). A feature of the Wajang Wong is naturally the imitation of the shadow-puppets, and thus the action of their play is calculated to produce, by slow movements of the dance order, that impression. The actors are silent, and the story is explained by the Dalang, showman or Greek Chorus, to the accompaniment of the 'gamellan,' a native Javanese musical instrument, and the 'rebab,' the Persian viol. Since the subject matter of the Wajang is invariably that of ancient Hindu mythology—two favourite presentations being the epic poems of the Ramayana and the Mahabharata—it is of a religious character, and the actors, influenced no doubt by the character of the parts they play, by their silence, by the plaintive melody of the 'gamellan,' the long-drawn notes of the 'rebab,' and the rhythmic character of their dance, frequently fall into a trance-like state analogous to that achieved by the dancing dervishes of the Sudan.

Animals play an important part in the mythological stories of the East, and are closely identified with the culture-heroes whose exploits form the subject-matter of innumerable dramatic representations all over the Orient. Dances which form an integral part of Oriental drama often figure the animals of local legend and ancient mythology.

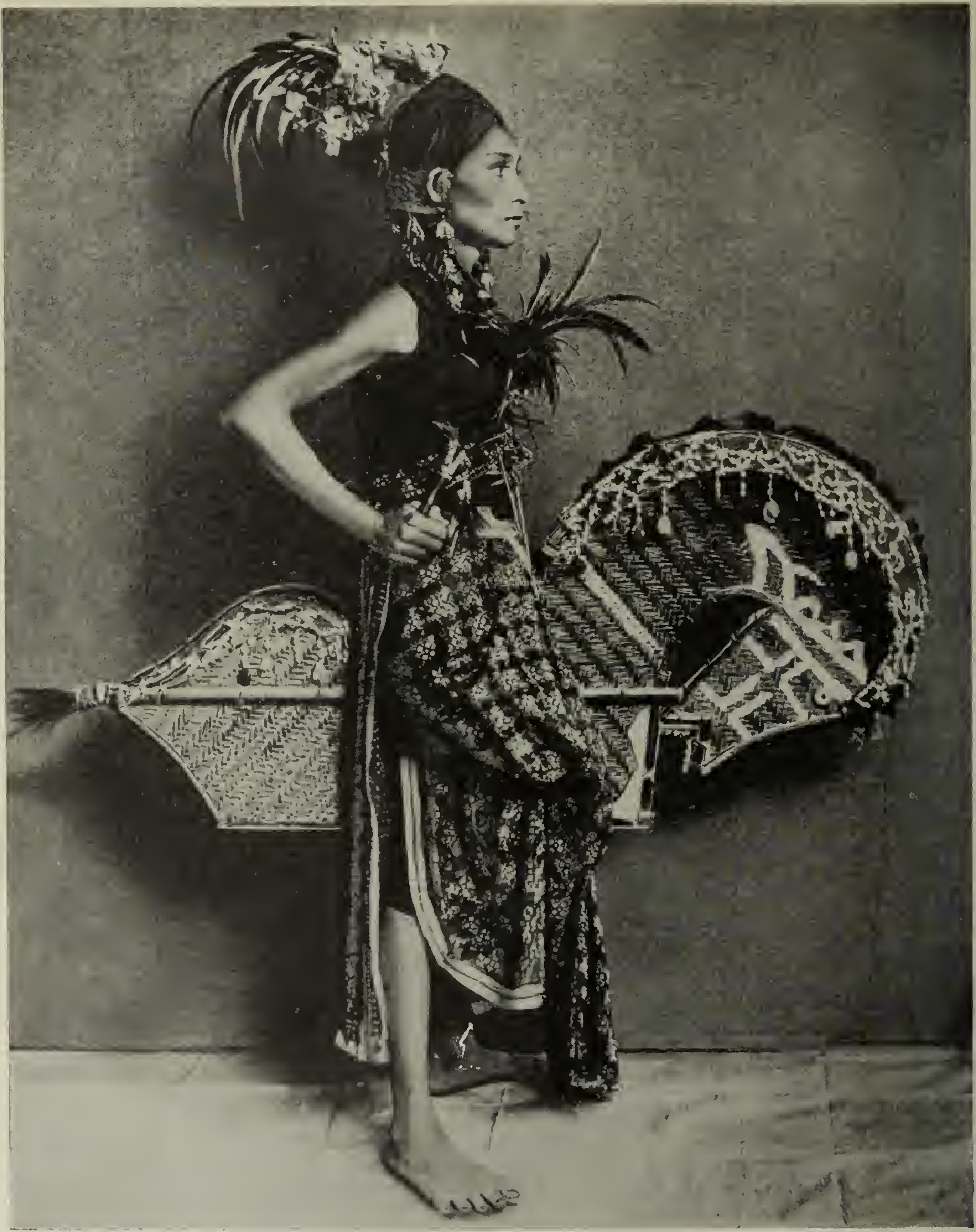
The Hindu trinity is composed of Brahma, the creator, Vishnu the preserver, and Siva, the destroyer. The cow is sacred to Brahma and Vishnu; to sacrifice a bull to Siva is the duty of every devout Hindu. Vishnu, in the ancient mythology, is represented by a series of incarnations, many of which take an animal form; he is sometimes fish, tortoise or boar, and, in one case, lion-headed. Of the Ramayana, which is perhaps the favourite drama of the Javanese Wajang, Valmiki, its poet author says:

> As long as mountain ranges stand
> And rivers flow upon the earth,
> So long will this Ramayana
> Survive upon the lips of men



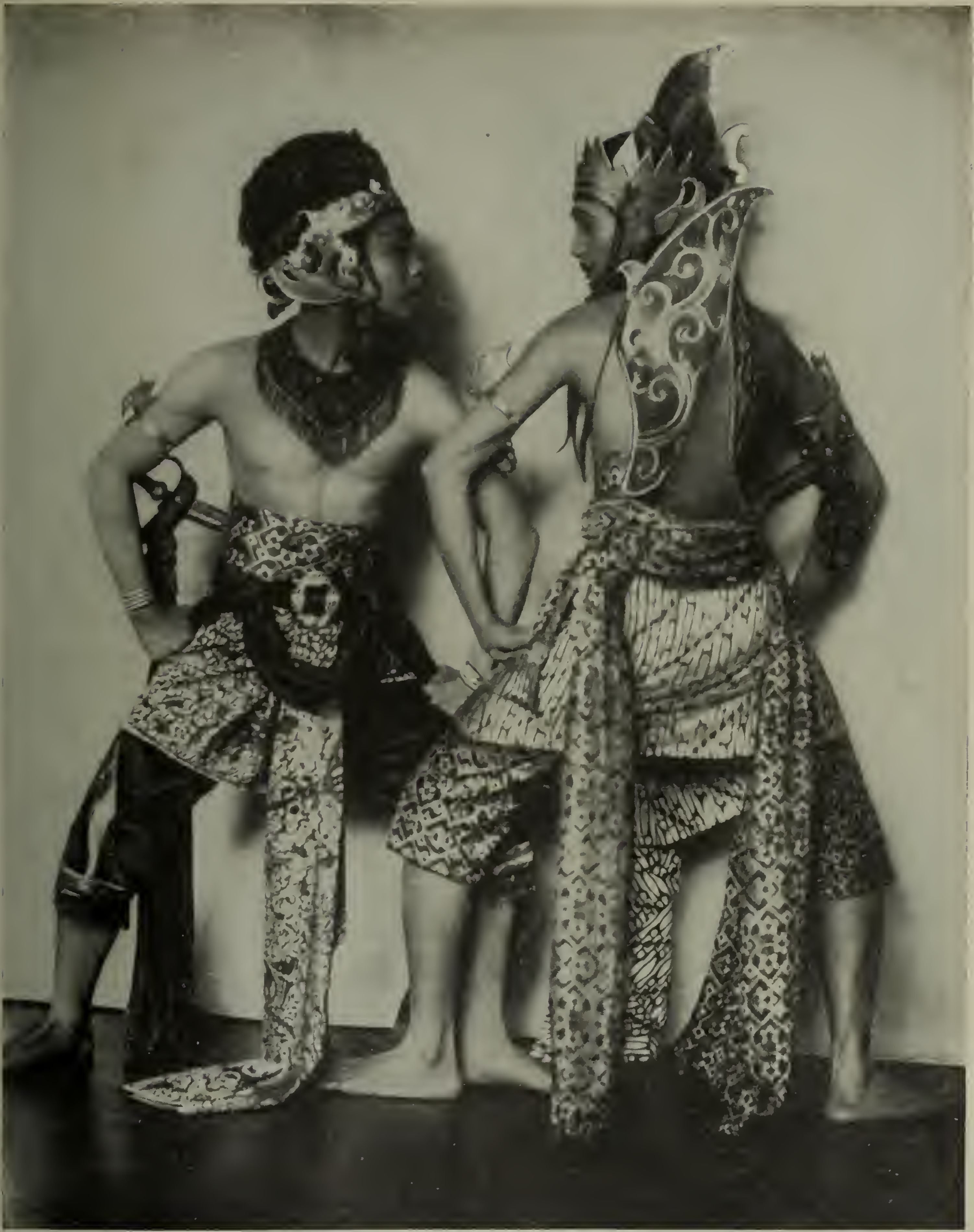
JAVANESE EPIC HEROES IN CASQUE AND HELM

Great beauty of line distinguishes the head-dresses worn by all the human characters in the mythological and religious epic dramas of the Javanese. Infinite care is bestowed upon every detail of the production, and the process of making-up alone occupies the company for something like three hours



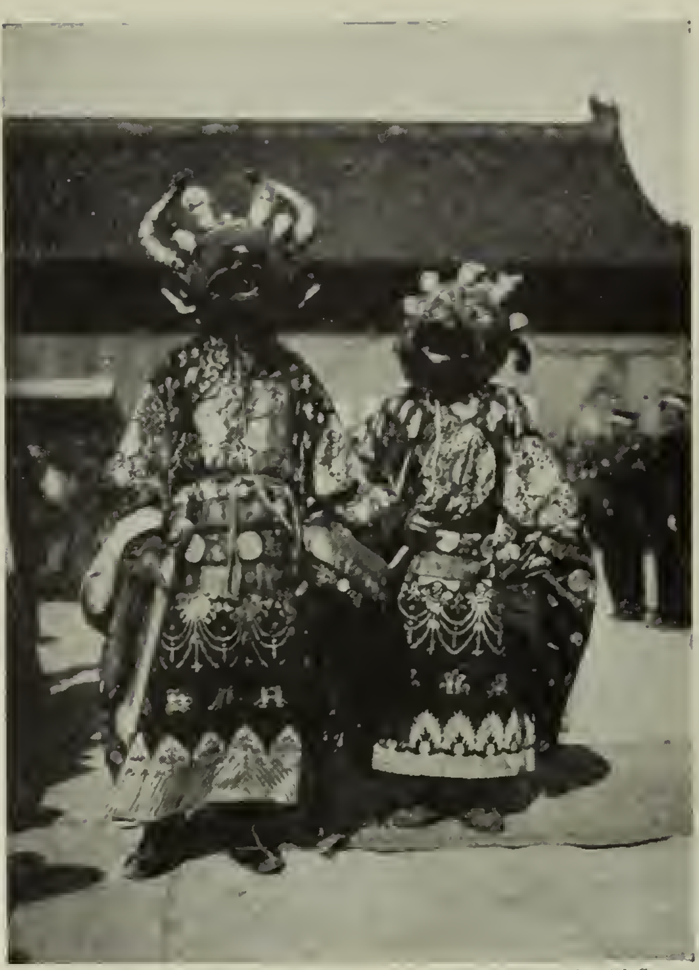
SIMPLE DEVICES SATISFY DEVOUT IMAGINATION IN THE GREAT ANIMAL DANCE OF JAVA

While most of the animals figuring in the Wajang Wong are elaborate products of the property maker's art, convention is satisfied with a much simpler presentation of the horse. Small ' hobby horses ' made of plaited bamboo suffice for the purpose of the drama, no doubt because they lend themselves more easily to the evolutions of the dance. How seriously the actors take their work in these arduous performances is suggested by the expression, at once alert and grave, of this Knight mounted on a steed that among more sophisticated people would serve as a child's toy.



REPRESENTATIVE FIGURES FROM THE JAVANESE CORPS DE BALLET

All the designs for the costumes in the Wajang Wong are stereotyped, and the garments are made from costly materials exquisitely woven in various colours. The cost of providing them, as indeed the cost of the entire production, is borne entirely by the prince giving the entertainment, and the honour of being allowed to participate in the ceremony is deemed full recompense for their services by the actors, who receive no remuneration of any kind. The performance is almost entirely pantomimic, only sporadic dialogue being spoken by the actors themselves.



Sport & General

CHINESE DEVIL DANCERS IN ANIMAL MASKS

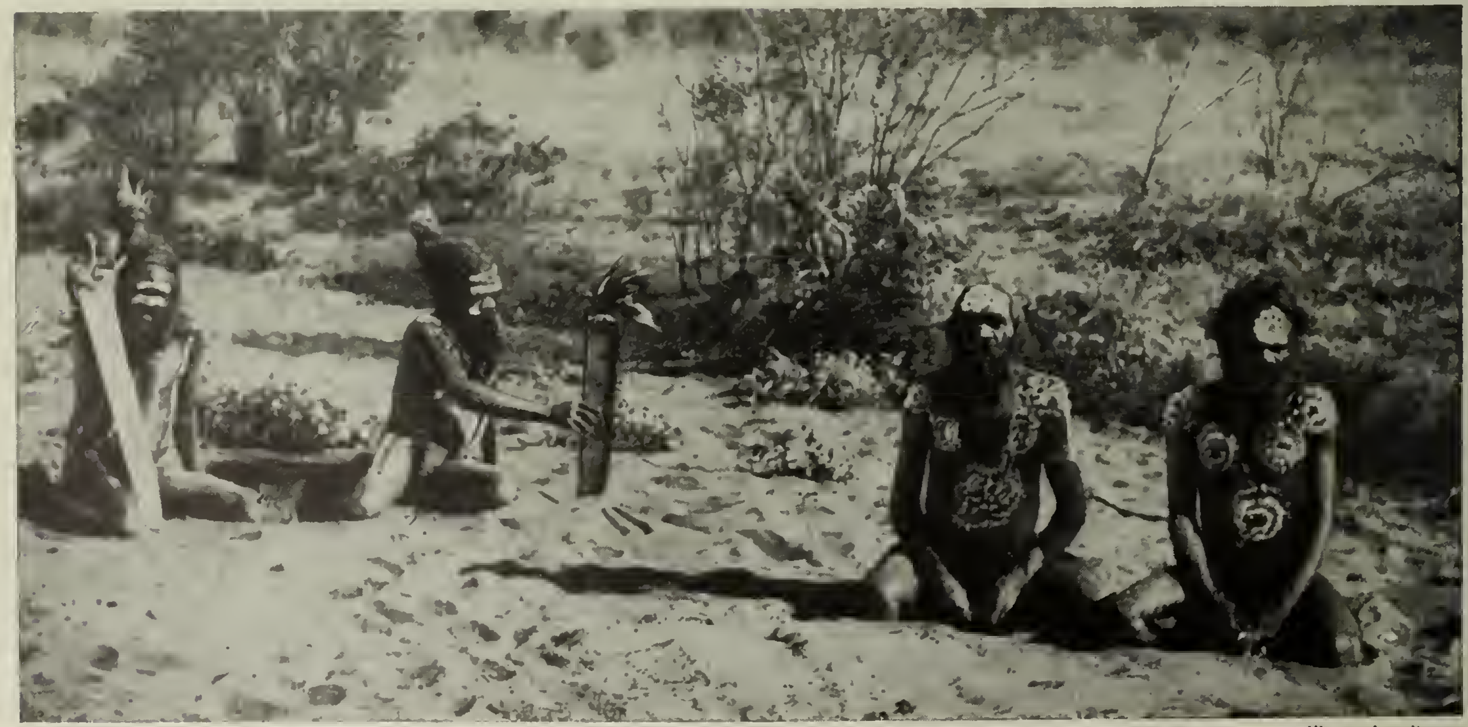
Tibet is the original home of the Devil Dance, a celebration inaugurating the New Year. From Tibet it spread to China, and for many years was performed in the Lama Temple at Peking. It has now been suppressed as superstitious by the Nationalist Government.

Though this prophecy was made about 500 B.C. it was a singularly true one, for the story of the Ramayana is perhaps the most popular epic in the Oriental repertoire; and in various forms it is found in countries as far apart as India and Siam.

Rama, heir to the throne of Ayodhya in India, goes into voluntary exile in the forests of Dadanka. Here he encounters and vanquishes numerous monsters, amongst others a giant in the form of a tiger. He incurs, through these pursuits, the enmity of the demon king Ravana, who, assuming the shape of a golden deer with silver spots, steals Sita, Rama's bride, and carries her to his island home of Lanka (Ceylon). Rama enlists the aid of the monkey-god Hanuman, the reddish-gold one, who with the aid of a regiment of monkeys builds a bridge from India to Ceylon, and enables Rama to cross with his army, defeat Ravana and regain Sita. Rama, who is divine, is regarded as the seventh incarnation of Vishnu.

Krishna, whose exploits are chronicled in the Mahabharata, portrayals of which share an equal popularity in the Javanese Wajang with the Ramayana, is usually regarded as the eighth incarnation of Vishnu, and is therefore also divine. The legends of the Ramayana and the Mahabharata are more or less complementary to one another ; the same stories of animals being repeated in the Mahabharata in a slightly different form. The legends finally close with the death of Krishna, whom the hunter Jara shoots by mistake.

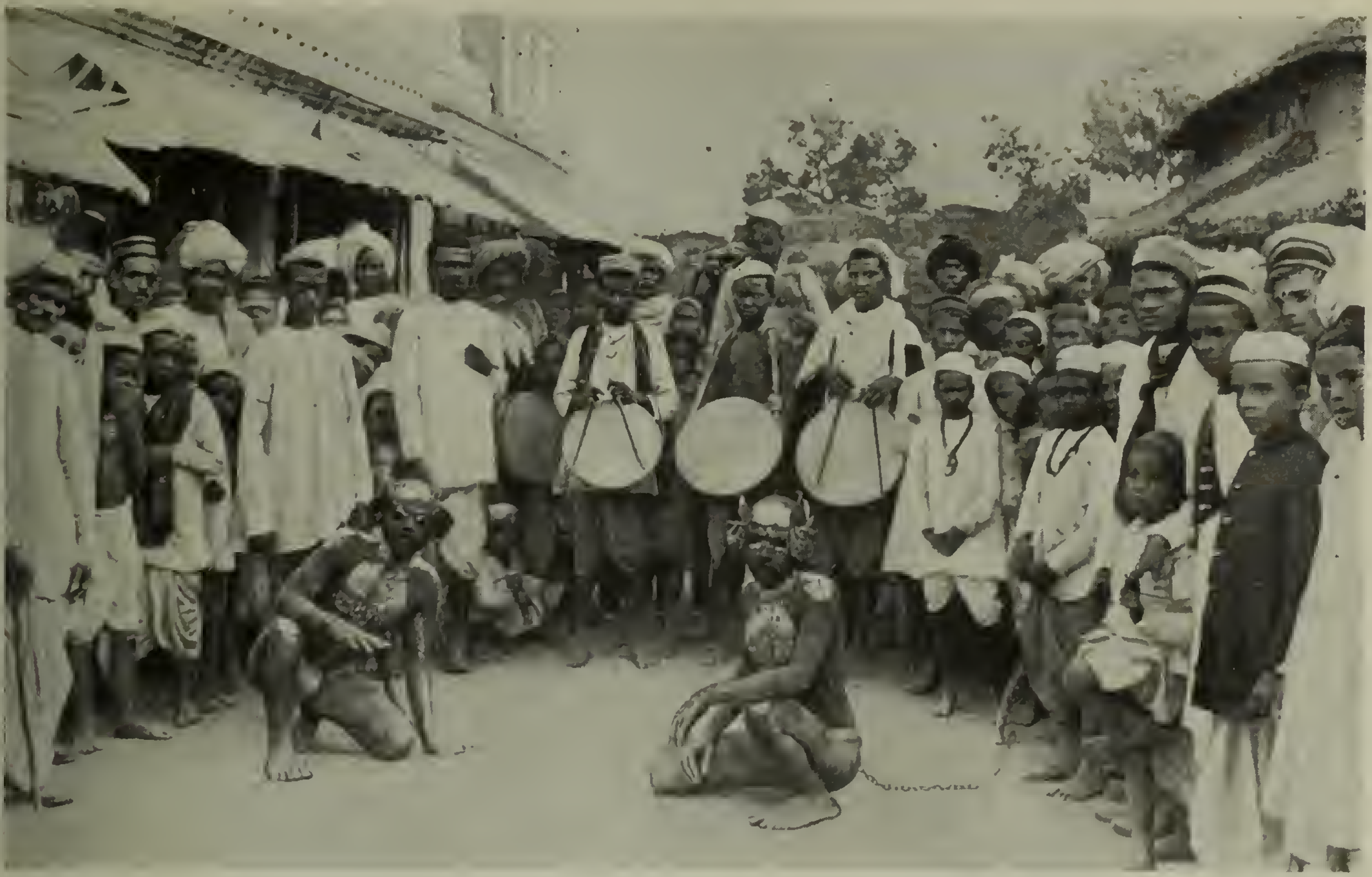
Of the fabulous monsters which appear in these two epics, a prominent place must be given to the Garuda birds, Lords of the Air, who offer timely help to Rama when Ravana steals his bride. But, like most of the animals in the Hindu mythology, the



Illustrations Bureau

PREPARING FOR A TOTEMIC DANCE IN CENTRAL AUSTRALIA

It is among the Australian aborigines that animal dances persist in their simplest form, the participators—who are exclusively men—representing the totem animal venerated as the ancestor of their group. Four members of the Emu totem of Central Australia are seen here preparing for the performance. Two on the left, painted, befeathered, and wearing exaggerated head-dresses, are holding the sacred churingas, rudely carved wooden representations of an emu's head and neck. The others wear huge rosettes made of feathers and down symbolising the bird.



J. L. P. Gaskin

TIGER DANCE OF INDIAN SUNNITES AT THE MOHARRAM FESTIVAL

Mahomedans of the Sunni sect trace the descent of the Khalifate from Hussein, son of Mahomet's daughter Fatima, whose martyrdom, together with that of Hasan, is commemorated at the Moharram festival. In India the festival has become one of rejoicing rather than of mourning, and the popular celebrations include a dance in which men made up to represent tigers and led on chains caper about on all fours. The allusion is to the lion that legend says watched over the corpse of Hussein ; lion and tiger being interchangeable animals in India.

Garudas have also a place in the Hindu cosmogony, and are usually represented as the enemies of the elephant, who, connected with the pluvial god Indras, would naturally give way to the sun-birds (the Garudas). Birds have a very special place in Hindu mythology, and to them is attributed great wisdom ; Krishna does not fail to hold mystic communion with them, and in Java they take the form of the Ritualistic Fowl, whom the populace hold in some dread. The lord of the serpents, who is Sesha in India, and is closely connected with Vishnu, becomes in Java Prince Prabu Wisamuka ; the crocodile and rhinoceros also make their appearance. Bears in the Hindu cosmogony are connected with the constellation of the Great Bear ; the King of the Bears also takes part in the expedition to Lanka with Rama. These stories of ancient Hindustan are not confined to Java alone, and the fable of Hanumat is enacted in the Malay Wayang, a feature of which is the monkey dance, while versions of the Ramayana and the Mahabharata can be seen in Siam and Cambodia to-day.

In India animal dances or mythological representations of fabulous animals are not restricted to Hindu legendary lore. Amongst the Moslems of the Sunni sect in the Central Provinces at the feast of the Moharram, the first month of the Mahomedan year, men and boys, usually of the lower classes, paint and dress themselves as tigers and go about on all fours led by keepers, imitating the antics of the tiger. Here it seems likely that the tiger represents the mythical lion (the lion and the tiger are interchangeable animals in India) which is said to have watched over the body of Hussein, son of the Lady Fatima (daughter of Mahomet) at the time of his death, and from whom the Sunni sect trace the descent ot the Khalifate. A man in tiger form appears on the tomb of Hussein in the drama of his murder at Karbala, Persia, which is enacted at the Moharram

The Lion dance ot Tibet is based upon the mythological lion of the Himalaya snows who brings good fortune wherever he appears. The lion is represented as about the size of an ox ; its head and shoulders are formed by a framework of wood which a man manipulates from the interior, while another occupies the hindquarters. The lion is introduced by a harlequin or clown, and proceeds to prance and kick in a life-like fashion. In the Tibetan mystery-plays there is a dance of the Red-Tiger Devil, a deity of pre-Buddhist Tibet. The original motive of the dance was to expel the old year with its demons of bad luck, and to propitiate the new year and its guardian spirits with human sacrifices, and, probably, formerly with cannibalism. In China the advent of the New Year is always the occasion of a great festival, and throughout the first days of the year processions representing scenes of ancient history are formed which traverse the streets, and are always headed by large brightly-coloured paper dragons carried by men whose bodies are partly concealed within the mask. Masked devil dancers abound among the Taoist and Buddhist priesthood of China, and the masks are often representations of animals or animal-devils.

Though legendary lore has been and still is largely responsible for the dramatic representation of animals, there are yet other kinds of animal dances to be considered.

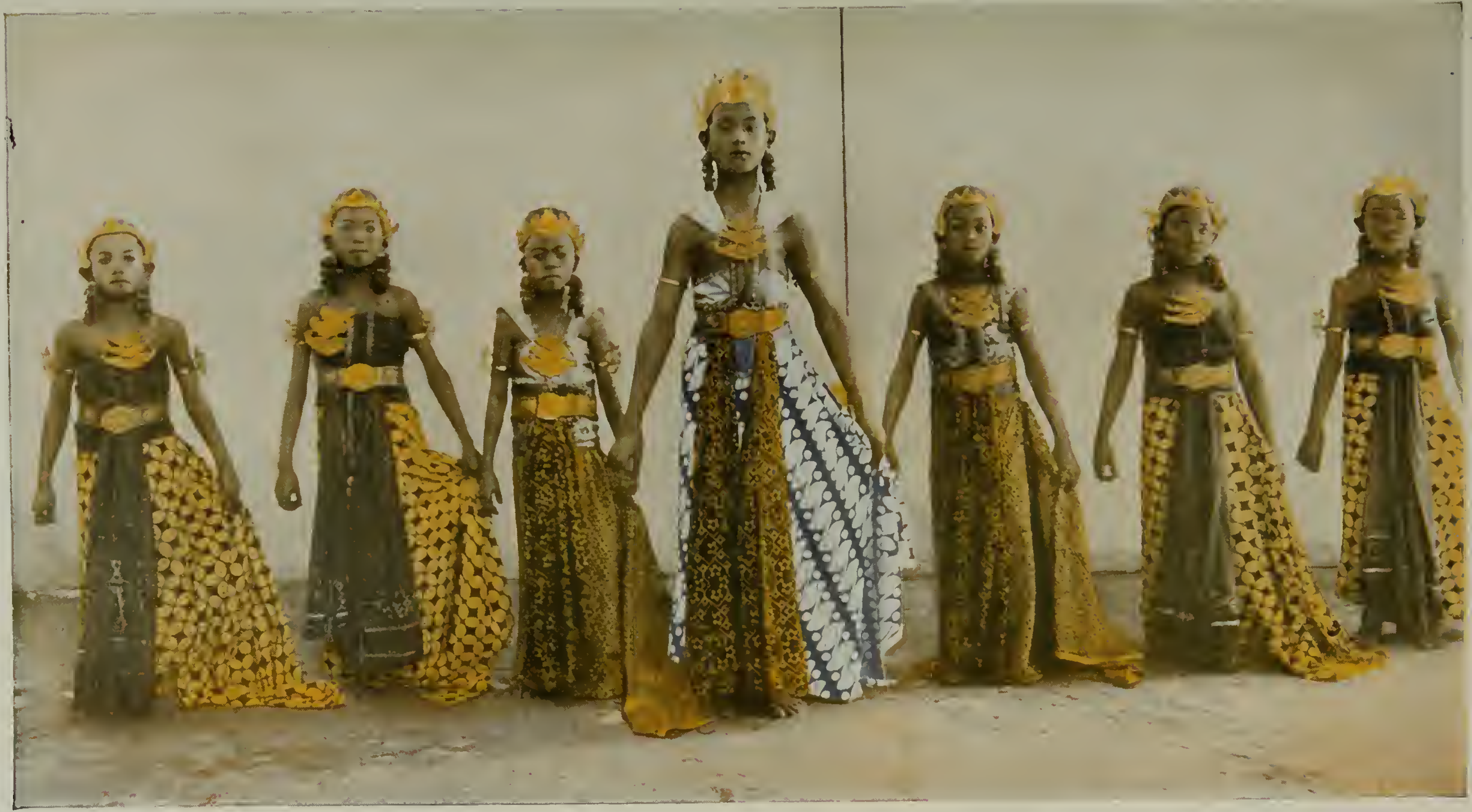
THE aboriginal Australians divide mankind into groups or totems, in which the totem animal is often considered as the ancestor of the group and is treated with great reverence. In ceremonies connected with the initiation of young men as full members of the totem, dances in which the men represent themselves as the totem animal often take place. These dances, which are for men only, are invariably held at night, and are not to be confused with the corrobboree, in which the women are allowed to participate. In the light of the flickering campfire the sacred churingas, slabs of wood on which totemic designs are carved, are brought from their sacred hiding-place. The bull-roarers set up their deafening racket, and the men of the Emu totem, daubed with paint and tricked out in feathers, wearing an immense superstructure, made of down, feathers and twigs, to represent the head and neck of the bird, circle slowly round the fire, throwing their arms about and moving their heads to resemble the birds when feeding. The exact significance of these totemic dances which the aboriginal takes so seriously has never been definitely ascertained ; but it is possibly connected with a powerful belief in the infallibility of the totemic ancestor to provide the means of existence or to avenge injuries done to the group, or simply to impress the young men to whom the full rights of manhood have been given, but who have not, as yet, witnessed the sacred ceremonies.

ANOTHER kind of animal dance is the hornbill dance of the Kayans of Borneo, which is simply a comical imitation of the movements of the bird, in fact a kind of buffoonery which delights the bystander. Sometimes local legend inaugurates a new species of dance, and in Yap of the Caroline Islands there is a dance to represent the iguana, who is famous, or infamous, as Galuf, the hen-roost robber. The natives usually stand up in a line striking up a lively chant with a trampling accompaniment which goes faster and faster as the dancers warm to their work. The dancers alternately face front and flank, swaying backwards and forwards in unison, and marking off the cadences with a measured stamping. The movements are supposed to represent, by means of twists and turns and violent convulsions of limbs, the stealthy and serpentine crawl of the iguana prowling on its marauding errand. In Lau of the Fiji Islands the boys often dance the snake dance, which consists of a party of boys imitating the action and movements of a snake.

Amongst the peoples of Asiatic Siberia the dance assumes the character of pantomimic drama. The Yukaghir, who may be described as a nomadic people, have a singularly graceful and vivacious mimic dance called the ' dance of the long-necked one '—the swan. Girls and youths form a circle and revolve from right to left round a couple representing a male swan making love to a female. The male circles the female, lifting alternately the right and then the left arm (that is, in the mimicry, the wing), while the female tries to evade his approaches. At the same time the dancing couples imitate the mating calls of the swan.

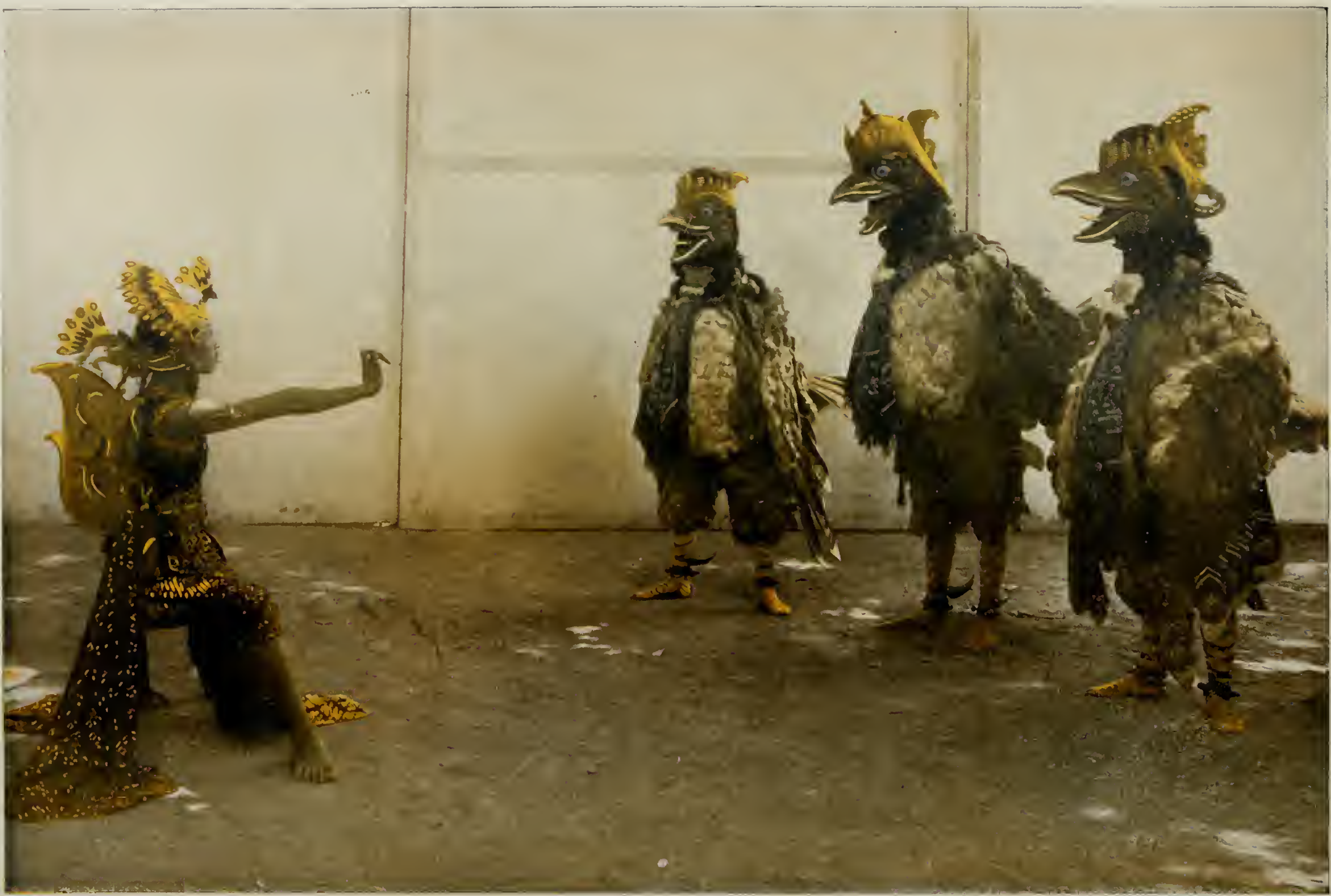
THE Chukchee, who are chiefly remarkable for the fact that they have domesticated the reindeer, often dance in pairs, to the sound of music, imitating the young deer in spring. The children perform a dance called the raven dance, which consists of hopping round on one leg pretending to search the ground for something to peck at, while from time to time the raven's croak is imitated. The Koryaks another primitive hunting people of Eastern Siberia, perform similar dramatic dances in which seals are imitated. A row of Koryak men faces a row of women, and the men and women produce in turn guttural rattling sounds, tramp on one spot, bend and unbend their knees, and sway their bodies to and fro. The primitive inhabitants of the Aleutian islands, the land bridge from America to Asia, have pantomimic dances which are accompanied by songs ; in one of these pantomimes a hunter shoots a beautiful bird which is suddenly transformed into a beautiful woman, with whom he at once falls in love. It would be impossible to leave these Eastern Asiatic peoples without some mention of the Shamans or priests. Shamanistic dances very often feature animals ; for instance, the Buriats sometimes perform a pantomime of the taming of a horse in which the young people take the part of various common animals and the shaman that of the bear, ox, wolf, pig, or porcupine.

It is obvious that among the hunters of the Asiatic North, to whom the close observation of the habits of animals is a means of livelihood, dances in imitation of the habitual sports of the chase were fairly common. Animal dances of the East are usually included in pantomimic dramas, and are superficially little different from the animal antics of our pantomimes from Dick Whittington's cat to Mother Goose. As in the East, our animal figures are the subject of legendary lore, as in the East, the successful imitator must study the habits of the animal closely, as in the East, our animals are often figures of fun ; the difference lies in the underlying religious motive of the dance and the trance-like state the dancer attains ; superficially this is a difference of little import · fundamentally it is all-important.



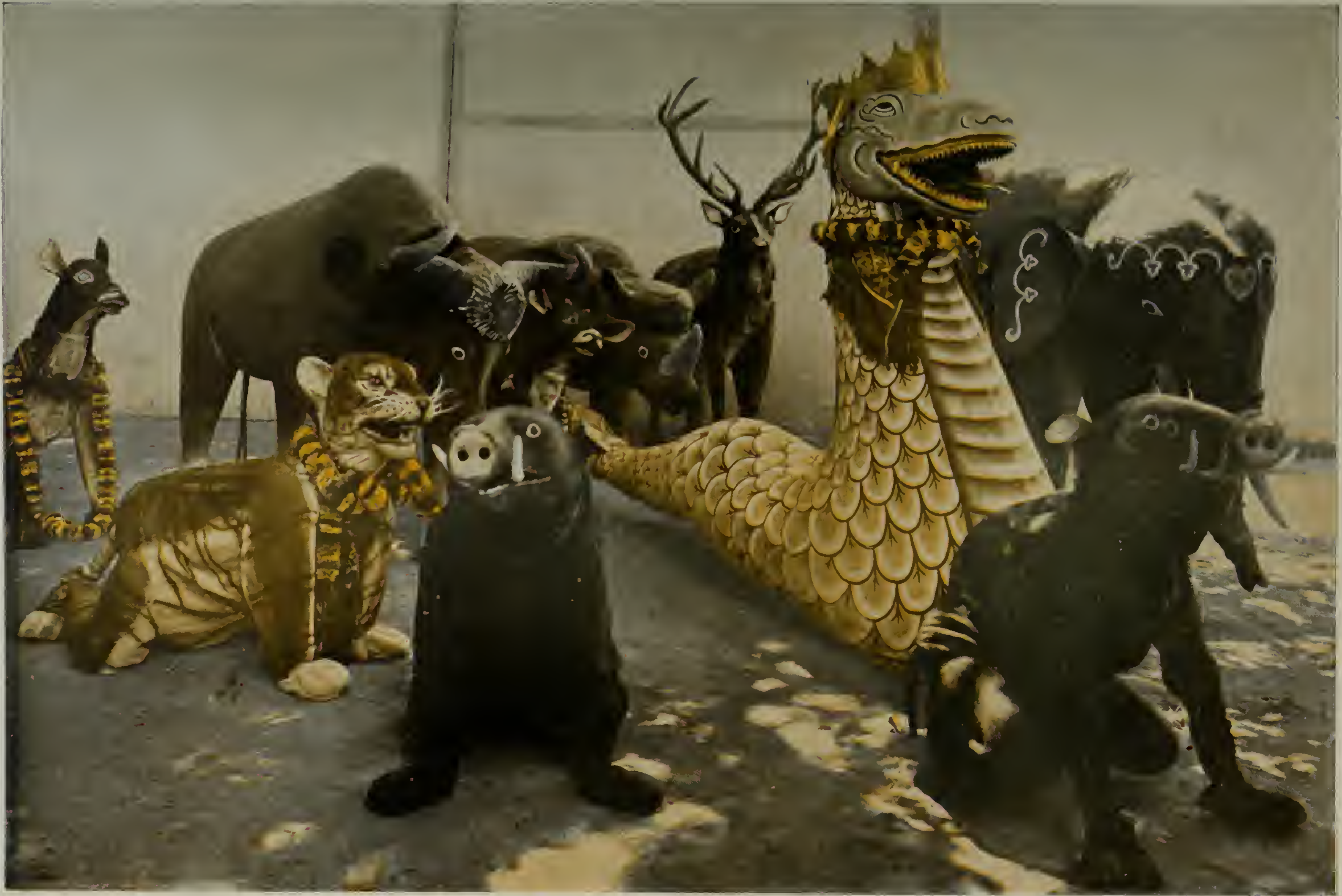
GREATLY ENVIED WOMEN: THE ONLY FEMALE DANCERS IN THE WAJANG WONG

Since the eighteenth century human actors have been substituted for the cleverly manipulated marionettes previously employed to cast the shadows on the screen in the Javanese Wajang, or shadow dances. One noteworthy feature of these revised entertainments is that there is only one play in which women are allowed to take part. This is the Wajang Wong of the Prince Mangku Negoro, in which, as shown here, female dancers represent a pagan goddess and her waiting women. In all the others the female parts are taken by boys and young men, as was the practice of the Elizabethan drama in England. Their exclusion is attributable to the ritual character of the dances, but is further justified by the enormous physical strain imposed upon the performers. Some of the individual dances last as long as an hour and a half, and the whole series of performances occupies four days of sixteen hours each—from six in the morning until ten o'clock at night. Photographs in pages 49 to 52 by Tassilo Adam.



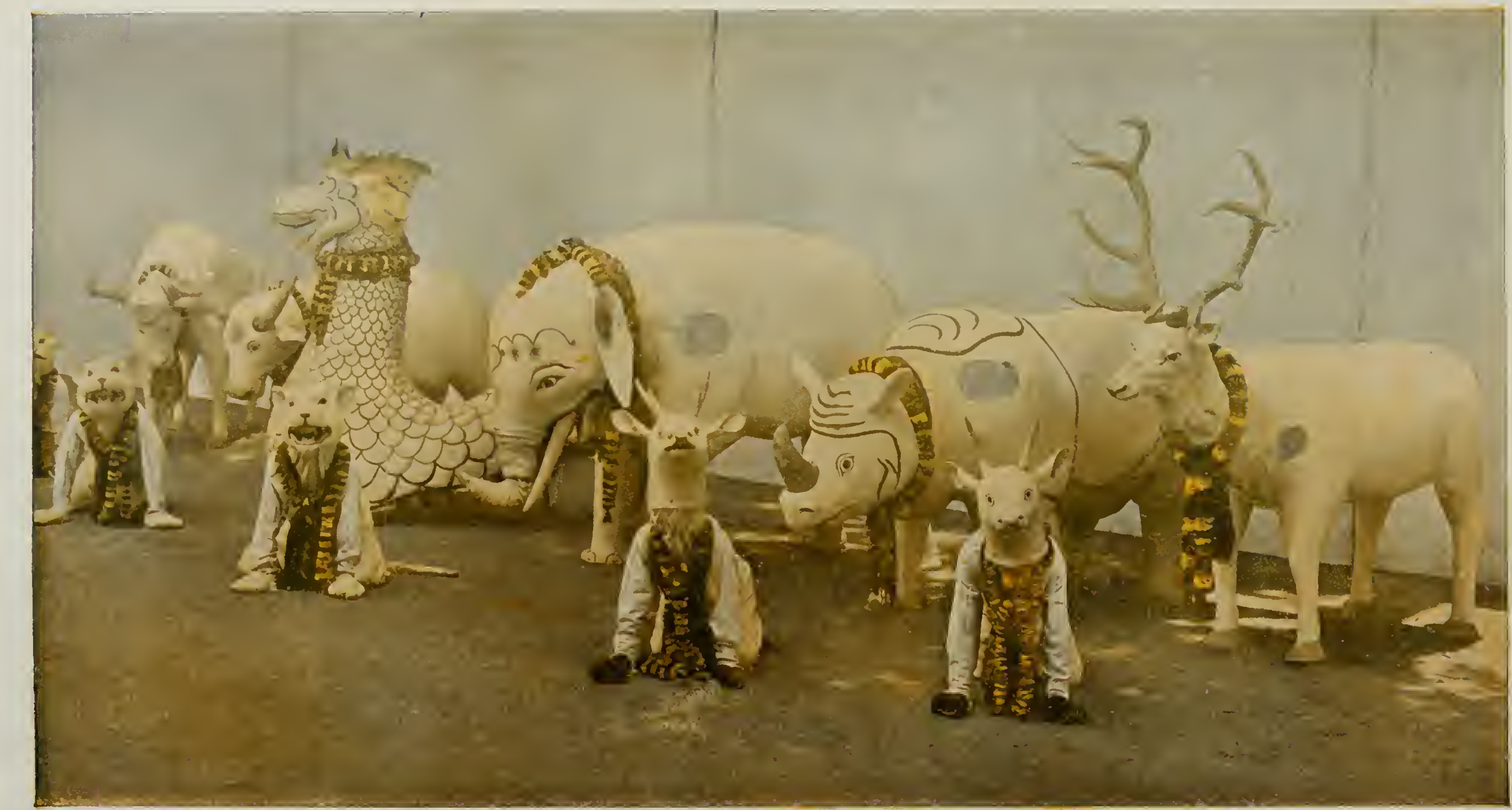
KRISHNA WITH THE GARUDAS, THE RITUALISTIC HUMAN BIRDS OF THE JAVANESE

Birds occupy an important place in Hindu mythology and are credited with great wisdom. In the Ramayana they figure as the Garudas, Lords of the Air, who come to the aid of Rama when Ravana the demon king abducts his bride Sita. In Java as the Ritualistic Fowl they are regarded with reverential awe, and they appear in one of the most striking scenes in the Wajang Wong, where Krishna holds mystical communion with them, addressing them much as S. Francis of Assisi is reputed to have addressed the birds. Special care is devoted to the construction of their costumes, which are adorned with feathers of the barnyard fowl imposed in life-like fashion on vestments so exquisitely woven and dyed as to be indistinguishable from real feathers of the birds. One dress alone took the plumage of four hundred hens.



MEN IN MYTHOLOGICAL BEAST FORM ASSEMBLED FOR HINDU RITUAL DANCE

These are some of the many animals that figure in the Javanese stage representations of the legends of Hindu mythology. Most prominent among them is the Serpent Prince, Prabu Wisamuka, lord of all reptiles, whose effigy combines the characteristics of both serpent and crocodile, having the flexible darting tongue of the former and the latter's ridge-toothed gaping jaws, both of which are practicable and are moved by the actor concealed within the frame. One of the most poignant scenes in the play shows the critical meeting between the serpent prince and Siva the Destroyer. Another powerfully dramatic scene shows the mortal combat between the elephant and a pagan god. The menagerie includes a number of monkeys, which play a large part in one particular dance under the leadership of Hanuman, the famous White Monkey of Hindu legend.



MASTERPIECES OF THE JAVANESE PROPERTY MAKER'S AND ANIMAL ACTORS' SKILL

All the property jungle beasts, farmyard animals and birds of the air appearing in the Wajang Wong were modelled in the theatre studio of the Sultan's palace by the artist-in-ordinary to the court. They are wrought in the baroque Javanese style of art and reproduced in the identical colours of the originals. All the performers in the Wajang Wong, the marvellous ritual dances in animal form which date back several centuries, are subject to almost military discipline and are much more strictly trained than an ordinary corps de ballet. Absolute physical fitness is indeed essential to the performers representing the animal characters, since they have to endure the weight and heat of their burdensome costumes for so many hours at a time. Preparations for the most recent production of these ritual dances—given in honour of the silver wedding of the Queen of Holland—took a year and a half to complete, during which time the entire company of 350 dancers practised and rehearsed every day except Friday—the Sabbath day.

DRIVING OUT THE DEVILS OF DISEASE

EVERY country and social group has its own original methods of combating the evils that attack the body. Here we consider those savage peoples who, attributing disease to devils, spirits and other supernormal agencies, attempt to drive them away by magical processes. The more systematised magic of the medicine man and the wider subject of native leechcraft are dealt with separately.

AMONG primitive peoples, and indeed among many at a comparatively advanced stage of civilization, the conception that death and disease are due to natural causes lies beyond the bounds of their comprehension. As contact between the white man and the savage, particularly at the early stages of intercourse, usually leads to a high mortality among the latter, their fear of the supernatural agencies which they regard as the cause of the calamity has frequently involved travellers and employers of native labour in serious difficulties. In the earlier half of the last century, when missionary effort was extending to Savage Island, the natives would not allow a Samoan teacher to land because, they said, 'the foreign wood would cause disease,' alluding to the spirit they attributed to his boat, which they expected to be hostile to them, as they attributed spirits to their own canoes. Similarly in South Africa, at the beginning of this century great difficulty was experienced in obtaining labour for the mines owing to the high rate of mortality, which had convinced the natives that if they were employed there they would be particularly exposed to the fatal attacks of witches.

The means employed by backward peoples to meet the attacks of disease and its fatal results are devised to accord with their conception of its supernatural origin. Broadly speaking, two theories of disease are current among primitive peoples. On the one hand it may be held to arise from something which is introduced magically into the body; on the other it may be thought to be due to something which has been drawn out by magic means. Hence, although among many peoples who are at this stage of thought herbs and substances used as drugs may be administered medicinally—not a few of these have real medicinal value, and some are to be found in our own pharmacopoeia—it is their employment as an element in magic that is the efficient factor, and it is the magical formula or the performance of the ritual that in their conception is the curative agent. When the various methods of primitive healing are examined it is found that, generally speaking, they involve a species of magical conflict in which the spirit of disease is driven out, overcome by superior power, or otherwise defeated

AT the earliest stage of primitive thought of which we have direct evidence, namely that of the Australian aboriginal, it might appear at first sight as if the idea of the magical origin of disease had hardly attained a spiritual level. The aborigine, living in a world in which every one of the objects with which he comes into contact has a spiritual entity, does not discriminate between material and spiritual. But although disease, it is believed, is caused by the projection of a stone, a quartz crystal, a bone or some other material object into the body of the victim, it is sometimes specifically stated that only the spirits of these things enter the body. As, however, their real existence is demonstrated to the patient, perhaps they are to be regarded as materialising there in the spiritualistic sense.

The occurrence of quartz crystals among the objects which cause disease is peculiarly interesting and important. They are among the most prized objects of the Australian medicine man's dilly-bag; and it is by the introduction of quartz crystals into his body, as revealed to him in a dream, that frequently the medicine man acquires his powers. Consequently when the disease is caused by or through the intervention of a medicine man, the quartz crystal is the agent he generally employs.

AT this stage magic is not the monopoly of the medicine man; any individual may work magic. The following is the method of causing illness employed by members of the Dieri tribe. Any man who has an enemy procures a stick or a bone—if a human bone, so much the better—about a foot long and pointed at one end. To the other end is attached porcupine grass resin, to which adheres, if he has been able to procure it, hair of the victim or something which has been in close association with him. If twine is attached to the stick, it is afterwards burnt in a fire. Retiring to the bush or scrub, the man points the bone several times over his shoulder in the direction in which his enemy may be supposed to be. The man will then fall ill and, unless cured by more powerful magic, will die.

Various methods of performing the 'pointing bone' ceremony are found. Some are considerably elaborated and require two men for their performance, with various accessories such as lengths of string to convey the blood of the victim to the bone—this giving the operator power to control the victim—emu feathers, fat and the like. In all, the essential feature is the same, the passing of the material object carrying the disease, whatever it may be into the body of the victim from the point of the bone.

The Australian medicine man's method of treatment of a patient where the pointing bone method has been used—it is not employed by all the tribes—was to utter incantations over him as he lay on the ground, to massage the body, squeezing hard and sometimes causing intense pain, and then to apply

From Sir Baldwin Spencer, 'Wanderings in Wild Australia,' Macmillan & Co.

Francis Birtles

'SINGING' OVER THE SICK

The Australian aborigines believe disease to be due to magical substances gaining entrance into the body. Above, a group of medicine men, having 'sung' over the invalid, are consulting concerning the source of the evil magic. In the lower photograph a native woman occupies herself first with domestic remedies, and after encasing her sick child in mud, she has placed upon it a newly killed turtle to promote warmth. Next, the medicine man will be called in.

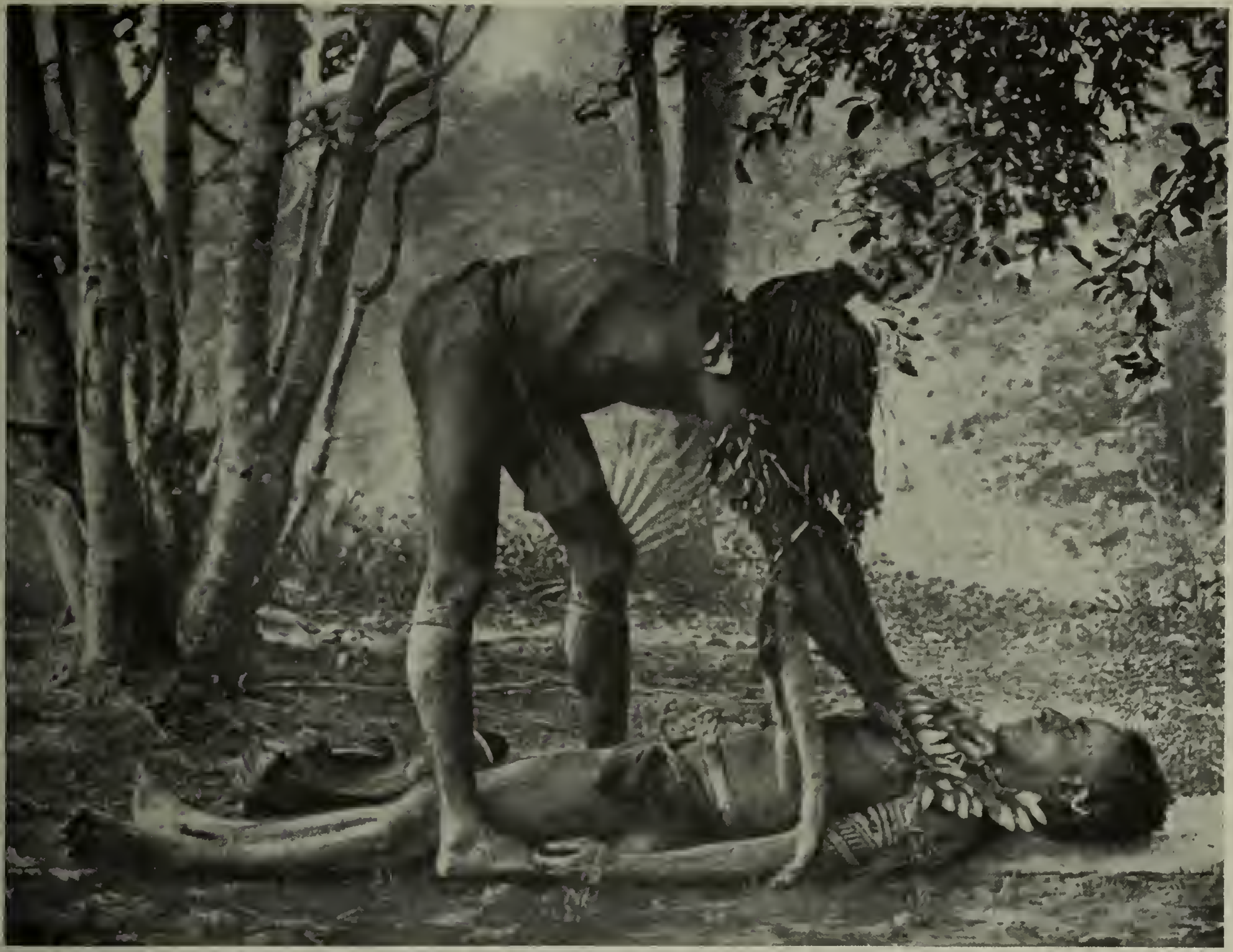
his mouth to the body of the patient. Sucking hard, he drew from the body into his mouth the cause of the trouble, exhibiting it to the spectators as a piece of bone, a stone, a quartz crystal, a rag or piece of twine. Various elaborations were practised in different parts and among different tribes, but essentially the methods were identical.

It was sometimes recognized, as has been mentioned, that it was not a material object that had entered the body. In north-west Australia, disease was caused by evil spirits sent by neighbouring and ill-disposed tribes. These the medicine man drew out of the body into his mouth by suction, then carrying them a short distance away in his hands, he carefully buried them. He then returned and inserted a good spirit into the body of the patient.

Further stages in the full development of the idea that disease is caused by a spirit may be seen in New Guinea and Melanesia. In the New Hebrides, for instance, disease is sent by means of an arrow, to the shaft of which charmed material has been attached. In Papua a 'sending' is regarded as an emanation from an individual, while at Gelaria the 'sending' has assumed a form. It resembles a shadow which dwells in a woman, and is sent from her body. At her death it may either go with her spirit, or it may be inherited by her daughter. It wears a grass petticoat like that of a woman except that it is shorter, and produces diseases by inserting a sliver of bone or fragment of coral in the victim's body.

The belief in the expulsion or extraction of disease in material form from the body and the methods by which the Australian medicine man performed that operation are of wide distribution. Primitive medical practice consists mainly in rubbing, massage and the real or fictitious withdrawal from the body of foreign substances by cupping or suction. Among the Mafulu of New Guinea the medicine man, or in this case woman, removes a snake from the stomach of the patient. A bark cloth is rubbed up and down the front of the patient's body, and then the woman makes a gesture as if removing and wrapping up a snake. It is unnecessary to multiply instances.

There is, however, a ceremony among the Huichol Indians of Mexico which it is worth while to describe more at length. The medicine man first rubs his hands several times as if washing them, then stretches his fingers quickly one after another so that the joints crack. This he does to imitate the crackling of fire.


E.N.A

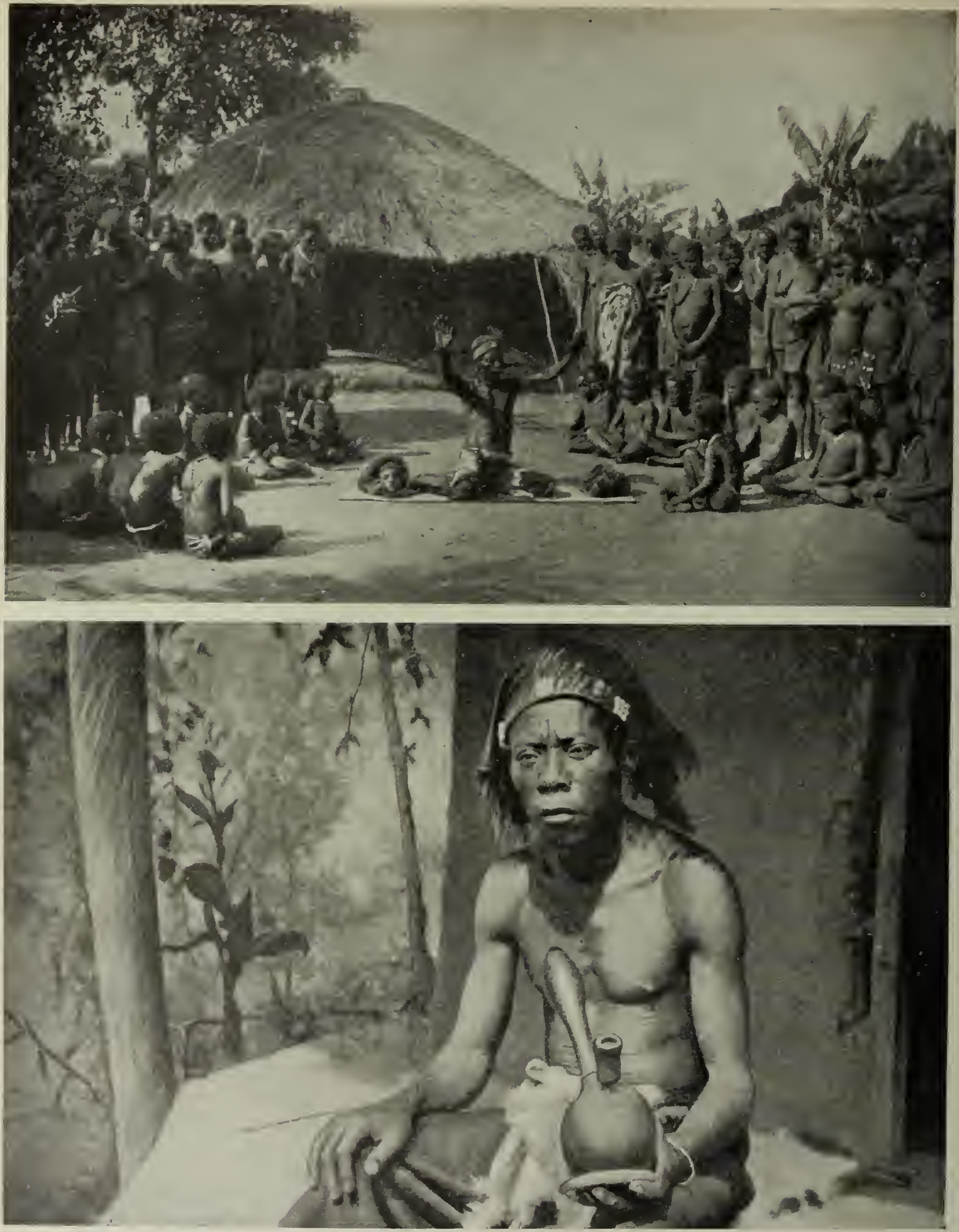
BRUSHING OUT THE EVIL SPIRITS OF ILLNESS WITH LEAVES

Among some peoples disease is regarded as being caused by a spirit that dwells either within the body or else upon the skin of the victim. Until this spirit has been removed the patient cannot get well. In instances where the skin is thought to be the abiding place of the spirit of disease, recourse is had to such methods as fumigation, beating, washing, and various forms of massage. In the photograph a Papuan sorcerer is charming away illness by gentle massage, that is, by brushing the patient with leaves supposed to possess magic curative properties.

He next breathes on his hands and, holding them together, spits on them. He then holds them out towards the south, north, west and east, and also towards the ground. He places his mouth on that part of the patient's body which is the seat of the pain. Making a kind of gargling noise, he sucks out the disease in the form of a grain of corn or small stone, afterwards coughing. The grain of corn is then burned or thrown on the ground for the wind to carry away. He then breathes on the affected part, making passes as if to sweep the disease away. A similar ceremony was performed in ancient Mexico, but there the priests used a mixture of aromatic herbs, previously masticated by them, with which they first rubbed the patient.

This very interesting ceremony combines the material and spiritual conceptions of healing. The invocation to the four quarters of the heavens in the raising of the hands may be compared with the belief in Anglo-Saxon leechdom that diseases were sent by winds from the four cardinal points; in the appropriate charm the leech blows away the diseases as if they clung to the exterior of the body. The use of masticated aromatic herbs and the spitting of the Huichol medicine man recall the importance of spitting and the spittle, with or without the accompaniment of chewed areca nut, betel or some herb, as a purificatory agent in healing ceremonies. The efficacy of spittle survives in higher civilizations in the custom of spitting when an offensive object is mentioned.

WITH purification we pass from the material to the more purely spiritual conception of the causation of disease. The object of ceremonial purification is to cleanse the person by driving away spiritual influences, usually through the operation of material agents such as fire, smoke, water and the like. Disease is here conceived as due to an indwelling spirit or ghost. The latter may be either the ghost of a member of the family or an ancestor, or it may be that of a foreigner. It is for this reason that primitive peoples are hostile to strangers, fearing that the ghosts or spirits they bring with them may cause disease. At one time great difficulty was experienced in recruiting



G P.A.

A SAVAGE PRACTITIONER OF THE HEALING ART

The medicine man is a very powerful personage, the practitioner of the healing art and kindred mysteries. He is initiated into the secrets of his profession with elaborate rites, he wears a special dress, and he usually carries the instruments of his craft in a medicine bag. He performs his marvels by a variety of means—by incantations, by ventriloquism, by sleight of hand, by suggestion, and so forth. The upper photograph shows natives of the Molungo tribe of Central Africa spellbound before the medicine man, engaged in driving out particularly powerful demons. Below is a portrait of the great man in his proper habit for the scaring of devils of sickness and hurt.

the Bathonga of north-east Rhodesia for the Kimberley diamond mines, as they believed that in passing through the Zulu country they became possessed by Zulu ghosts, which they brought back into the Bathonga country. Again, when their warriors went out to war, they were forbidden on their return to cross the borders of their own country until they had undergone an elaborate purification ceremony; otherwise the ghosts of the warriors they had slain which accompanied them would have inflicted disease and other evils on the people.

The action of the indwelling spirit of disease may range from causing the merest local unease to absolute possession in the sense of psychic abnormality, hysteria and its attendant phenomena—a form of mental aberration common in eastern Asia. The ceremonies performed to rid the patient of his disease are no less widely diverse, and vary from gentle persuasion to violent purgatives and emetics physically and the most compelling exorcisms psychically. Sometimes the spirit may be given the opportunity to escape, as by bleeding. In certain islands of the Pacific, headache and epilepsy are treated by trephining. Thus in New Britain a hole is scraped in the top of the skull with a stone knife or a piece of shell, and the dura mater exposed so that the spirit may escape. The hole is then covered with a piece of coconut shell, or the scalp may simply be drawn over it. The patient sometimes recovers. On the other hand, violent and nauseating medicine composed of the foulest ingredients may be administered to drive out the spirit of disease in disgust—the theory, if on a different basis, of our allopathic system of medicine, and also a practice of Ancient Egypt. Another form of spiritual purification as a remedy for disease in general use among the Indians of North America was the prolonged steam bath in the sweat-lodge, an institution probably to be related to our Turkish bath through north-east Asia.

It would seem that some peoples, like the Anglo Saxon already mentioned, think the spirits adhere to the skin. Hence ceremonies of fumigation and brushing or castigation are often employed. In the Malay Peninsula the medicine man brushes down the patient with leaves seven times; the Blandas of Selangor burn benzoin gum to drive the spirits away. In ancient Sparta at an annual festival in the temple of Artemis Orthia boys were severely beaten, a test of endurance which perhaps arose from a purification ceremony intended for the protection of the whole community. Ceremonial bathing is also practised—a common and obvious form of purification In Murray Island a man who had been bewitched and was unconscious was healed by a ceremony in which

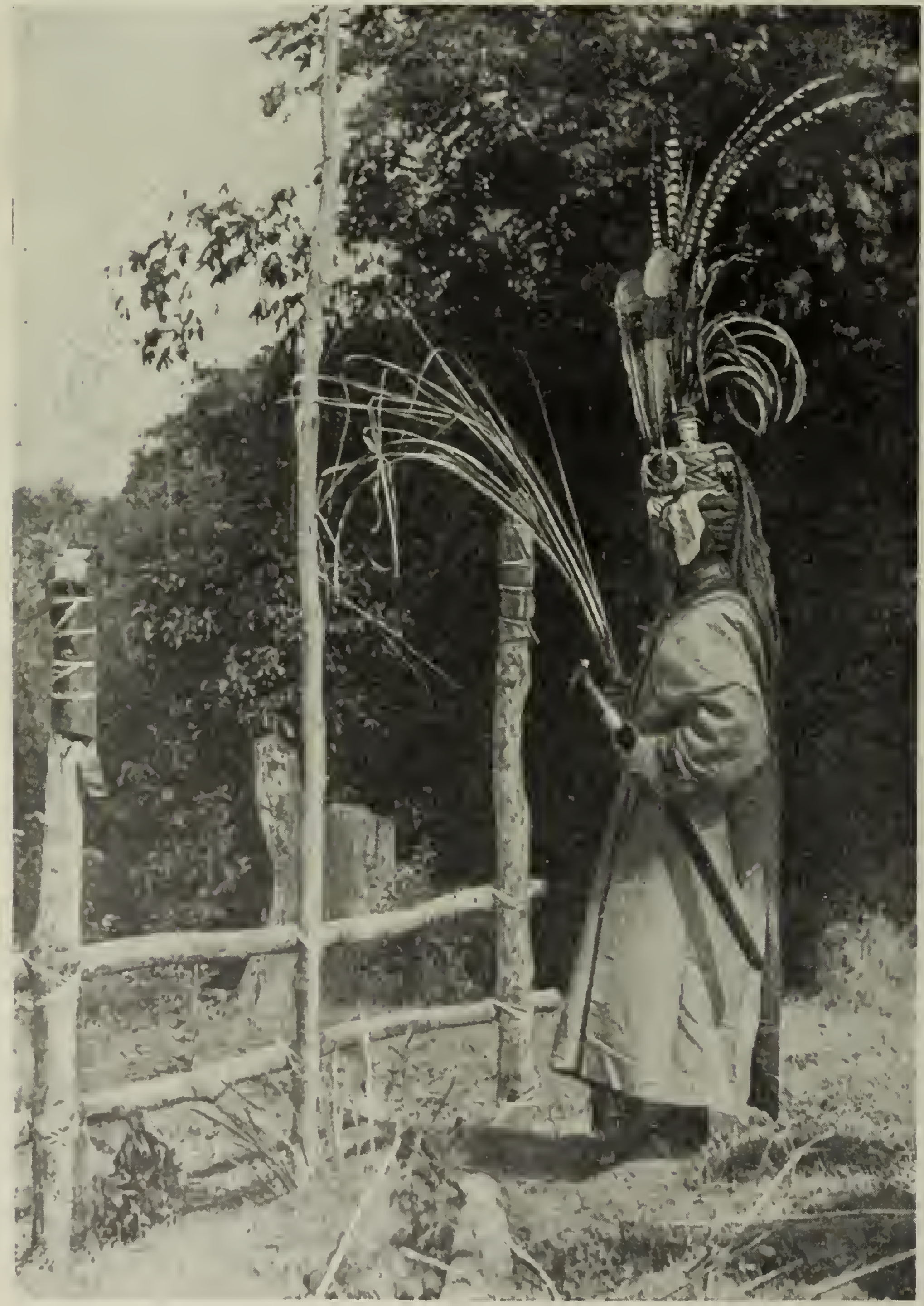
E N A

STATUE THAT KEEPS DISEASE OUT OF A CITY

This fine figure of an elephant carved in stone is a conspicuous landmark in the city of Chieng mai, an important teak centre of Siam. It is regarded with the greatest veneration by the inhabitants for they believe that it is this stone elephant that protects their city from diseases of all kinds. The statue itself is known as the 'Guardian of the City.'

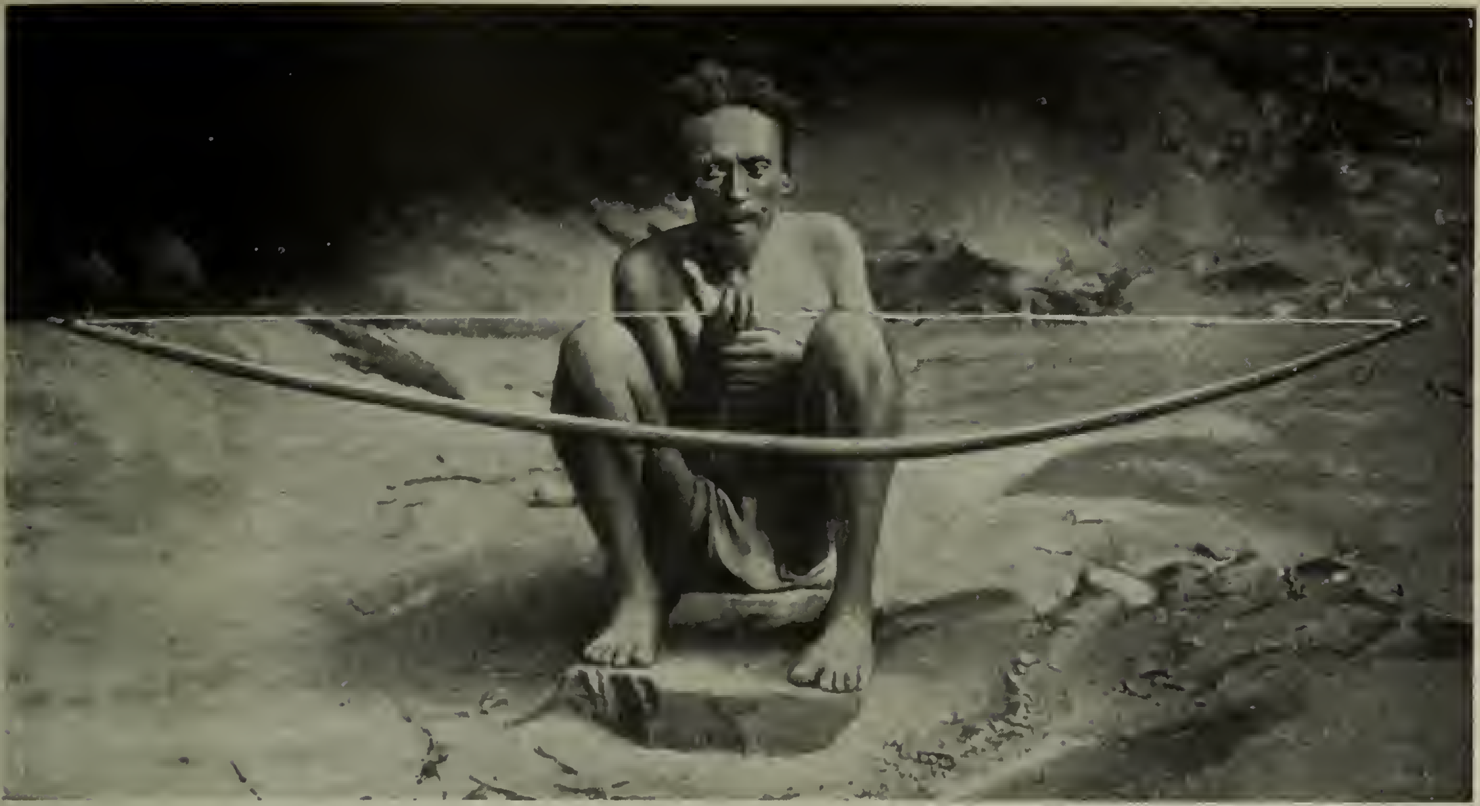
the medicine man, after being anointed with coco nut oil by his attendant as he approached the patient, lying on the ground with closed eyes, gazed steadily at the body and then spat and blew upon his hands. He then moved his hands with a steady motion towards the patient as if conveying some invisible force to him. After crying out in a loud voice he rushed to the sea with the patient and they bathed. The patient was then massaged, an operation which was repeated daily if necessary.

Fire is a powerful purificatory and protective agent. Even if not specially mentioned, disease-spirits, it may be assumed, are to be included among the evils averted by the periodic performance of protective fire rites. Fire, and objects heated in a fire, are, however, also specifically used to drive away the disease of an individual. An interesting and instructive ceremony is performed in the Malay Peninsula on the occasion of childbirth. If a woman dies in childbed, it is believed that she becomes a ghost or demon whose aim it is to steal the new-born child and harm the mother. The mother and child are, therefore, placed on a platform under which a strong fire is built. This is kept up for some days. In one case, a few years ago, the result was fatal to the mother. The participants in the ceremony were indicted for murder, and an effort was made to suppress the custom. Passing through flames or smoke is effective as a prophylactic. One of the sixteenth-century European travellers in Persia records that certain members of his caravan, after staying the night in a caravanserai, built a fire in the courtyard in the morning and leaped through the flames before they started on their day's journey. Thus they rendered impotent any evil spiritual influence which might have attached to them from their night's lodging. Similarly, the Scottish shepherd used to make his sheep pass through the smoke of the ceremonial fires, which were at one time lit on stated occasions, to ensure their future immunity from disease. In fact it would not be too much to say that all the great ceremonial fire-festivals once celebrated in Europe, Beltane on May 1st, at Midsummer, at the November feast of the dead on All Souls, and the Christmas and New Year bonfires, inasmuch as they were connected with reverence for the dead, included disease and pestilence as not the least of the evils they were intended to drive away from the farmer and his family, his cattle, sheep and crops.


CALLING ON THE DEVILS TO WARD OFF ILLS

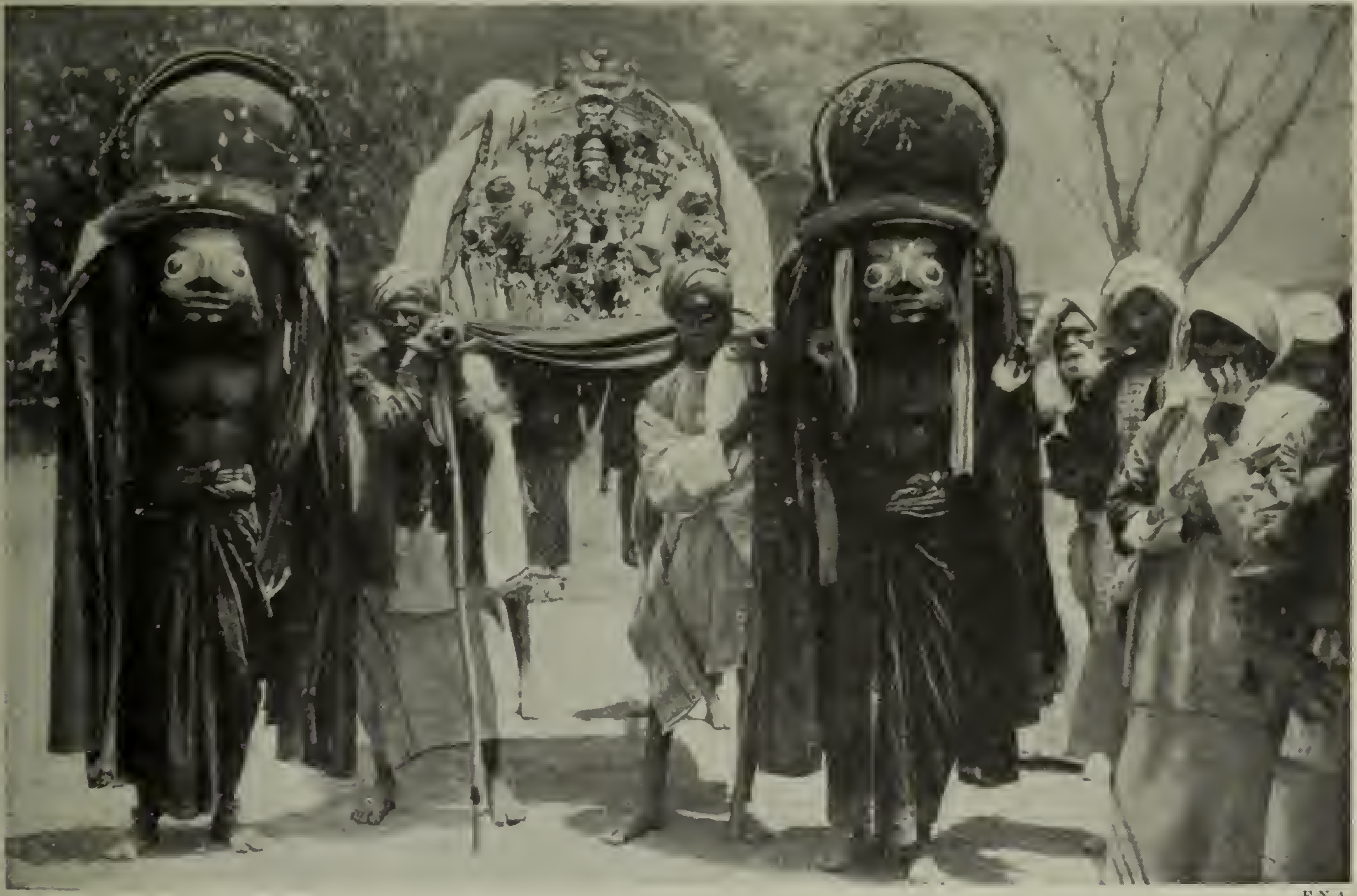
Wearing a head-dress decked with hornbill feathers and wild boar's tusks, and a sword decorated with a tiger's tooth, this high priest of Kachin, Burma, is invoking the 'nats' or devils to accept a sacrifice. Nearly all a Kachin's actions are prefaced by consultation with the nats. If he wishes to be protected from disease or other ills, the nats are invariably approached

It is to be observed that, as in the use of fire, measures taken to cure or protect the individual may be extended to protect the whole community. An interesting ceremony, of wide distribution but with



Cambridge University Press

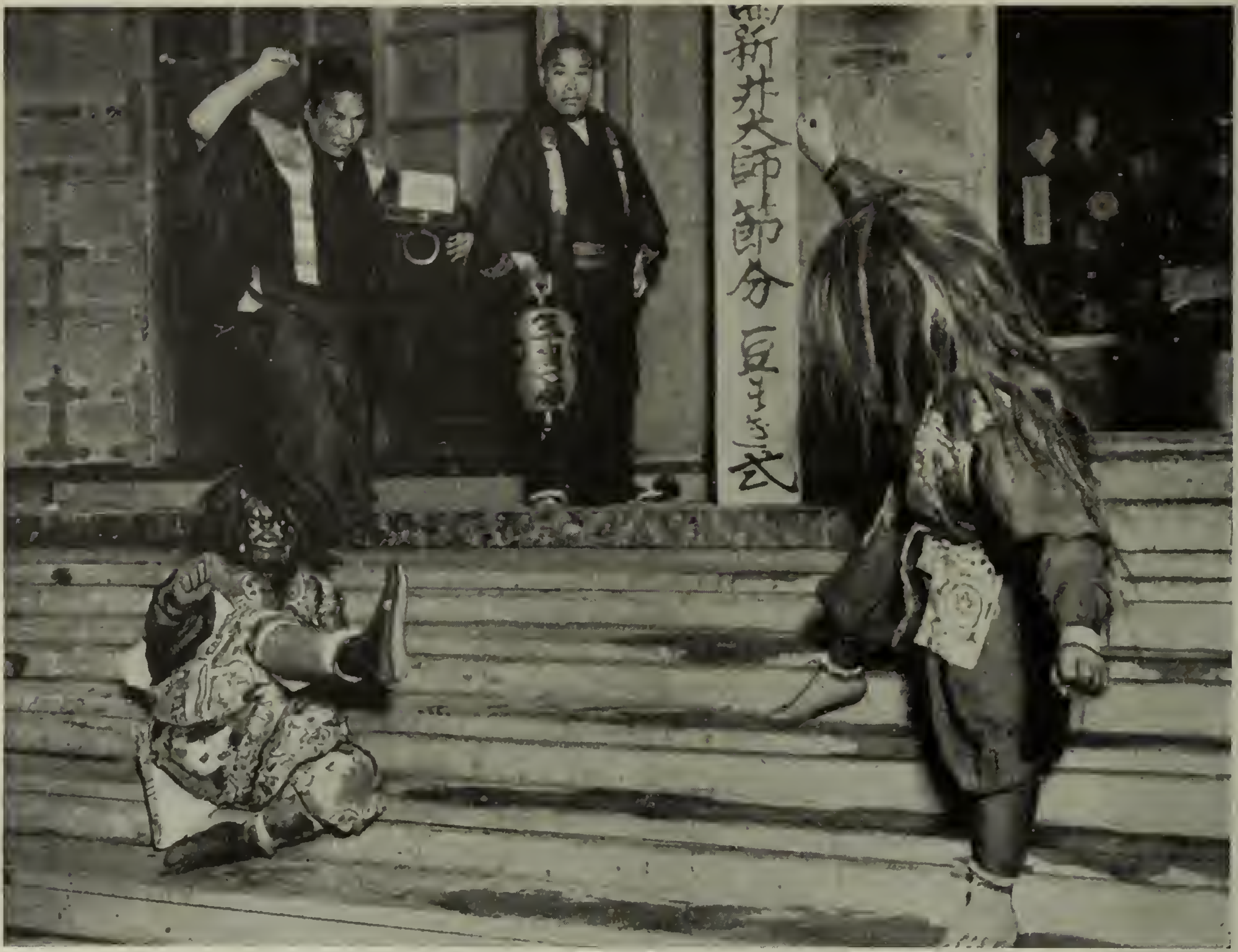
According to Dr. C. G. Seligman, in his authoritative work 'The Veddas,' this primitive people of Ceylon believe that the spirits of their dead have power to affect their lives for good or ill, and in the latter event must be propitiated. This man is reciting an invocation to ascertain which spirit is responsible for an illness that has overtaken him. The bow so carefully balanced will swing to and fro when the name of that spirit is spoken.



E.N.A.

BLIND FAITH THAT HOPES TO WARD OFF THE INVISIBLE MALIGNITY

In parts of India particular diseases—cholera, for example, and smallpox—are attributed to particular supernatural agencies or deities, and these must be placated by ritual services originating in fear, no heed being given to scientific methods of prevention or cure. When an outbreak of smallpox occurs, the goddess of smallpox is carried abroad, accompanied by attendants grotesquely masked and attired in weird vestments, the most distinctive of which is an enormous helmet swathed round the brim with material with weeper-like ends hanging down below the waist


新井大師節分
豆まき式

SUMMARY TREATMENT OF INFLUENZA GERMS IN JAPAN

E.N.A

Japan has every reason to be proud of the contributions to medical knowledge made by her men of science since she opened her gates to foreign influences and learning. Not yet, however, have Western methods spread throughout the land, and this quite recent photograph shows two local notabilities of a small country town driving the devils of disease down the main entrance steps of an hotel where several guests had fallen victims to an epidemic of influenza.

local variations, is found in eastern Asia in which disease is charmed from the patient along streamers into some object such as a model human figure. In the Malay Peninsula there are twelve of these made of coloured rice and standing on a tray. These figures are then put on a little boat, which is placed on the river and left to float away. On the Mekong river this ceremony is performed annually, and the boats, each with its lighted lamp, float away at night, carrying all the evils and diseases of the village In the Nicobar Islands a similar purification ceremony takes place in the course of the annual Monsoon Festivals.

Bamboos decorated with bunches of leaves of various palms are erected on the beach as 'scare-devils,' and for three nights in succession the witch doctors catch, beat and spear the evil spirits and bind them with thongs fashioned from a particular creeper. The devils are then placed on a raft rigged like a ship with sails of palm leaf and with palm leaf torches tied on to it, and when the wind is favourable this is towed out by swimmers beyond where the surf breaks. When night falls the torches are lighted and the ship with its load of evil spirits is set adrift, to be slowly borne away by tide and breeze.

And finally may be mentioned the ceremony of the Scapegoat—a ceremony in which the disease is transferred to an animal. Among the Hottentots an ox is slaughtered while the patient holds his hand on the leg of the beast. In Bechuanaland the ceremony is communal. The paramount chief is seated on the body of a bull which lies stretched on the ground. Its head is forced into a pond until it drowns. As a substitute for the chief, it expiates the sins of the community and frees them from the ills which would be their consequence. The idea of the scapegoat survived in a number of European seasonal festivals, especially in Germany. At Easter or Whitsuntide a man or a woman was dressed up to represent 'Winter' or 'Death,' and after a day of carnival he was chased from the village or district and was then burned or buried in effigy. (See pages 12 and 15.) Thus the people even 'chased out Death.'

THE CEREMONIAL USE OF EFFIGIES

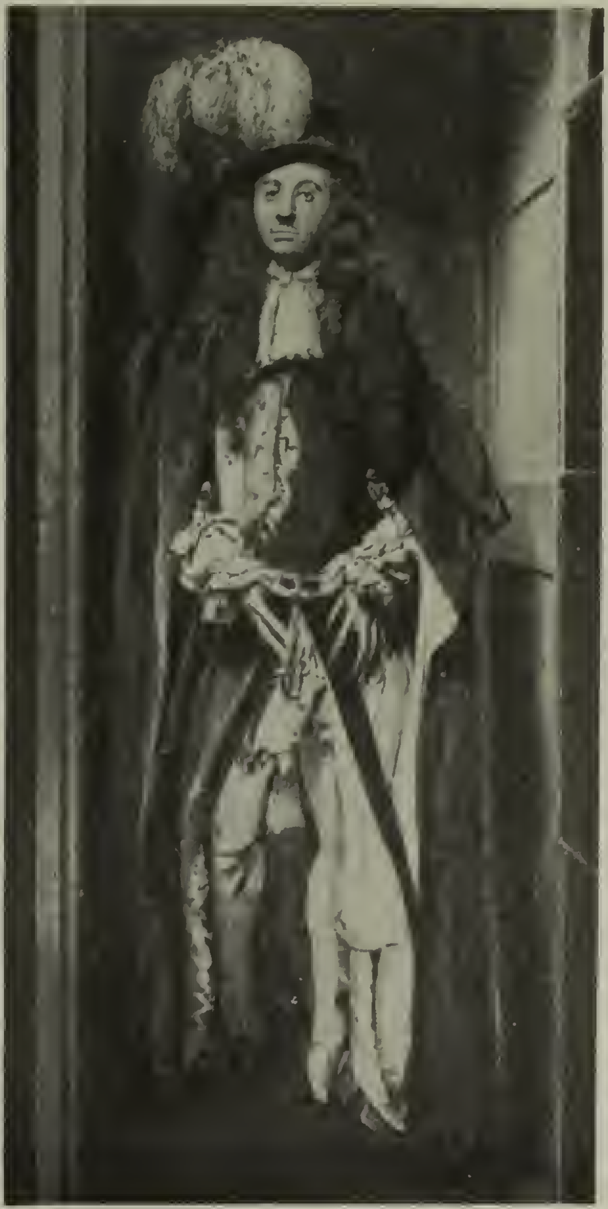
Exhaustive study of the many purposes for which effigies of men and animals have been employed at one time or another would carry us back to prehistoric times, when they were important adjuncts of sympathetic magic. Here they are considered only as they are found in use today, as one feature in the many and varied funeral customs which form the subject of other chapters in this work.

That death is the portal of another life closely resembling this one was the view of very primitive times. It is shared in our own age by those spiritualists who, from their communications with the dead, have pieced together a picture of existence on the Other Side differing little in many aspects from the life of the quick. Early man could not conceive the human soul surviving apart from the human body, and the concern of those left behind was to see that the corpse was protected in every way. Wives were killed or burned so that the dead man should still have the comfort of matrimony ; food was provided him, in some cases at regular intervals by means of a tube or narrow passage into the grave—many traces of this custom are to be found in prehistoric tombs in the British Isles—his arms and household utensils were interred with him ; and to this day the Patagonians kill horses at the grave of their dead chief so that he may ride to Alhuemapu, or country of the dead.

Over six hundred years ago Marco Polo described the funeral rites of the Chinese in Hang-chau, which, in that unchanging land, are still carried out to-day. ' When they come to the burning place they take representations of things cut out of parchment, such as caparisoned horses, male and female slaves, camels, armour, suits of cloth of gold (and money), in great quantities, and these they put on the fire along with the corpse that they may all burn with it ; and they tell you that the dead man shall have all these slaves and animals in which the effigies are burned alive in flesh and blood, and the money in gold, at his disposal in the next world.' In every modern Chinese city the manufacture of these paper effigies remains an important industry.

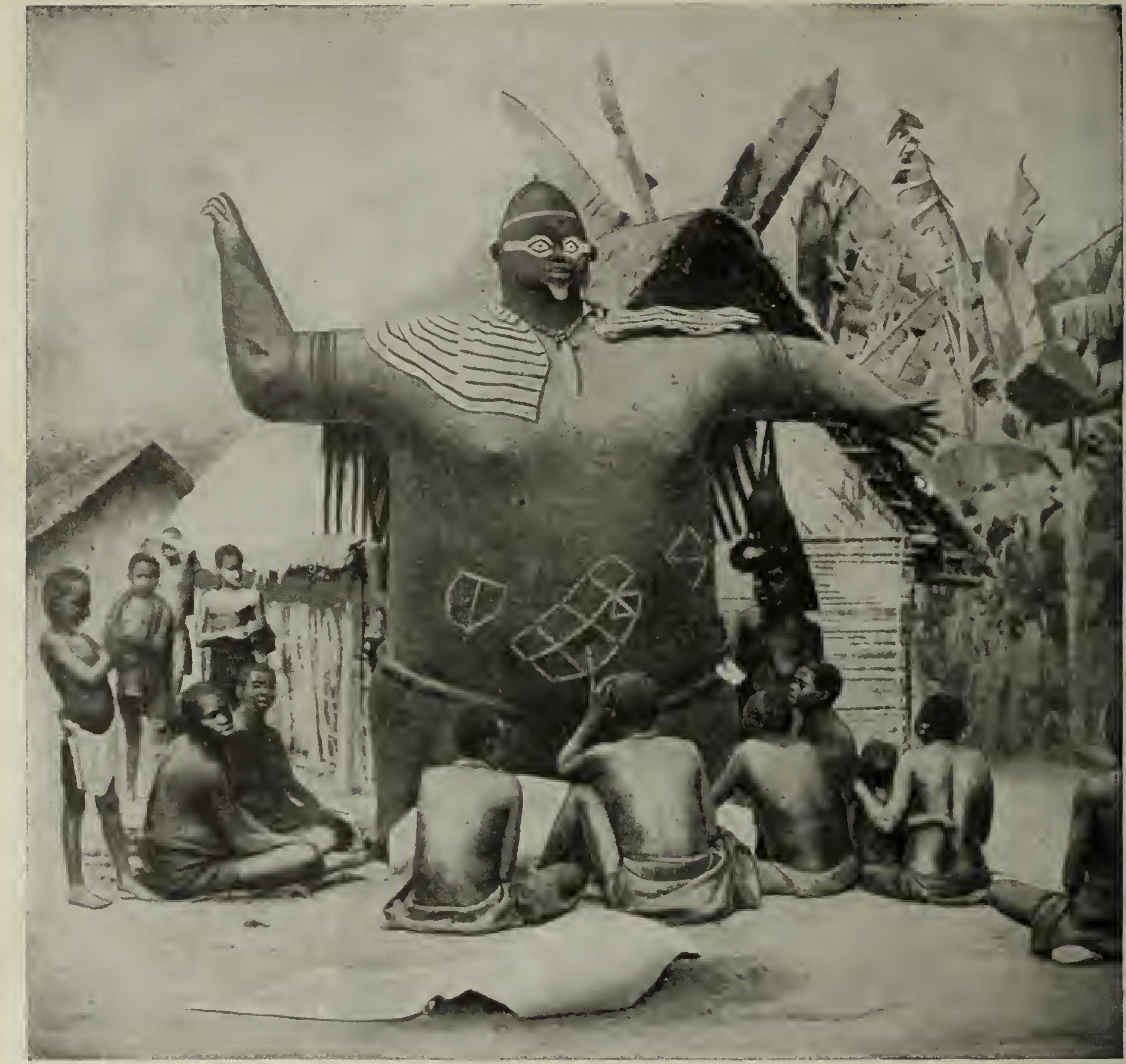
To preserve the reputation of the deceased—perhaps, too, to distract the attention of evil spirits from his remains—the employment of effigies is almost universal. The Romans had waxen masks made which were brought out and paraded on state occasions. All our own Sovereigns up to and including Queen Anne had effigies made of them before they were buried. For several centuries they were fashioned of *cuir bouilli*—leather soaked in hot water to render it pliable. When this particular art of modelling was lost, wax was employed for making the effigies. In Westminster Abbey there is an upper room where these funeral effigies are preserved. The most notable is that of King Charles II. There are ten other figures, beginning with Queen Elizabeth and ending with Lord Nelson, but neither of these, the first and last, is really a funeral effigy. Here is General Monk, who brought the Stuarts back, sunk to four feet, a headless James I, William III and Queen Mary, that Duchess of Richmond and Lennox who figures as Britannia on our coinage, and Queen Anne.

To-day the use of funeral effigies is preserved in several forms throughout the world. The Patagonians, already referred to, wait a whole year after the death of their chief, then collect his bones and arrange them in the form of an effigy, which they then proceed to dress in the deceased's best garments, with beads and feathers. The ceremony is completed by burying the effigy in a square pit round which dead horses are placed, set upright on their feet by sticks. Among the Melanesians of



FUNERAL EFFIGY OF A BRITISH KING

This saturnine figure in wig and ruffles is a wax effigy of Charles II. It forms one of a collection of funeral effigies of British monarchs and other notabilities kept in a secluded chamber in Westminster Abbey.



THE RICHER THE CHIEF THE BIGGER THE EFFIGY

In the district of the Waterfalls, Belgian Congo, when a chief dies his body is placed on a grate made of reed stalks and roasted until it is mummified, the widow or the next of kin tending the fire. It is then dressed in all the dead man's clothes. If the chief was rich and so the possessor of an extensive wardrobe his effigy may assume such fantastically huge dimensions as are shown in the photograph. After the details of the face have been painted in, and the tribal marks tattooed on the stomach, the finished effigy is carried round the village.

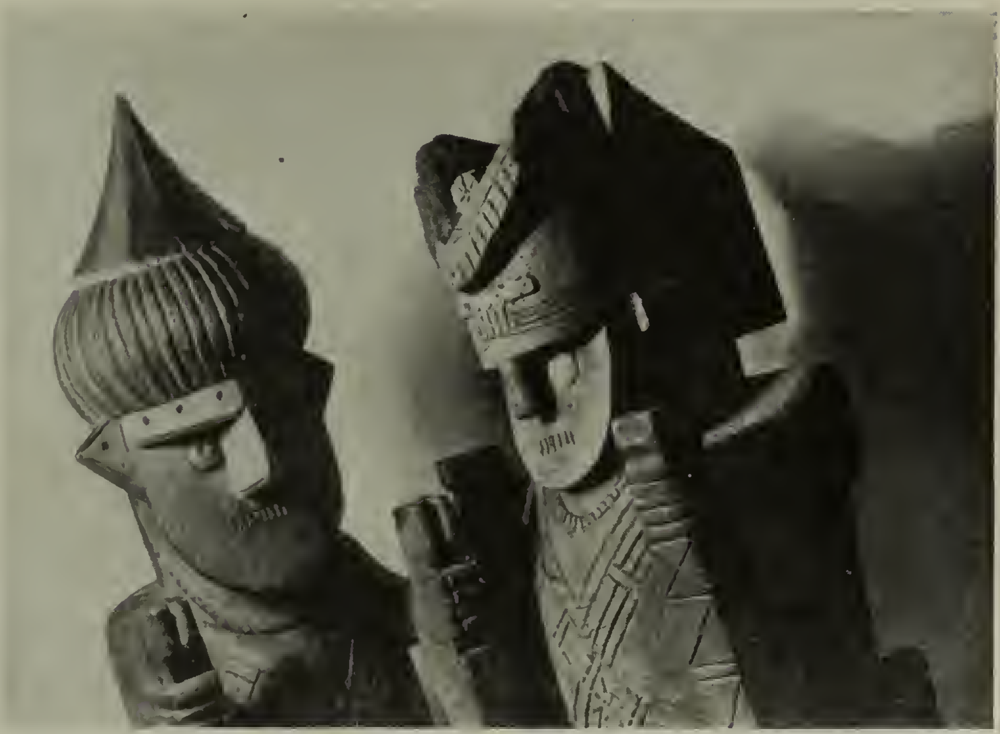
the Solomon Islands there is a curious custom which embraces the idea underlying the use of funeral effigies. ‘The mourners,’ we are told, ‘having hung up a dead man's arms on his house, make great lamentations; all remains afterwards untouched, the house goes to ruin, mantled, as time goes on, with the vines of growing yams—a picturesque and perhaps indeed a touching sight.’ Some Eskimo shut the dead man's body up in his house, leaving by his side as a funeral effigy the head of a dog which shall guide him on his last journey, along with his tools and kayak. The Sea Dyaks set a chief adrift in a war canoe with his weapons.

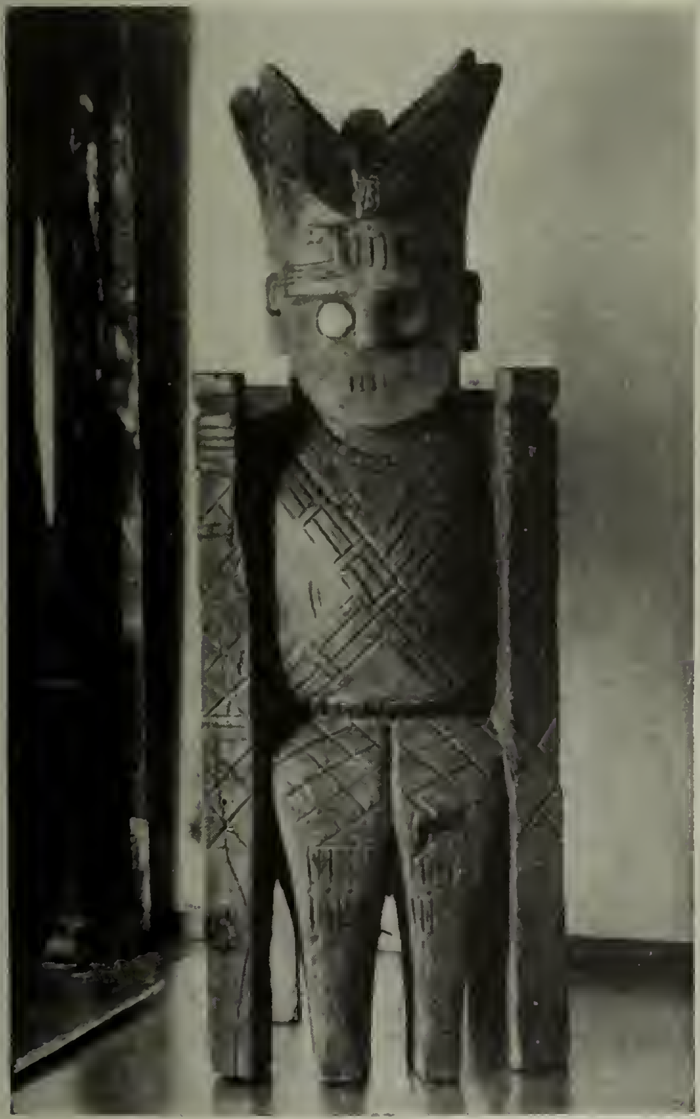
So deep-rooted in modern man is the instinct to link himself up with the departed that it is recorded that at Lord Palmerston's funeral one of the mourners was seen to drop his watch and jewelry into the open grave—so that ‘Pam’ presumably should be able to tell the time in that eternity where time is not, and have the means of providing himself with some of his accustomed luxuries. This happened as lately as 1865, and comparatively recently at Paignton, Devonshire, a lady left food and wine in the vault where her mother lay buried—thereby attracting all the hungry of the neighbourhood. In France, on All Souls' Day, this ancient practice still survives, and cakes and confectionery are carried to the graves in the great Parisian cemetery of Père Lachaise. Thousands of lives are sacrificed in the Dark Continent of Africa each year, in spite of all efforts to stop the practice, so that the departed shall not be without his companions in the other world.

According to the ritual of the Lake-Wake that portion which deals with the 'laying out or streaking of the Body' provides for the presence of certain functionaries called Sin Eaters, who presumably took upon themselves for the occasion the identity of the deceased and his responsibilities—which is the idea underlying the use of effigies at funerals. Mary Webb in her famous novel 'Precious Bane' makes use of this Sin-Eating custom, which was prevalent in Shropshire.

The most fantastic use of effigies at funerals to-day is that employed in a certain district of the Belgian Congo. Lest men who call themselves civilized should feel unduly superior when they read of these savage rites, they should remember that our own mortuary ceremonial of hearses and weepers and trappings of woe is really equally incongruous. In Catterate, in the district of the Waterfalls, the body of a dead chief is placed on a kind of grate made of tressed reed sticks. Underneath this the widow or the nearest relative keeps a big fire burning. The body is turned carefully upon a spit until it assumes the mummified appearance of overdone meat. It is then dressed in all the clothes belonging to the dead man. As the wealth of a Boer farmer is said to be ascertainable by the size of the dung heap outside his farm, so here the importance of the deceased chief is to be gauged by the dimensions that his effigy assumes. The richer he was, the more stuffs, linen and cloths he left behind, the huger will become his effigy, until it assumes the gigantic proportions given in the illustration. A very rich chief will in his effigy become three or four times life-size.

This dressing having been done, experts then paint in the various details of the face, and other specialists tattoo characteristic tribal marks with dye-stuffs on the abdomen. When everything is ready the mummy is carried in procession around the whole village, and so at last to the burying ground. Above the grave the family erect a little temple made of wood sticks and covered with reeds, and food and drink are regularly brought to the grave by relatives. The funeral ceremony ends with a wild burst of shouting and the beating of tom-toms and finally a dance and a feast.

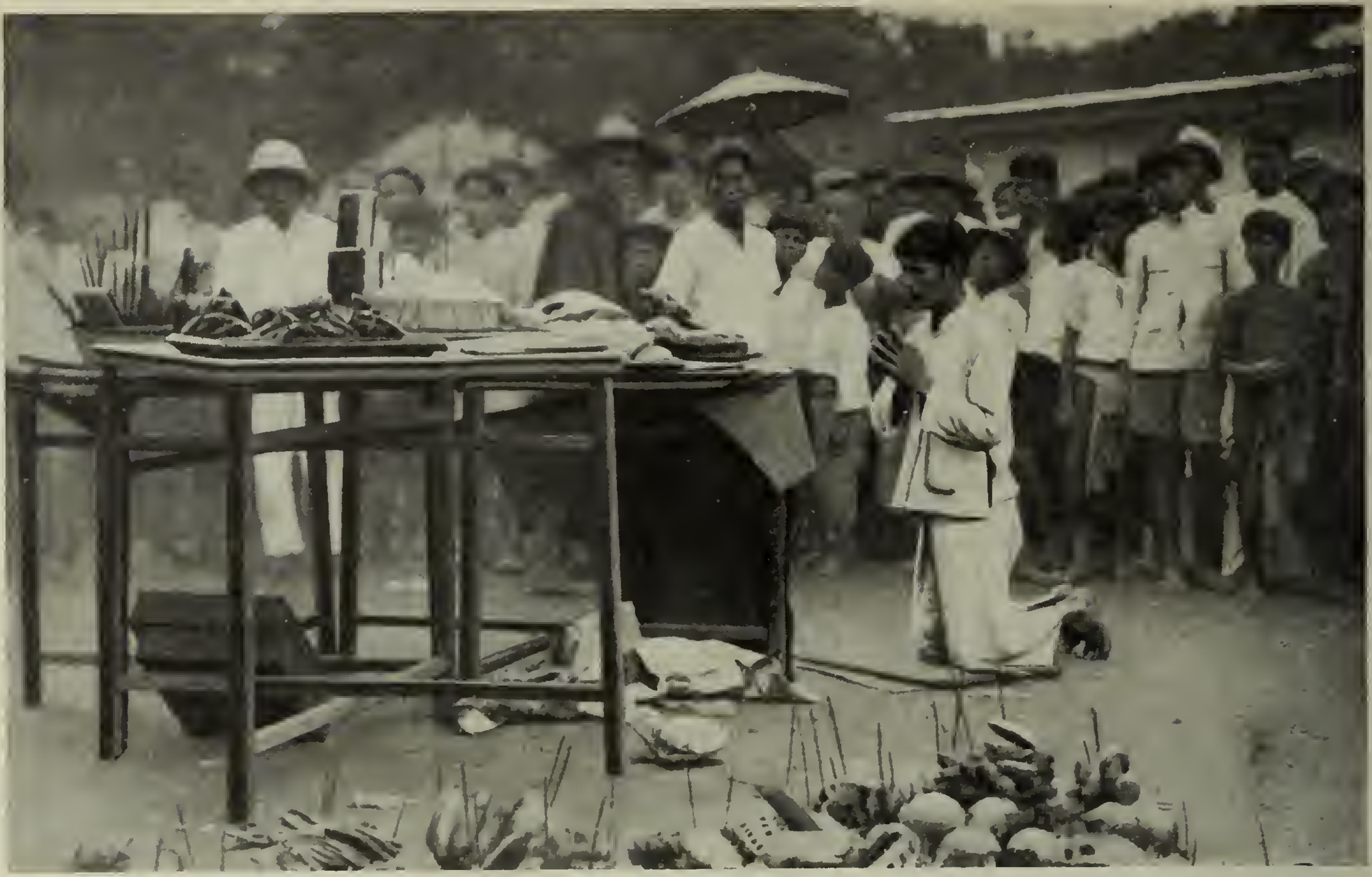


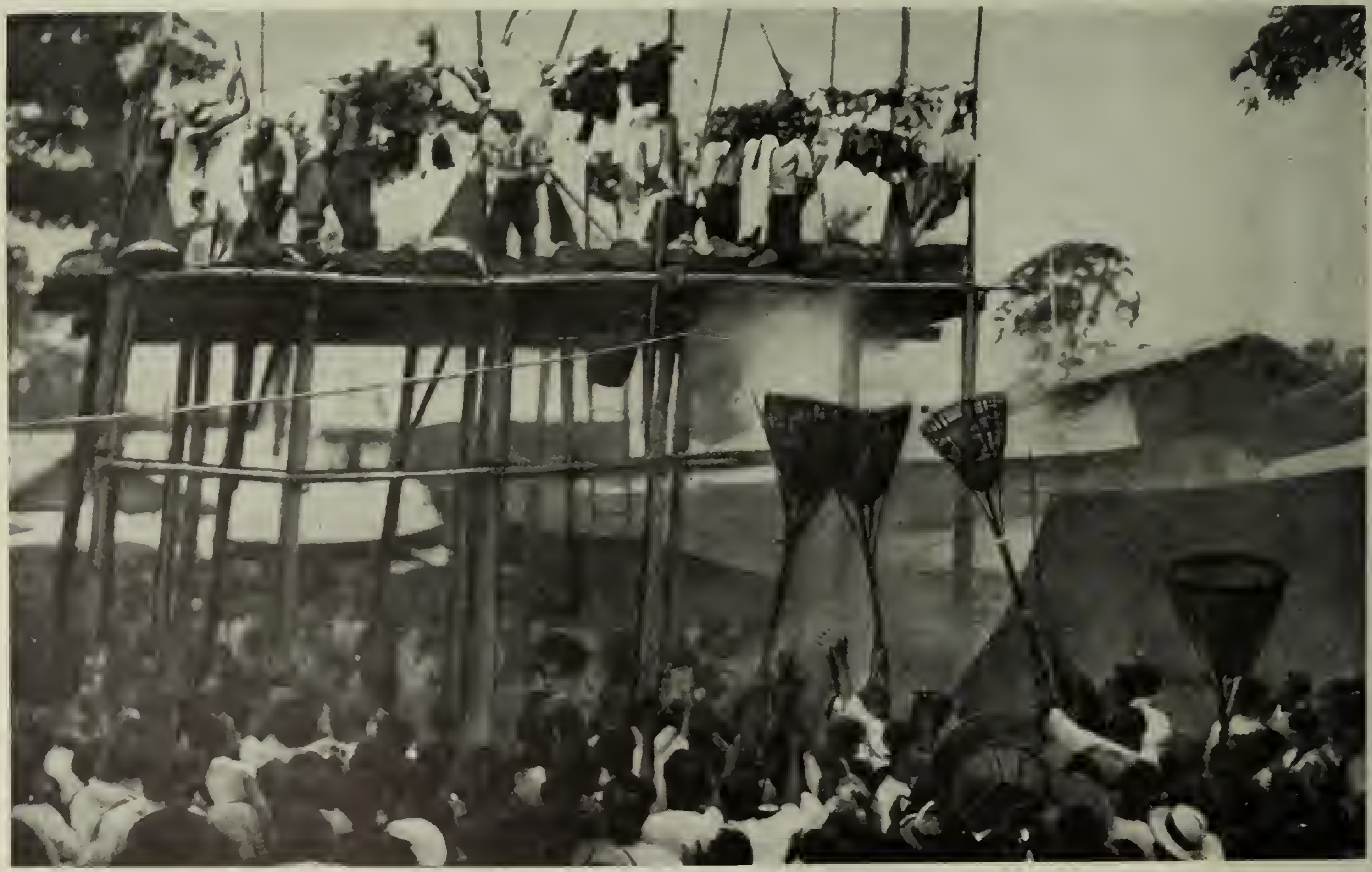


Beck & Macgregor

'TOMBSTONES' FROM AN INDIAN BORDERLAND

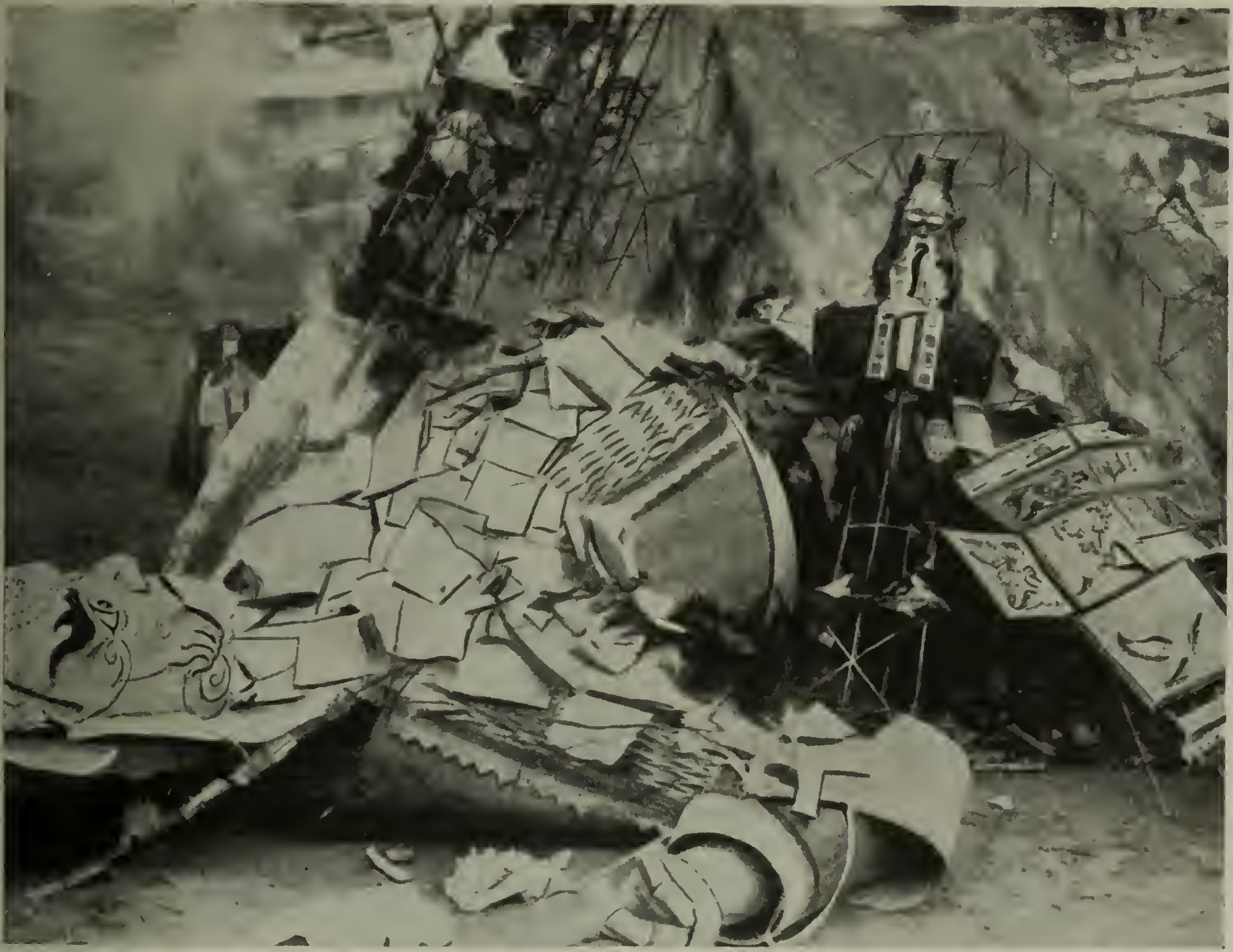
These figures are life-sized funeral effigies from Kafiristan, the north-west boundary of India. They are rough-hewn from the deodar with axes and finished off with knives. The couple represents a man (left) and a woman, the single figure a woman on a throne





RAINED ON BY MANNA FROM AN EARTHLY HEAVEN

Whenever a man of Siam thinks that he has grown too rich for the peace of his soul he first goes out and spends all his superfluous money on food and clothing. He then kneels (top) before an image of Phya Yomaraj, the King of the Devils, tells him that he is going to give his substance to the poor, and offers prayers and praise. Finally he mounts a high platform (bottom), accompanied by others in the same predicament and from this eminence the penitents fling down their purchases to be scrambled for by the assembled poor below.



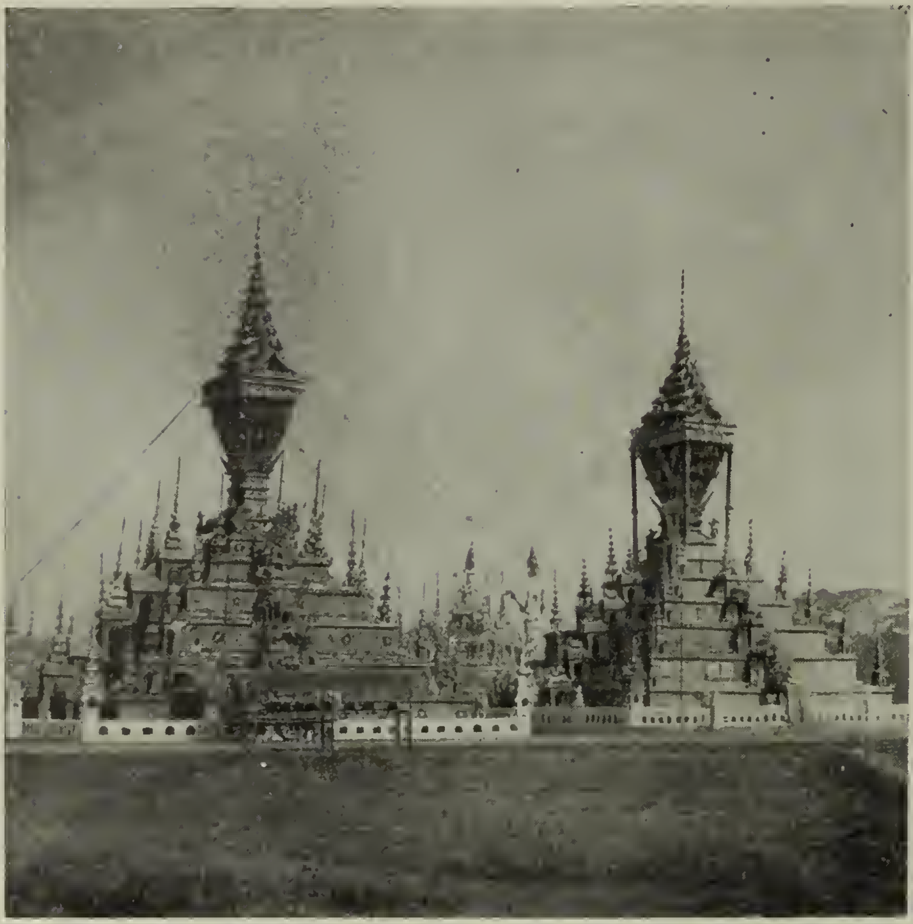
GIVEN TO THE FLAMES BUT DESTINED TO RISE AGAIN

This prostrate flaming effigy is Phya Yomaraj, the Siamese King of the Devils. After he has enacted his appointed part his image is pushed over by the crowd and the broken giant burnt with much rejoicing. This great idol is set up from time to time by those who wish to divest themselves of their wealth for the benefit of the poor, so that they may ensure recognition for themselves when they appear before Phya Yomaraj seeking entrance into Heaven. The effigy destroyed, the sometime Dives must again become rich before another image may be erected.

In Siam an effigy is employed in what may be called an anticipatory funeral rite. The ceremony is a curious mixture of barbaric paganism and the purest ethics. In this respect it is reminiscent of the worship of the Aztec, who mingled with the most appalling blood rites teachings almost as altruistic as those of Jesus Christ.

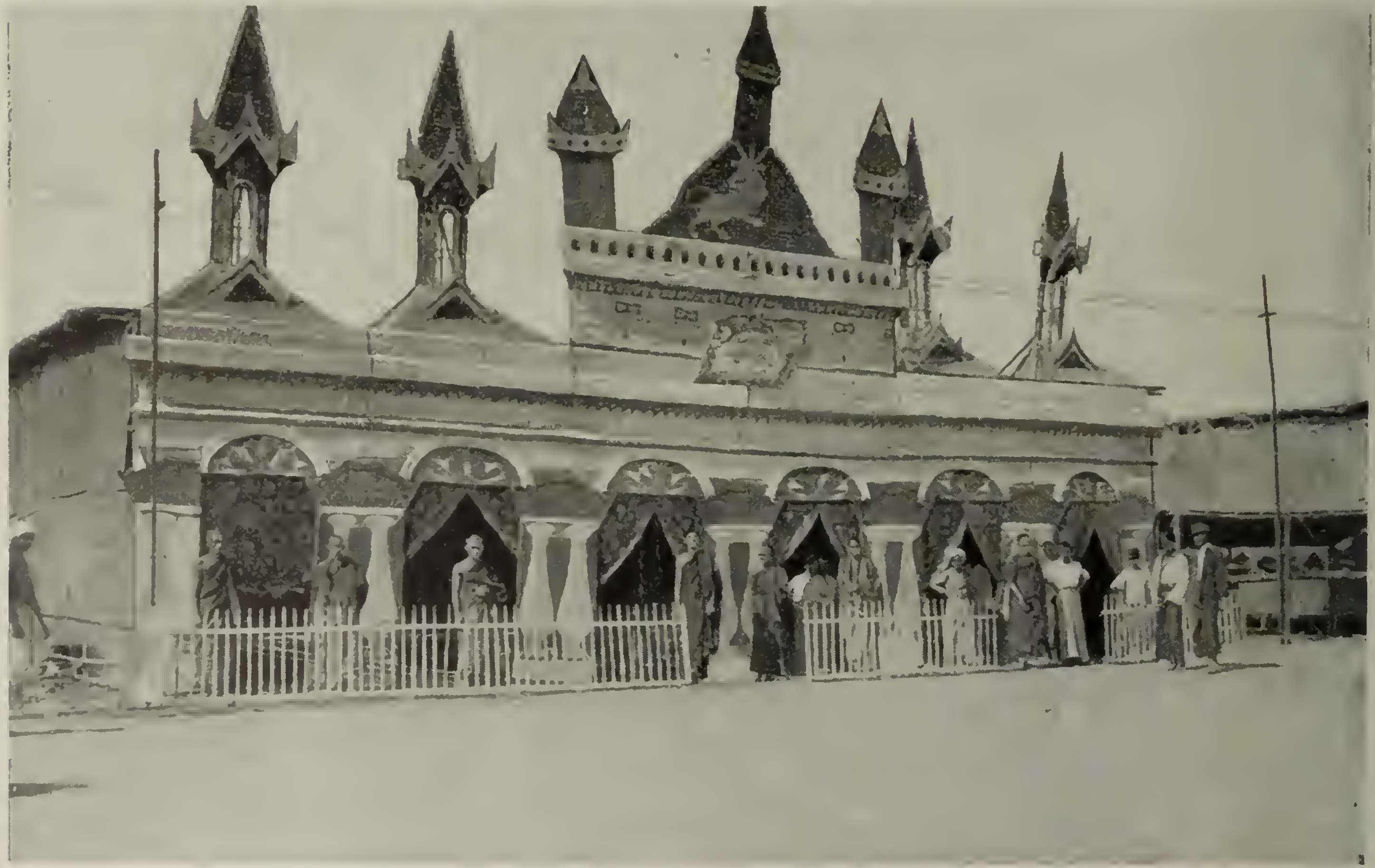
The Siamese believe literally in the divine dictum that it is more difficult for a rich man to enter the Kingdom of Heaven than for a camel to pass through the eye of a needle. What in European countries has been cynically called 'fire insurance' has induced many a rich man on his death bed to leave his wealth to charity or church. But the Siamese faith is either more fervid or simpler. They believe in shedding their superfluous goods during their lifetime, when real self-denial is entailed thereby. Whenever their accumulation of real or personal property becomes too big, so as to threaten their welfare hereafter, they perform this curious ceremony.

The first step is to erect a great image of enormous stature. This idol is called the King of the Devils and stands 75 feet high. Round this gather all those whose fate hereafter has not been placed in jeopardy by the possession of too much of this world's goods. They pray and sing, begging benefits from Phya Yomaraj, as the idol is called in the native tongue. Then the conscience-stricken rich man plays his part. He has already rid himself of his superfluity of wealth by making huge purchases of food, clothing and fruit. He approaches the idol and, kneeling down, informs the King of the Devils that he is about to give his substance to the poor. Prayers and praises to Phya Yomaraj are then offered. Afterwards the penitent, with his fellow conscience-stricken rich men, mounts the high platform built for the express purpose. From here the penitents throw down the gifts they have purchased to members of the poorer class below. Instantly the dignity of the scene is disturbed by a kind of scrimmage. The populace fight merrily to get possession of the offerings. Special hooks are even manufactured and employed so that the distributed goods can be raked in more readily



Phya Yomaraj has now played his part. As the guardian of the dead he has been propitiated. He will see to it that the penitent's access to the next world will not be hampered by his wealth. There is a rush and the King of the Devils is flung to the ground. The shattered remains are then burned amidst great rejoicings. Before another celebration of the kind can be performed, the residents of Siam have to accumulate more riches.

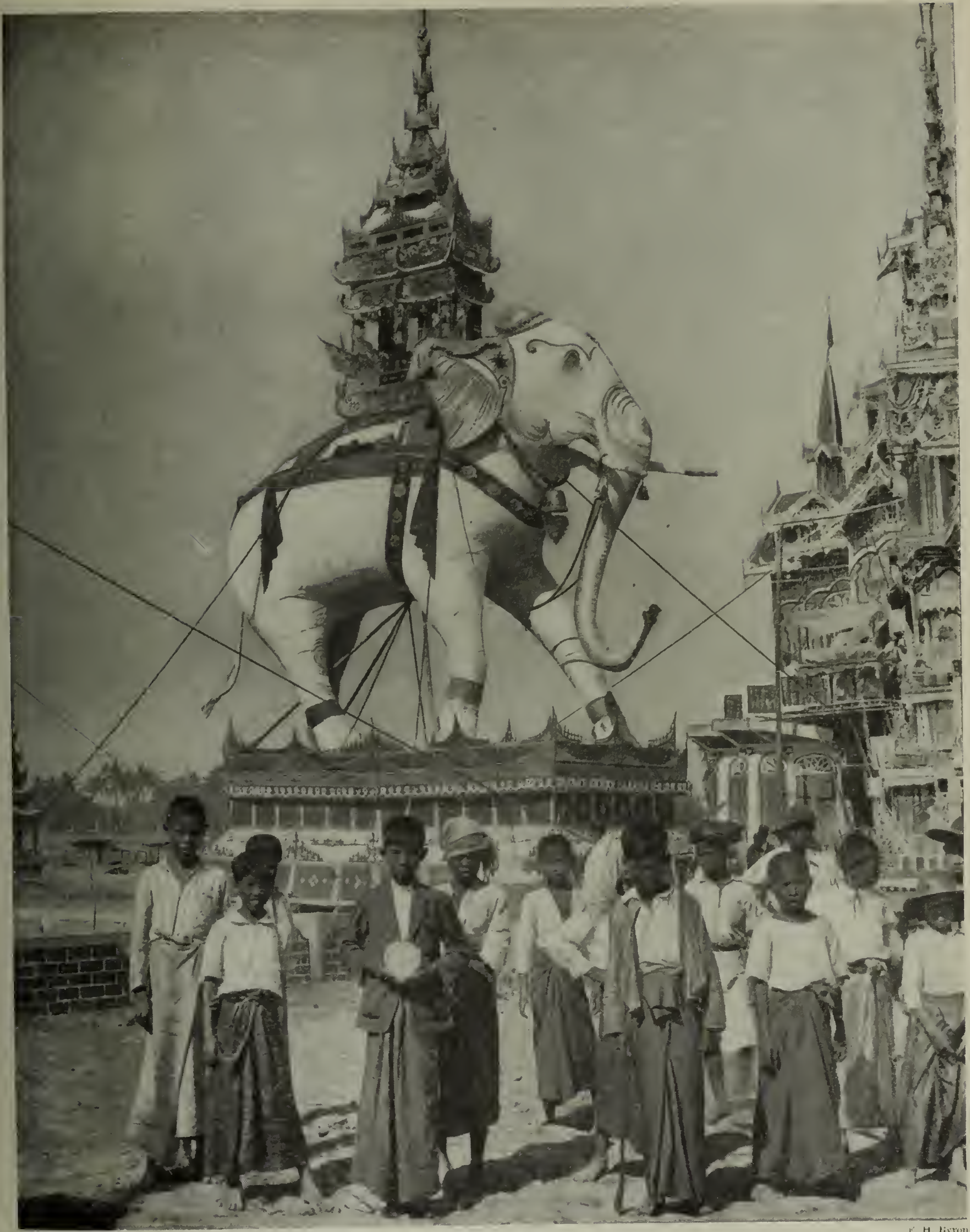
There are now in the British Museum some very remarkable funeral effigies from Kafiristan, which lies midway between the Imperial northern outpost of Chitral and Afghanistan. The district, made famous in one of Rudyard Kipling's stories, is still practically unknown country. It takes its name from the fact that its untameable inhabitants are Kafirs, or unbelievers. They are a light-coloured race claiming descent from the Greeks of Alexander the Great. Many of their customs are very primitive, and especially peculiar are those relating to funerals.



F. H. Byron

A CLUSTER OF SACRED PALACES BUILT ONLY TO BE BURNT

In Burma the funeral of a Buddhist monk who has gained renown by his ascetic life and been over twenty Lents a monk is marked by great splendour. Among its striking features are the pyathats (top), elaborate bamboo structures adorned with coloured paper, tinsel, and pictures of events in the life of Buddha. Palatial though these are, they are burnt down at the end of the festival. Disciples of the dead man are housed in specially built rest-houses called mandats (bottom), each containing a cradle on which to rest the coffin during its progress.



F. H. Byron

READY TO SPEED THE HOLY DEAD TO THE FUNERAL PYRE

This colossal elephant car is typical of the tumbrils seen during the obsequies of celebrated monks in Burma; the coffin rests in the pagoda-like howdah. On these occasions the streets are alive with enormous gaily decorated effigies of elephants, tigers, and other animals mounted on cars. The Burmese believe that great merit attaches to those who help in conveying the coffin from one resting point to another. To each end of those cars upon which the coffin is to be carried stout ropes are fastened, and a tug-of-war decides who shall obtain the privilege.

Gerald Goschen

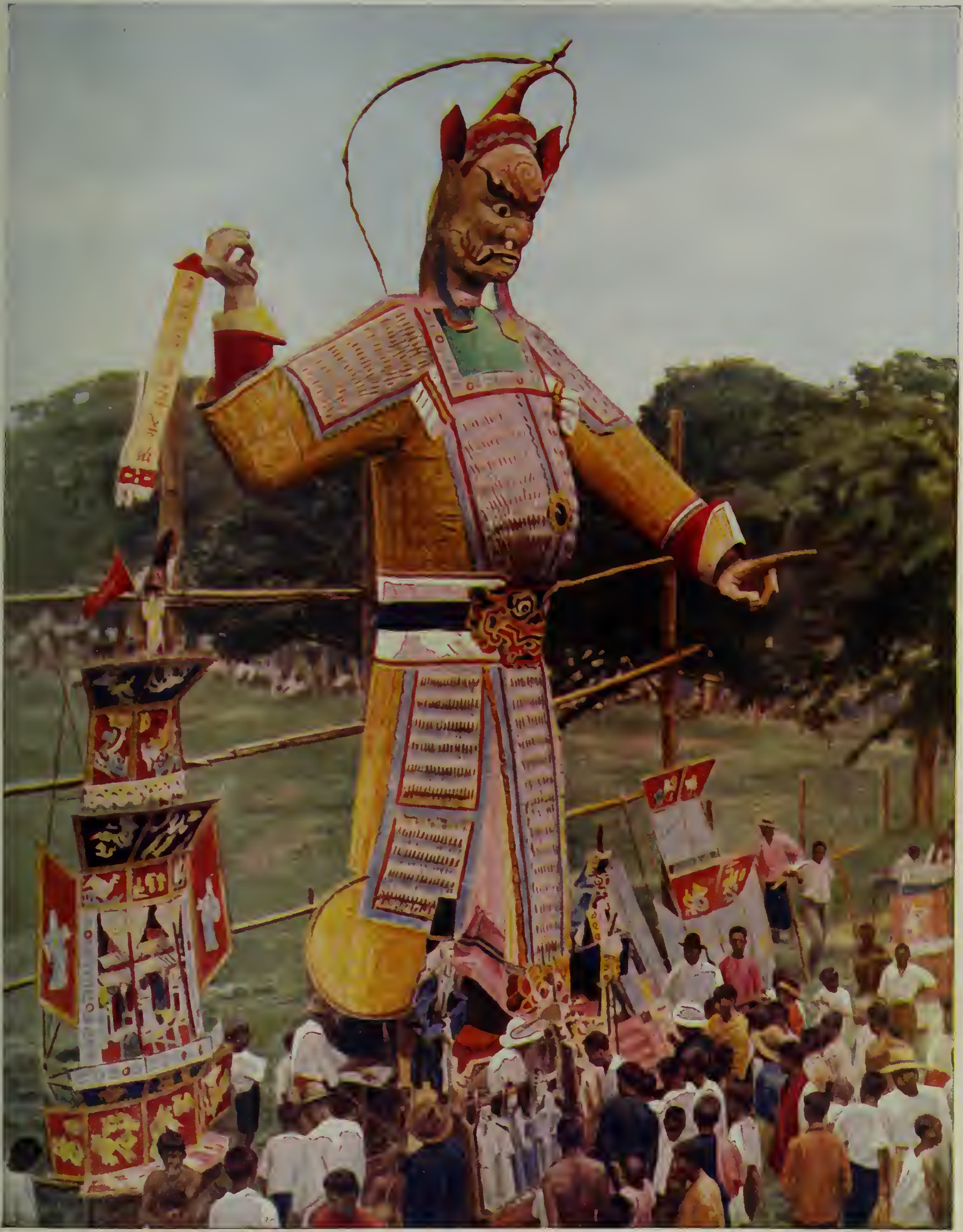
PASSING THROUGH WATER TO BECOME PURE

The people of the little island of Bali, east of Java, though physically like the Javanese, differ considerably in customs. The Balinese retain the older forms of Hinduism, and cremate their dead or effigies of them. The rites connected with the cremation ceremony include purification by passing through water, and here Balinese are walking through the river for that purpose.

The village Shenitans, or cemeteries, are formed on almost inaccessible shelves on the cliff side. These, though chosen as close as possible to the villages, are not held sacred. They are merely places to be avoided because the dead are not buried but placed in very rough, far from air-tight, wooden boxes which are distinctly insanitary. Only a very rich or influential man gets one of those boxes to himself. At the time of the interment a straw effigy of the deceased is burned above the grave, followed by a feast given to the village by his relatives. One year later an effigy, like those given in the illustrations in page 61, is set up on the shelf where the body lies. They are made from the deodar tree and are fashioned only with axes and knives. Round stones are used for the eyes. These effigies are held in superstitious veneration, and in that wild tangle of cliff and ice-field, the inhabitants ascribe all the dangers of sudden storms, avalanches and landslides to any mishandling of them.

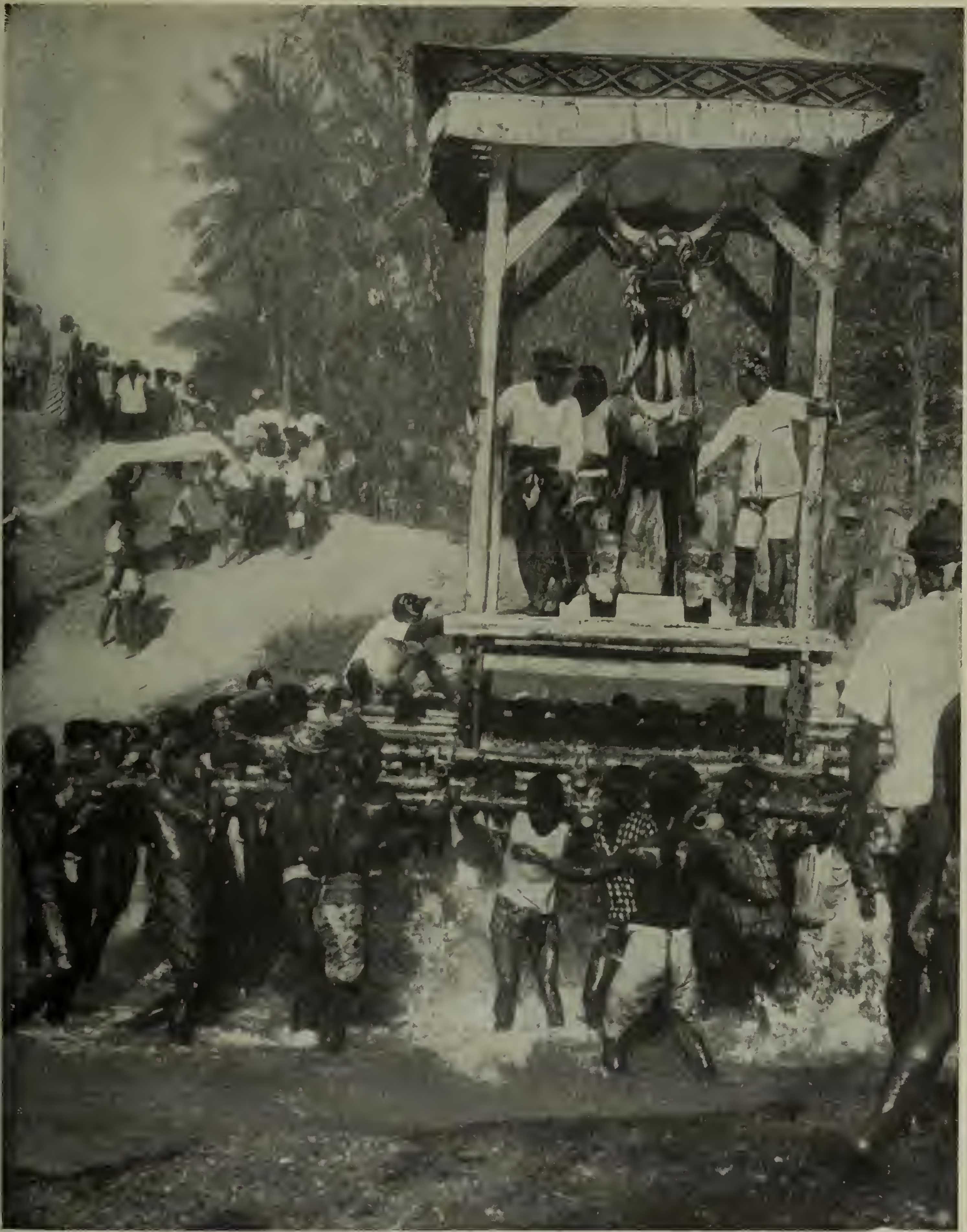
The most elaborate use of effigies in funerals is peculiar to Burma. A Buddhist monk is known in the Burmese language as Hpongyi, and if he is celebrated for his ascetic life and has spent more than twenty Lents as a monk, his funeral festival is known as a Hpongyi Byan. The ceremony is one of extraordinary pomp and elaborate detail. Funds for the performance of the rite are collected from the monk's pupils, who are, of course, scattered all over the country. Meanwhile the corpse is embalmed in wood, oil and honey. As no monk may be burnt during the Buddhist Lent—that is from the full moon of July to the full moon of October—the body may be kept for a considerable time. At last, when sufficient funds have been gathered, a large open space close to the town is selected, and on it enormous Pyathats and Mandats are erected. The Pyathats are huge buildings from forty to fifty feet high, lofty bamboo structures of elaborate design richly decorated with coloured paper, tinsel and pictures of scenes from the life of Buddha. The Mandats are more like Burmese rest-houses, and, intended for the use of the dead monk's disciples and pupils and for the purposes of rest and meditation, are adorned with silken curtains, tinsel, velvet carpets, and embroidery of oriental design. Each of them contains a cot or large cradle on which the sacred remains rest for at least ten minutes during some time of the eight day ceremonies. A portion of the Mandat is curtained off for the use of other Hpongyis.

Every day of the festival is devoted to feasting and amusement. Troupes are engaged to entertain the guests with music dance and song, and bullock cart and horse races contribute to the uproar. Gaily decorated effigies of elephants with their howdahs, tigers, peacocks, all of exaggerated size, are mounted on carts. Some of these are utilised for bearing the sacred coffin in the procession. To settle who shall



‘KING OF THE DEVILS’: MONSTER SIAMESE EFFIGY

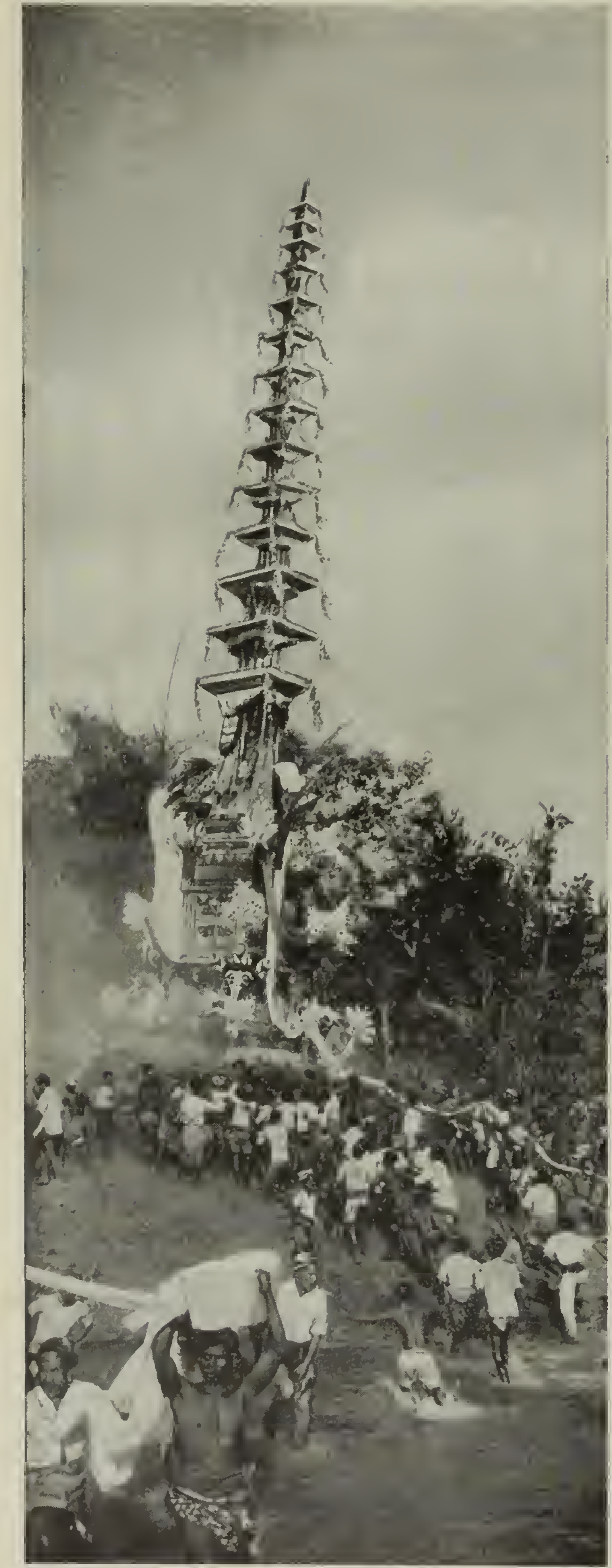
This great image is the Siamese King of the Devils, Phya Yomaraj. In accordance with the Siamese belief that entrance into heaven is jeopardised by riches, the wealthy at various stages of their lives give away their surplus to the poor. As the guardian of the dead, Phya Yomaraj has to be propitiated in this manner. In the case of old men, the performance of this ceremony may be looked upon in the nature of a funeral rite, or at least of one performed in preparation for a more or less imminent passage to the next world.



Gerard Goschen

A STAGE IN THE BODY'S LAST JOURNEY

In Bali before cremation the body is placed under a special shelter, such as is shown in the photograph, which is erected on land belonging to the dead person's family. In this various religious and domestic formalities are performed before the body is transferred to the funeral car. Cremation is an expensive process, and on this account may be postponed for years. Sometimes all vestiges of the body save the bones have disappeared, and then little effigies of the dead person are burnt instead. The same applies to persons who have died in far-off places



Gerard Goschen

HEARSE SERVES FOR FUNERAL PYRE

The funeral car used by the Balinese has a lofty spire made of bamboo and rattans, towering tier upon tier in the manner of a pagoda. The car is drawn by rattan ropes to the scene of the cremation, and there set alight. The body is utterly consumed

achieve the great merit of drawing the sacred coffin, a species of tug-of-war is engaged in. Ropes are attached to each end of the cart with its effigy and crowds pull on the ropes strenuously. The struggle lasts until the victors succeed in wrenching the vehicle away from the vanquished. It is then proudly drawn on its way from one Pyathat or Mandat to another, being moved in the course of this progress to various other carts. The women are allowed to share in this rite of drawing or carrying the coffin. The effigies employed are extraordinary works of art.

On the eighth day of the festival the gilded coffin is taken to the funeral pyre to be burnt. If the dead monk is of very high standing, the fuel used is sandalwood, and the pyre is always decorated with gold and silver tinsel, silk, white calico, and palm and plantain leaves. When it has been consumed by the flames, the charred bones of the monk are reverently gathered up and carefully interned in a pagoda close to the deceased monk's monastery. These bones are disposed of according to the sanctity of the deceased, sometimes being ground into powder and moulded into an image of Buddha, which, daintily gilded, is then presented to the dead Hpongyi's monastery.

THE most extraordinary part of the ceremony is the burning of the Pyathats, some of which rise to a height of nearly a hundred feet—elaborate buildings merely erected for the purpose of being destroyed. Strong ropes, sometimes made of wire and a hundred yards long, are fixed from the Pyathat to different parts of the ground. Rockets are suspended from these ropes. At the right moment in the obsequies a rocket is fired by means of a long taper. Propelled along the rope, it strikes the Pyathat with a resounding crack. As each rocket plunges into this edifice of paper and bamboo, the crowd cheers itself hoarse. If the pyrotechnic expert has done his job badly, and the rocket sputters and stops half-way up the rope, shouts of derision rise from the mob. The rockets are made of large bamboos, measuring as much as four or five feet in length, and having been hollowed out, are filled with gunpowder and bound round with bamboo straps. They are usually painted and mounted with cardboard or metal cut-outs, representing fabulous beasts. Great honour accrues to the maker of the rocket which first fires the Pyathat.

Inevitably, under this bombardment, the Pyathat catches fire. Flames rise, licking the tinsel and gold leaf, the paper and silken trappings. The tall spires totter and dissolve. The miniature city, raised simply to do honour to the dead Hpongyi, vanishes in smoke. The excitement of the crowd rises to its height as the last Pyathat tumbles in. Only then is the ceremony over and the crowds, chanting songs, prepare for their journey homewards.

Such examples, which might be multiplied indefinitely will serve to illustrate how by means of the crudest symbols mankind has managed to represent more clearly, and hence in the long run to elevate and purify, the deepest emotions touching the ever-present problem of the meaning of death.

HOLY WEEK AND ITS CEREMONIALS

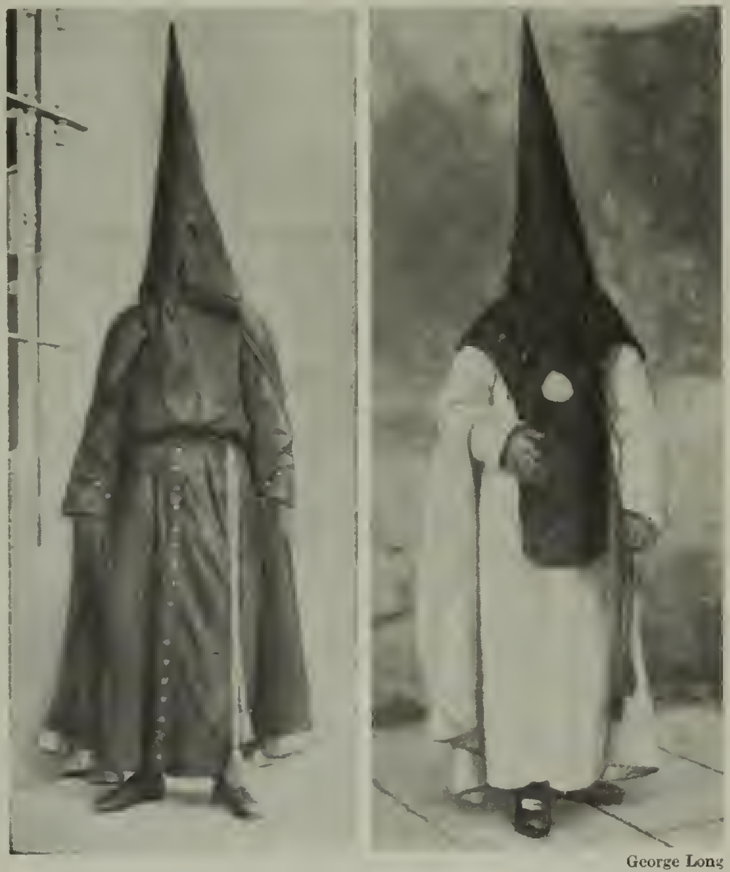
EVERY religion has its feasts and fasts, ritual observance of which is enjoined upon its adherents, and such ceremonies lead to the institution of complementary customs outside church or temple. Here some of the religious customs connected with the Christian Holy Week are described Passion Plays form the subject of another chapter, as do also the purely lay customs attaching to Eastertide

EASTER, the most triumphant of all Christian Church festivals, is marked by almost all sects of Christians with striking and elaborate celebrations. The contrast between the long fast during Lent, the tragic events of Holy Week, the crime of Good Friday, and the sudden, startling gladness of the Resurrection, lends itself readily to the purposes of ecclesiastical pageantry. The Puritans made little of Easter; their spiritual descendants, the Free or Nonconformist bodies in Britain, the Lutherans, Zwinglians and Calvinists of the Continent, follow their example. But the Roman Catholic Church and all those in the Church of England who call themselves Anglican Catholics do everything possible to bring out its significance by picturesque and stimulating ceremonies.

In many churches there are dramatic representations of the death on the Cross and the burial, followed by that of the empty tomb. As the scene in the stable at Bethlehem is reproduced at Christmas for the edification of worshippers, so the grave in the garden is shown at Easter, a symbol of despair on Good Friday and of victory on Easter Day. No effort is spared to make the difference between the emotions of these occasions vivid and enduringly impressive. The services in St. Peter's at Rome on Good Friday may be taken as illustrating to the highest degree of effectiveness what is aimed at among Catholics all over the world. Signs of mourning are to be seen throughout the Basilica. Desolation and gloom are suggested in all kinds of ways. Neither the Pope nor the Cardinals nor the Bishops wear their rings of office; they dress in purple, the colour of grief. The Papal Guard appear with reversed arms. The Pope, after his shoes have been taken off, goes to the partly-veiled crucifix and kisses it. The Miserere is sung in the afternoon to a crowded congregation in the Sistine Chapel

ON Easter Sunday everything is reversed. Cannon are fired early in the morning to announce the good news. St. Peter's is in a blaze of light. All ecclesiastics wear their most splendid vestments. The music is of the most joyful character. Carried in his high chair above the heads of all the others, the Pope celebrates Mass, and then from the balcony over the main entrance he gives his blessing to a vast crowd outside. Such, with variations of magnificence, are the Easter ceremonies in all Catholic churches. But there are certain special celebrations peculiar to certain places, with their origins far in the past, which have particular interest, not historical only, but because they throw light on the mental condition of large numbers of people to-day.

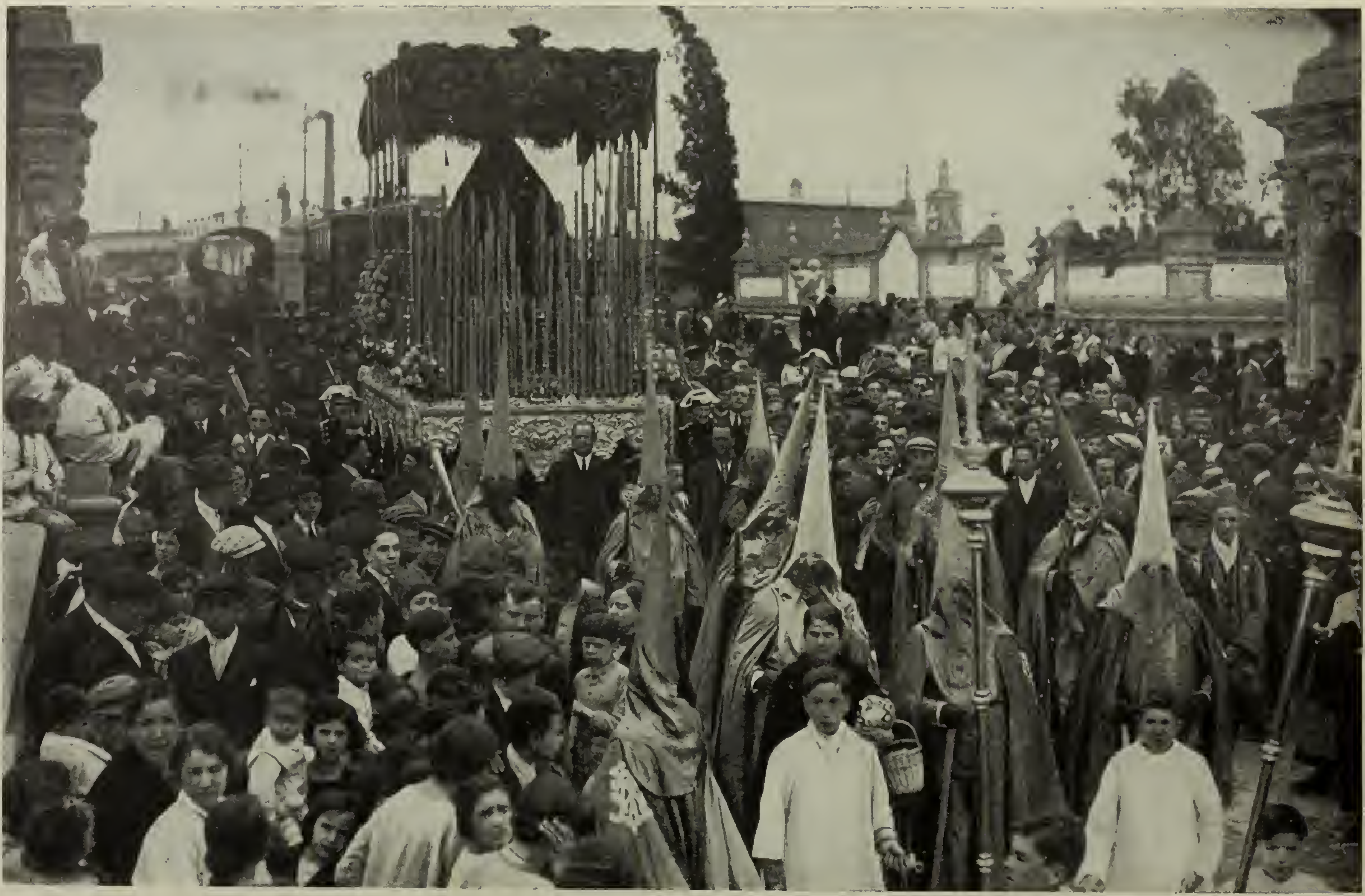
The most remarkable of these takes place in Seville. Hundreds of years ago the members of a number of religious orders in that city were instructed, as a penance, to walk in solemn procession to the cathedral on the night following Holy Thursday and preceding Good Friday. These orders were known as 'Cofradias' (confraternities), and they exist still. They even wear still, when they are engaged on duties of pity and kindness, the dress of the Middle Ages penitent with a big 'extinguisher' head-covering, coming down over their faces, of which nothing can be seen but their eyes, glittering through narrow slits in the coarse cloth. Wearing this costume and carrying lighted tapers, the members of the 'Cofradias' continue every year the practice of their predecessors



George Long

ANCIENT GARB IN SEVILLE'S HOLY WEEK

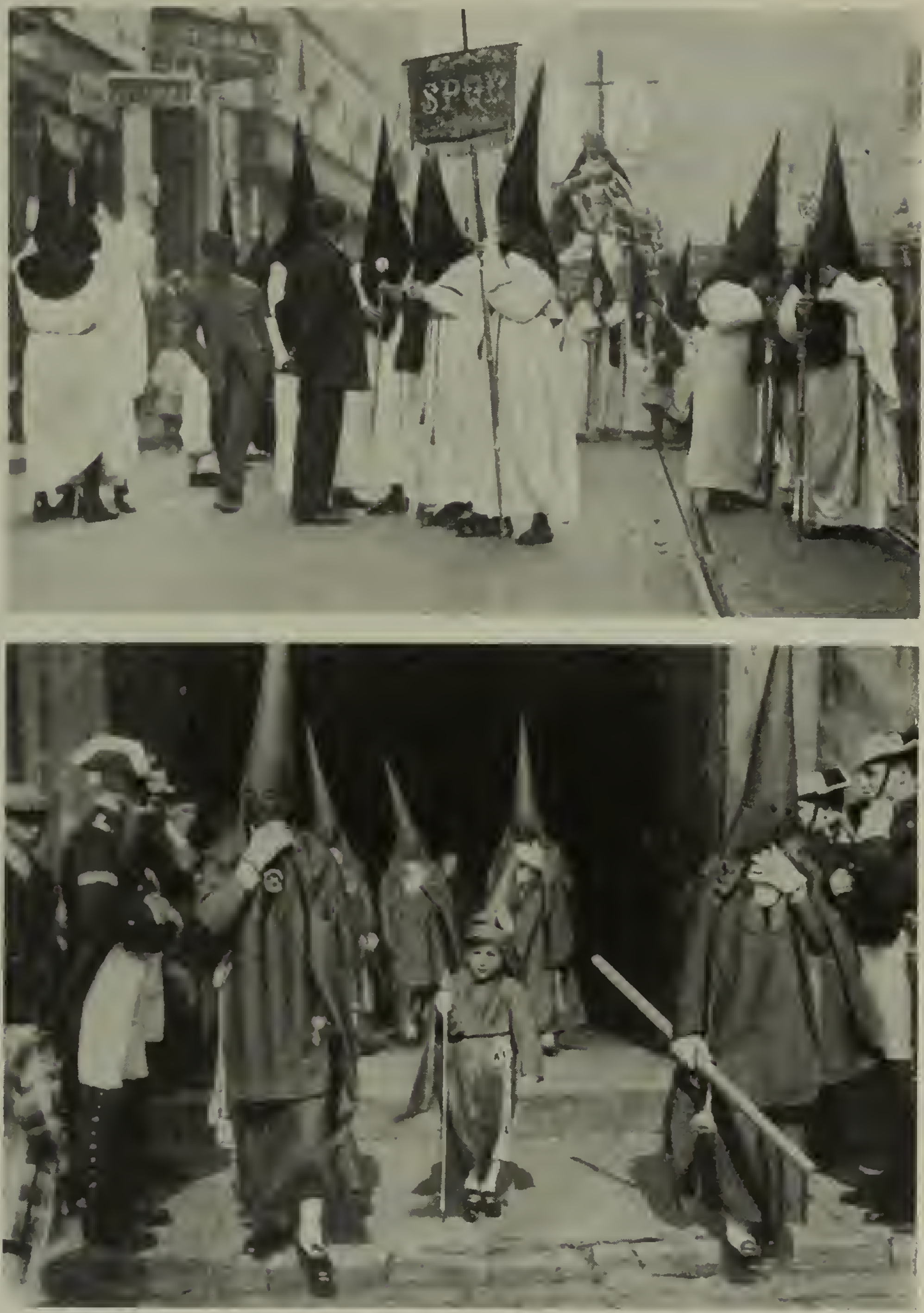
The dresses of the various confraternities of Seville seen in Holy Week differ greatly in colour and details. The cream-coloured robe with purple buttons and cord and purple cap of the member of the Brotherhood of Our Lady of Hope (right) is in striking contrast to the deep crimson robe and red hood (left).



Topical Press

ONE OF THE MANY IMAGES OF THE VIRGIN BORNE IN THE HOLY WEEK PROCESSIONS OF SEVILLE

Seville is famous for its sacred images, and in the ceremonies of Holy Week figures of Christ and the Virgin are taken out of the churches and carried in procession. These images are among the most treasured possessions of the churches of Spain's southern capital. Some of the Madonnas are robed in rich stuffs covered with gold and jewels, and glitter with costly rings and bracelets. For the processions the images are mounted on platforms, and these are placed not on wheels but on men's shoulders. Impatient crowds wait outside the churches for the moment when the figures are brought out into the street. After the singing of traditional airs the images start their toilsome journey to the cathedral. The photograph shows the image of the Virgin of Refuge.



George Long

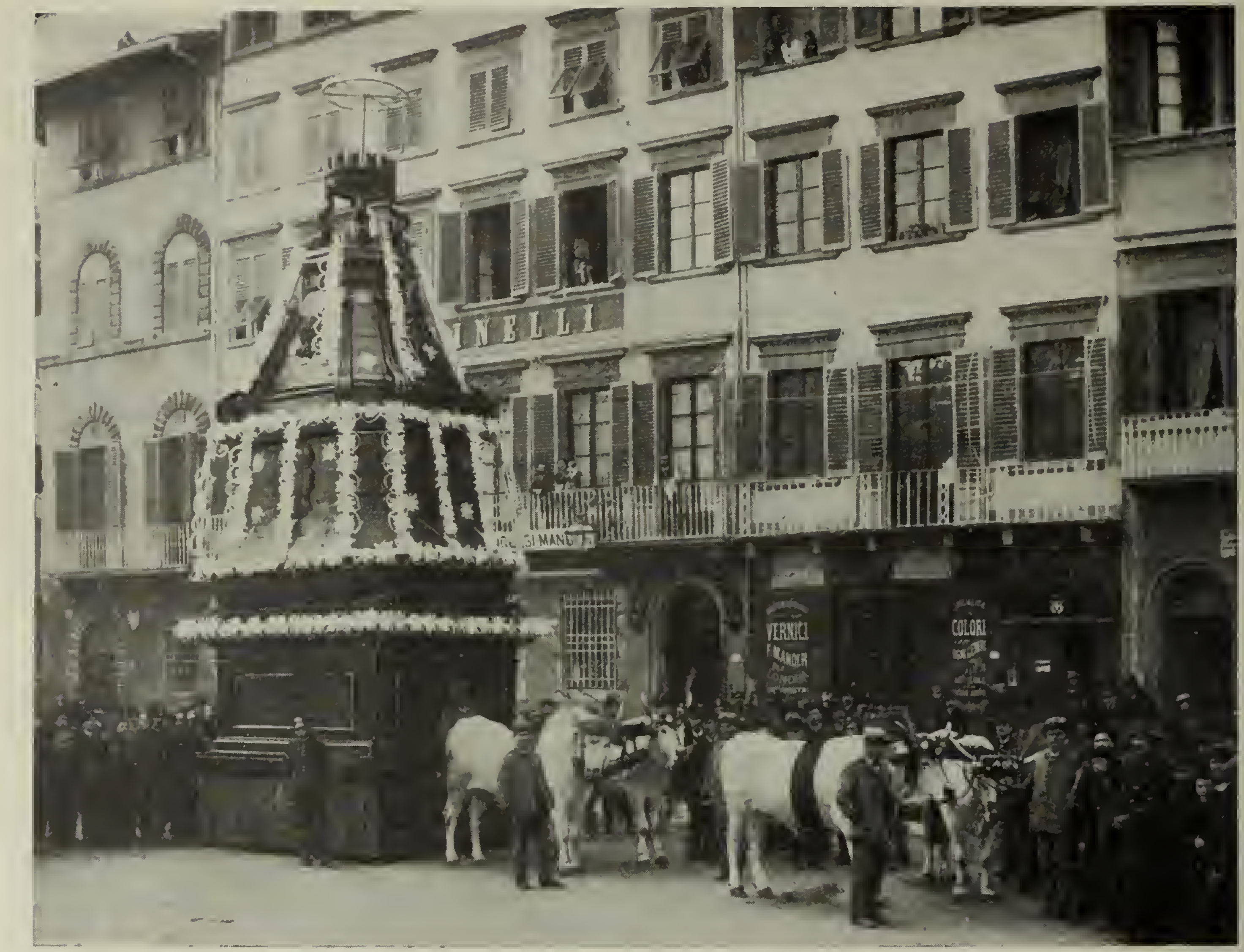
SYMBOL OF ANCIENT ROME SURVIVES IN MODERN SEVILLE
Seville is a city of many confraternities. The dress of the Brotherhood of the Sacred Spear Wound (above) is very striking, the robes cream-coloured and the cap and bib scarlet. Roman military emblems, such as the S.P.Q.R. banner, are common. Below, a confraternity is seen leaving San Lorenzo, the church that owns the famous image of ' Jesus of Great Power.'

centuries back. They are all laymen, and they include numbers of the wealthy and aristocratic people of the city It is scarcely an exaggeration to say that all who do not take part in the processions look on at them, so there is no going to bed on Good Friday night in Seville.

For two days no wheeled traffic has been allowed in the streets. This does not matter so much in the capital of southern Spain as it might elsewhere, for the Sevillians are not much given to driving, except in the main carriage throughfare on Sundays and holidays, and the principal streets are really too narrow for vehicles. This helps to give the place its lounging, gossiping Moorish character and makes it so delightful unless you happen to be in a hurry and want to pass through the throng. But to be in a hurry in Seville is unpardonable ; it is to miss the whole charm of the city.

If the processions were arranged by people who had any sense of time and attached any value to it, they would be all over in an hour, instead of taking up five or six. The distance traversed is short, but the pace at which the processionists move is very slow, stops are frequent, and the last thing that occurs to anyone is that the business might be got through more quickly. Why should it ? The spring nights in Andalusia are soft and warm. There are delicious scents in the air, scent of roses and carnations, scent of orange trees. Besides, no one ever has thought of going home on these occasions before dawn at earliest. Why should anyone now ?

Not until after midnight do the brethren of the Orders begin to assemble in their churches. You see them leisurely parading, strange sinister figures in their dress, that is so unpleasantly associated in our minds with the Spanish Inquisition. Their monkish robes are of black, white or purple ; these are surmounted by the tall conical hoods described already. Let us follow some of them to the church of San Lorenzo, which owns the most famous of all Seville's images, ' Jesus of Great Power. These images, Saviours and Madonnas, are an important part of the processions. Their platforms are carried on the shoulders of men, who shuffle along under their heavy burdens in the ancient traditional way. As we go towards San Lorenzo we see that the cafés and wine shops are still open and well filled. Tobacconists are doing a brisk trade in cigarettes. In the square before the church there is a crowd already ; it grows larger every minute, though it still wants half an hour of two a.m., the hour at which the procession comes forth. The crowd is lively, even noisy. It chatters and jokes. It cries



E.N.A.

ONE OF THE STRANGEST USES OF A FIREWORK DISPLAY

On Holy Saturday in Florence, when the cathedral Mass reaches the 'Gloria,' a fire in the form of a dove is lighted at the altar and conducted outside by a wire to this car, where it sets off the fireworks with which the car is covered. The car was presented to Florence by a family one of whose ancestors had brought from the Holy Sepulchre stoves which were used for the fire for the Easter lights. People vied with each other to be the first to light a candle at the sacred fire, and when a descendant of the donor did this, a firework display was inaugurated.

impatiently for the doors to open. At last two o'clock strikes. The lights are put out. There are some cat-calls and demands for the image to appear. In a few moments the great doors of the church swing slowly back. The 'penitents' are seen massed within. They begin to stream out.

Above the heads of the crowd we can only see the points of their hoods and the yellow patches which their tapers make in the darkness. But when the platform with the image is borne forth, it can be seen plainly by all. A silence falls upon the people. Every man takes his hat off. Women bow their heads. Almost everybody is muttering something in the nature of a prayer—or is it an incantation? Then suddenly the silence is torn by a voice, metallic, unmelodious, but wonderfully flexible. It sings a hymn in praise of the Saviour to a melody that is unmistakably Moorish—a florid, yet monotonous Arab chant. It is the custom to welcome the images with these traditional airs. Well-known singers are engaged to sing them at certain points; at other points they may be sung by unknown people in the crowd.

THE singing relieves the tension. Talk and laughter begin again. The image is moved on. The crowd breaks up. A rush is made now for the Plaza de la Constitucion, where stands have been put up and seats are sold at high prices, from which all the processions can be seen as they pass through the square. To-night there are six brotherhoods moving towards the cathedral, each from a different church and each with two images. These include several famous Virgins in costly robes of brocade stiff with gold and covered with jewels—not tinsel and paste, but the real thing. Diamonds glitter on the necks and stomachers of these figures. Rings of great worth adorn their fingers. Bracelets, given in gratitude for prayers answered, hang on their wrists. Their value runs into hundreds of thousands of pounds.

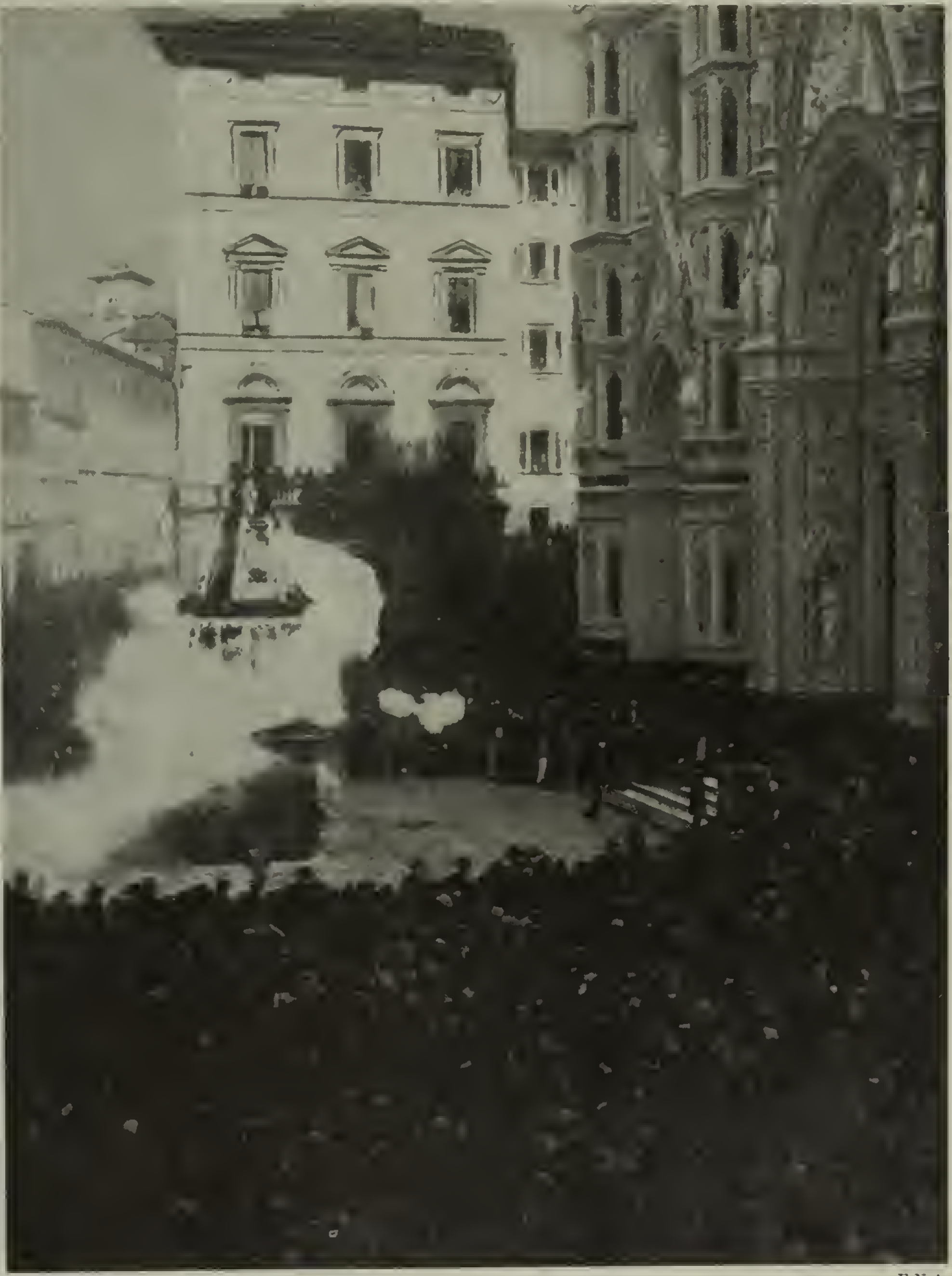
Now, as we take our seats in the Plaza, it is just on three. Boys are crying programmes and caramels. There is a cheerful buzz of talk and laughter. One cheeky urchin lights his stump of cigar at the flare of a penitent's taper. No one is shocked.

There are two youngsters just in front of us who might have sat as models to Murillo; they play and squabble without ceasing. There are long intervals between the processions, and they frequently halt, either because the streets leading to the cathedral are blocked or because the carriers of the platforms must be given frequent rests. From twenty to as many as forty in number, they are hidden, as they move, by the valance of the platform. When they come into sight now and then, mopping their faces, to get a little air, we can see they are working hard. They give the platforms a curious jerky movement, like that of huge insects with innumerable unconnected legs.

The scene leaves behind an imperishable memory. In spite of the many jarring notes in it, the effect is certainly impressive, though it belongs to a different age and to a state of mind totally unlike that of the twentieth century. The penitents' costumes are some of them almost beautiful. Each 'Cofradia' has its own cross and banner and blazons its device upon the robes of its members. Women walk in the processions as well as men (only a small number, though) and children also. One feels sorry for the tiny boys and girls, toddling along wearily. Perhaps it is the sight of them and the feeling of sympathy with them which makes us feel weary ourselves. Let us go to our hotel, then, though it is scarcely five o'clock. No one else seems to be leaving. We might misquote Wordsworth: 'Dear God, the very houses seem *awake!*' We fall asleep with the sound of the bands which accompany the processions and of metallic voices chanting Moorish melodies still in our ears.

Evidently there is a fascination in the scene. Next evening, that of Good Friday, we are watching more processions of exactly the same kind. This time the seats in the Plaza are full at six and remain well filled until towards midnight. In a box are the mayor and town councillors, not paying very much attention to the 'Cofradias,' smoking innumerable cigarettes. Daylight is fading as the cloaked and hooded figures move interminably on. The moon lends to Seville's famous tower, the Giralda, a fairy, far-off loveliness. The Scenes of the Passions on the platforms draw to a close. Last of all comes Death, a grisly figure triumphing at the foot of the Cross. But only for the moment. On Sunday we shall celebrate the discomfiture of Death. The veil which has hidden the altar screen all the week will be lifted. The golden bells will clang joyously. The great organ will fill the whole church with triumphant harmonies of faith and thankfulness.

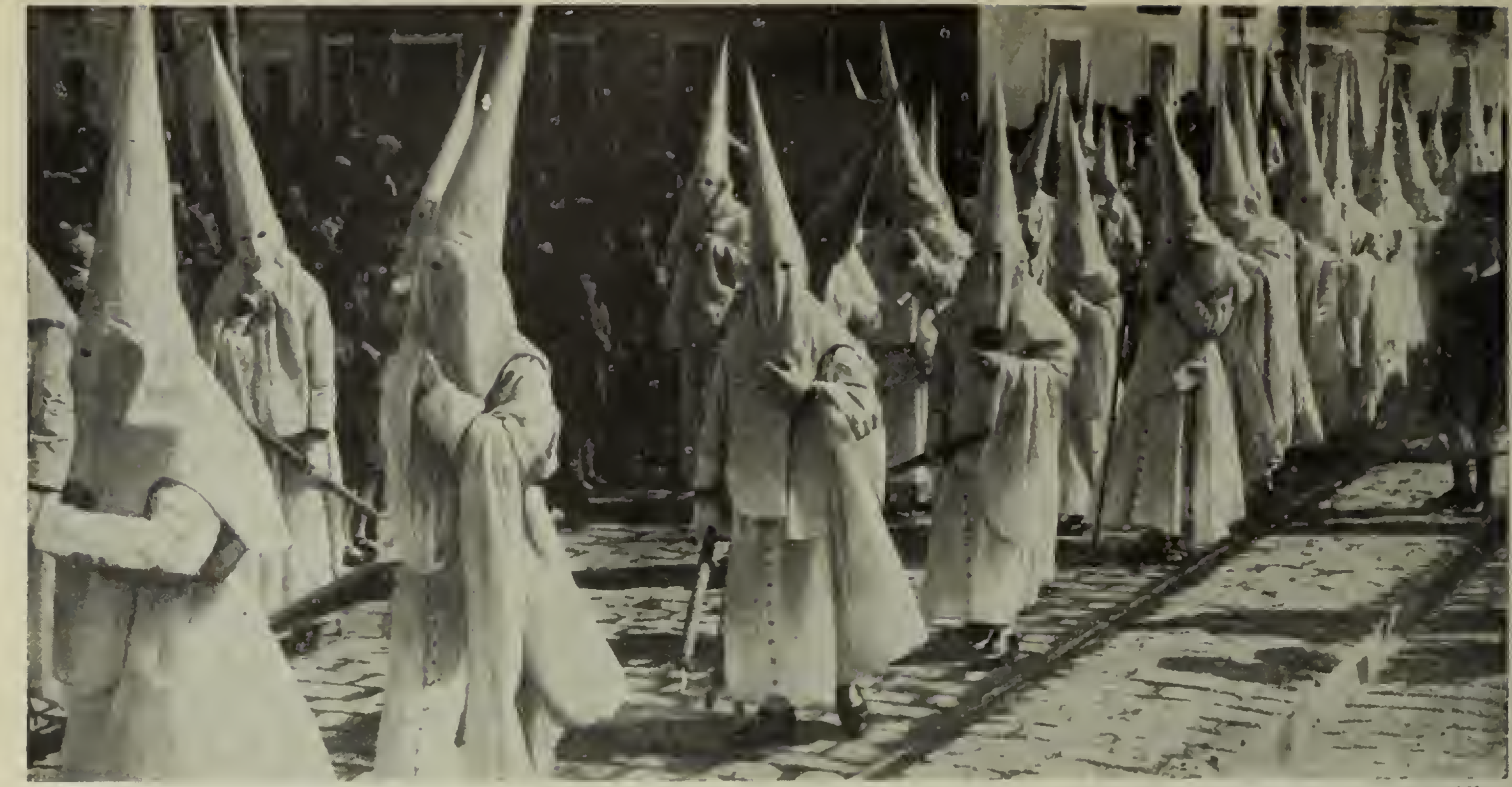
In many other places there are parades of penitents in more or less the same costume as that which the confraternities of Seville wear. They are to be seen in Rome even. At Palermo in Sicily the penitents carry on their hoods crowns of thorns: they



E.N.A.

THE EXPLOSION OF 'THE CAR' IN FLORENCE

The fireworks are seen exploding on the car outside Florence cathedral (see previous page), and the populace watch the leaping flames with joy. Their delight on this occasion is doubled if the Little Dove has performed its journey from the high altar to the car without a hitch, for this is regarded as an omen that the coming harvest will be fruitful.



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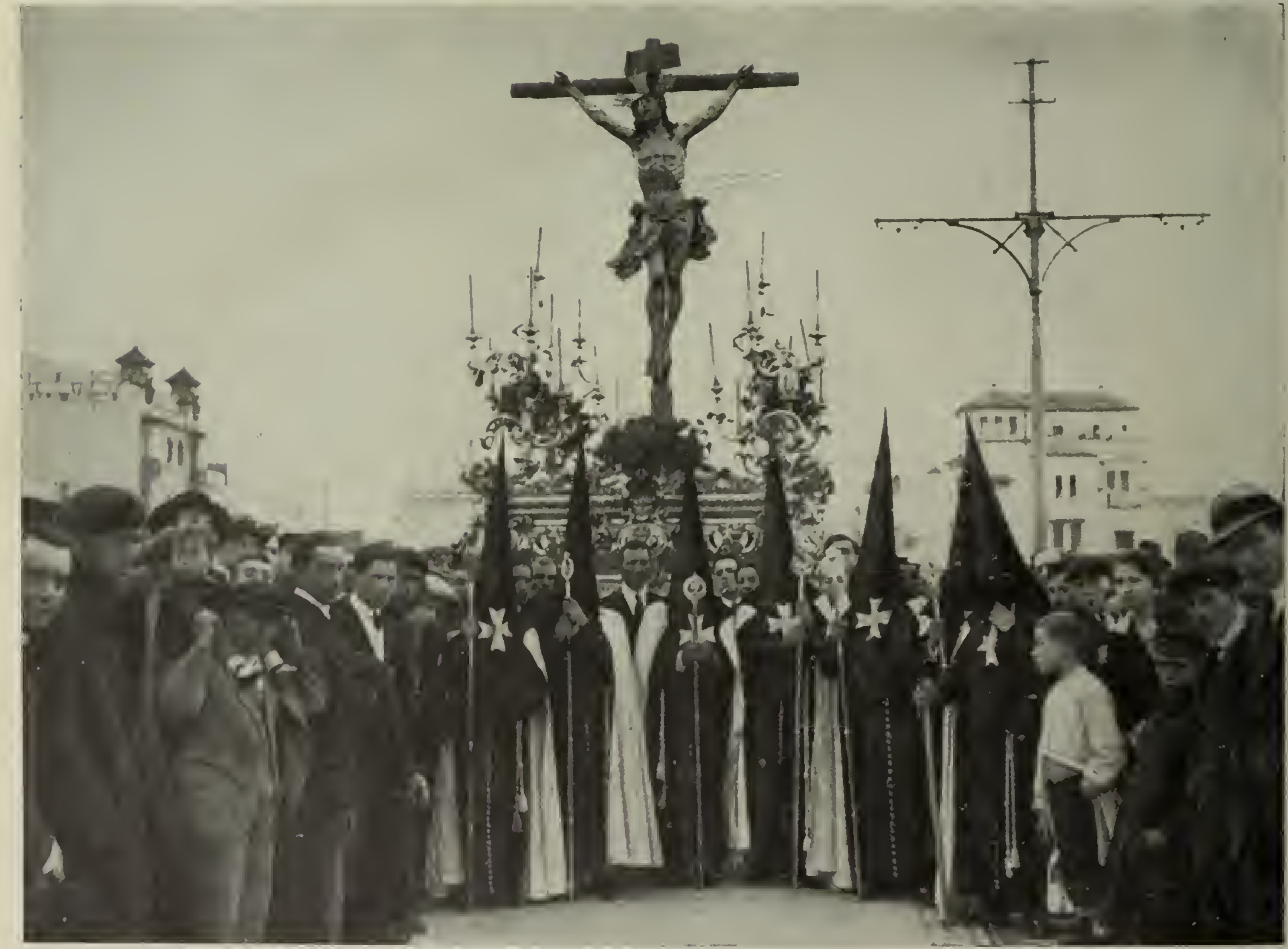
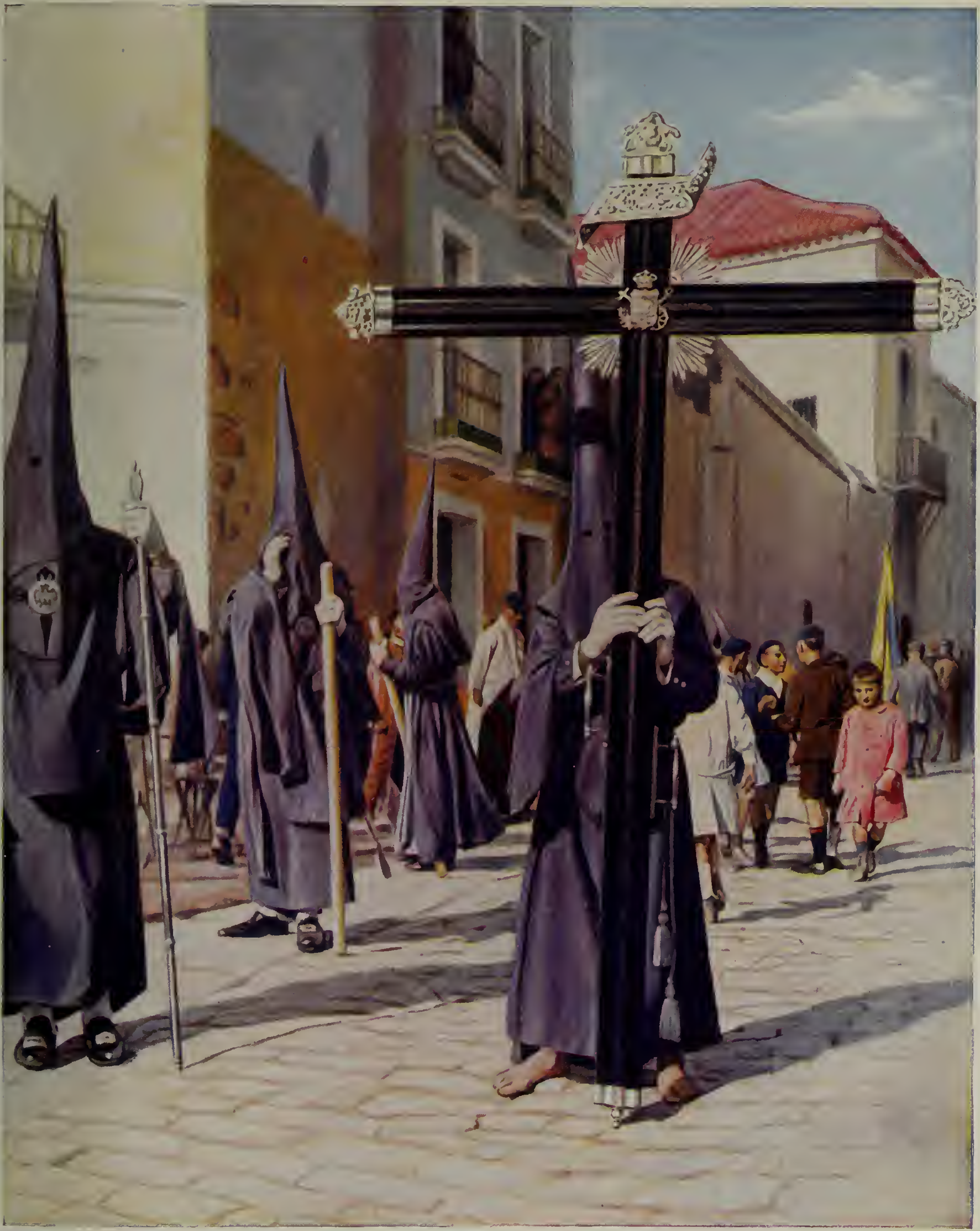


Topical Press

TWENTIETH CENTURY PENITENTS WHO MAINTAIN MEDIEVAL HABITS AND SYMBOLISM

Among the most remarkable features of the Holy Week celebrations are the processions of the confraternities in Seville, which originated in a penance imposed upon certain religious orders many centuries ago. Having assembled in their various churches early on Good Friday morning, the confraternities walk in procession to the cathedral, wearing medieval penitent's dress. A long pointed hood is drawn over their faces, with slits for the eyes. The upper photograph shows a procession of the Nazarene Confraternity, and the lower a group of hooded figures halted before an image of the Dying Christ.



George Long

CARRIER OF THE CROSS IN A SEVILLE HOLY WEEK PROCESSION

Magnificent jewelled crosses such as the one seen here are conspicuous features of the Holy Week processions of the Confraternities in Seville. It is considered a great honour to carry the cross on these occasions, and the man to whom the coveted privilege is granted walks barefooted, just as did the penitents from whom the observance is believed to have originated. The other members of the brotherhood wear buckled shoes and carry each a lighted candle, with the exception of those directly escorting the cross-bearer, who are equipped with long wands.

have also ropes round their necks which are looped about their hands, clasped on their breasts in the attitude of prayer. Thus they cannot release their hands from this attitude. Sometimes the emotion aroused by Christ's suffering expresses itself in more dramatic form. On the evening of Good Friday another procession moves through ancient streets lighted by torches as well as by tremendous starlight. In Monaco the Stations of the Cross are acted, also by members of a brotherhood. Costumes and 'properties' have all been used for years which go back beyond living memory. One curious feature of this Passion Play is that at each Station a different actor takes the part of Christ. All, however, wear the same dress of scarlet, open at the breast to show splashes of red paint on the flesh to resemble blood. Hair and beard are white ; on the head is the crown of thorns. Pontius Pilate has an open umbrella held over him by an attendant. Four gowned lawyers who act as his advisers have on their heads the biretta of the French advocate. The Roman captain also wears a lawyer's black gown. A slave carrying the basin in which the Governor washes his hands of the whole business is habited in a white satin cloak. King Herod, who gets into the picture somehow, has an 18th century wig and flowered waistcoat, a scarlet gown and a gilt paper crown. Adam and Eve are there, too, fully dressed in the Louis Quinze style.

P. & A.

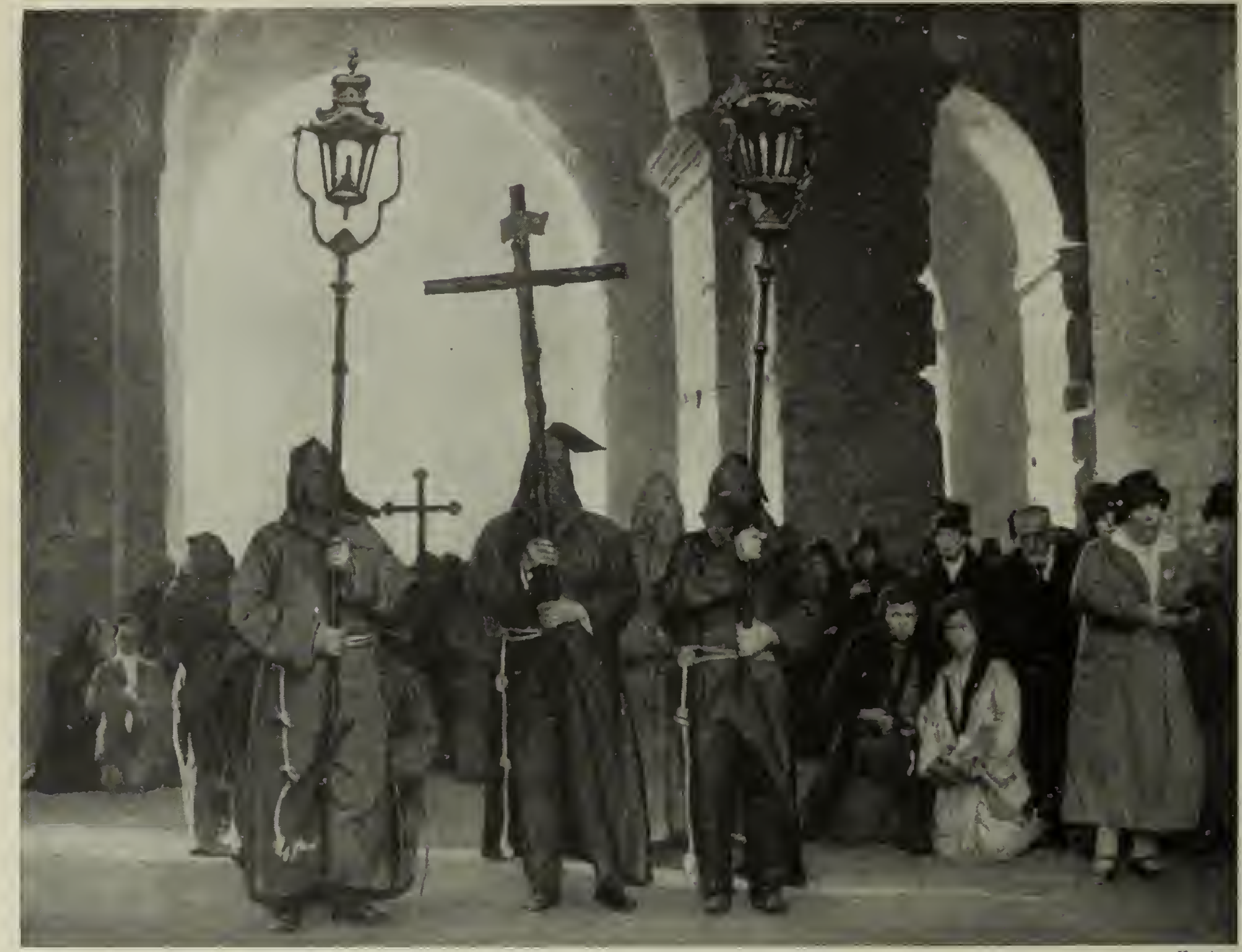
PENITENTS OF ROME MARCH WHERE THE EARLY MARTYRS DIED

Seville is by no means the only place where processions of penitents in medieval dress take place during Holy Week. Palermo, in Sicily, and Monaco are other towns that have them. In Rome, too, in Holy Week, mystic figures in cassock and cowl parade the streets carrying crucifixes and great lanterns. The photograph shows such a party about to enter the Coliseum.

As the procession moves from point to point, Christ is attacked by Jews and Roman soldiers, all the movements and acting being regulated by tradition many centuries old.

There are not many religious ceremonies peculiar to Holy Saturday. This is, however, a great occasion in Florence. Since the eleventh century fire for the Easter Lights (which have all been put out before Good Friday and so must be re-lit) was obtained from stoves brought in 1099 from the Holy Sepulchre by a Florentine who went to Jerusalem with the most celebrated of the Crusades. These were given to the municipality, and by them presented to the principal church in the city. They had already become objects of adoration among large numbers of the pious inhabitants. The municipality ordered that the fire, when it had been created by means of these stoves, should be taken to the cathedral and other churches. As it was carried round, numbers of people lighted candles at it and supposed they were glorifying God by going about with these. It was considered lucky to be the first to light a candle in such a way.

One year—it was the year 1300—a young man belonging to the family of the donor of the sacred stoves succeeded in being the first ; his relations were so pleased that they decided to show their gratitude by a display of fireworks when Holy Saturday came round again. This became an annual custom with



Keystone

HOLY WEEK DEVOTION AT THE PASSAGE OF THE CROSS

When the cowled figures that are so frequent and picturesque a sight in Rome during the celebration of Holy Week walk through the streets in procession, their passage is the occasion of the most fervent manifestations of piety on the part of the assembled populace. One and all salute the crucifix with every circumstance of devotion. The old and infirm bow reverently to the Cross as it is being carried past them held aloft in the hands of its strangely garbed bearer, while those who are able kneel before the sacred symbol.

them and more of a show every year. At last they asked permission of the municipality to build a car covered with harmless explosives which should be set off by the sacred fire at the moment when the Gloria of High Mass begins. At first the car was burned each time, but the family resolved after a while to build a more solid and decorative 'carro' that should be used year after year. It has many times been renewed in the course of centuries, and is now in no way remarkable. But the ceremony of letting off the fireworks with which it is filled in the square before the cathedral is one that always attracts a large concourse of spectators.

Drawn by white oxen, the car arrives in front of the cathedral. There it waits until the moment comes for the Archbishop of Florence to set light to a dove which is at the end of a wire running from the high altar to the doors, and then outside to the car. As soon as it has been kindled the dove starts along the wire, wobbles, stops, goes on again, wobbles again, gets to the end of its journey, and sets the fireworks off. If it is very slow and stops often, the omen is considered a bad one. If it travels without interruption, the people say the next harvest will be a good one. After the display on the Piazza del Duomo the car is taken to a corner near where the old house of the family which provided it used to stand. There some more crackers are fired, and the programme ends.

Quite as impressive as any Easter ceremony is the midnight service in a Russian Orthodox Church. For an hour or so before twelve o'clock there is sonorous chanting by the deep thrilling voices of the choir, all men. Then the lights are all lowered, the music sinks until it can hardly be heard. As twelve begins to strike the lights go up, the organ and the choir unite in psalms of victory, the priests and the members of the congregation kiss one another and say 'Christ is risen,' to which the reply 'He is risen indeed' must be returned. In the streets this used to be done also. After the service feasting begins at once; it goes on all next day and the day after. Special dishes and cakes are eaten, there is much drunkenness. The beauty of the Mass which ushers in Easter is too often forgotten in the pleasures of unrestrained appetite.

HABIT AND CUSTOM IN THE ART OF FISHING

FISHING in some form is a very ancient pursuit, depending upon simple means. The later developments of fishing into a specialised form of hunting by water led to the introduction of more elaborate implements, some of which are described here. The chief varieties of hunting on the land, whether for food or for sport, are dealt with in other chapters in this Section.

FROM time immemorial man has hunted and fished. Around these pursuits there grew up a ritual of experience, but as long as they remained the only means of filling the larder, they were merely hunting and fishing. When they were followed, not for the simple reason that man was hungry but because the ritual lingered, they became sports.

So to-day we have the ceremony of fox hunting and stag hunting and fly fishing—though everybody knows that we could exterminate Reynard more quickly with a gun, that venison could be procured far more efficiently and far more economically than by pursuing stags with hounds, and that there are dozens of quicker ways of transferring a fish from his native stream to the dinner table than by the orthodox method of the hook and the artificial fly.

But there are the sacred rules of sport. Your true fisherman, as distinguished from the low fellow who is merely hungry and wants something to eat, has laid down decrees more exacting than the laws of the Medes and Persians, in accordance with which alone the sport may be pursued. And this is the underlying principle. On biting at an artificial fly the fish, with unerring instinct, immediately detects the game which has been put on him and spits it out. Before he can complete these capers the skill of the angler comes into play, and the fish ought to be hooked in the lip. In this position the hook can be removed without fatal results.

M. Steedman

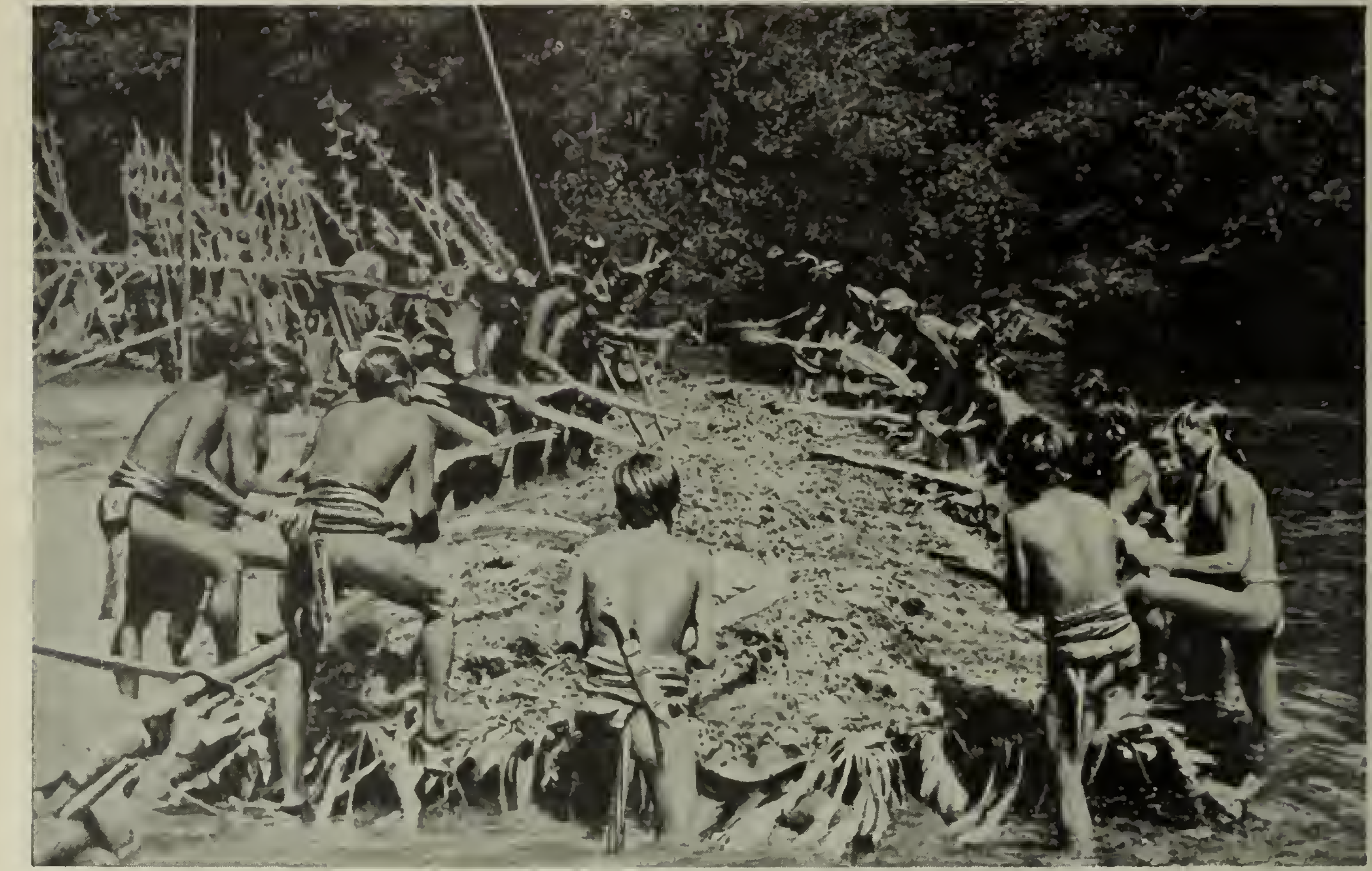
FISHING BY TORCHLIGHT IN HAWAII

The Hawaiians have always had to rely upon the sea for a great part of their food, and a flair for fishing is innate in them. They are skilful in all branches of the craft, and their knowledge of the habitat and habits of fishes is amazing.

The growth of the angler's religion is very much like the growth of any other religion. If you are curious to trace it you have only to read Izaak Walton's 'Compleat Angler,' the seventeenth-century treatise which for the mere literary person is the Bible of Fishing. For your real sportsman Izaak is little better than the common poacher who puts quicklime into an empty whisky bottle, fills it up with water, corks it swiftly, and then throws it into a pool, where the gases generated cause it to explode, with the consequent killing and stunning of all the fish in the neighbourhood. Did not Izaak Walton shamelessly advocate the use of live grasshoppers as bait, and did he not tell us that 'a black snail with his belly slit to show the white' was a lure that was 'choicely good'?

BUT it is with the men throughout the world whose souls have never been lifted to the higher idealism of a hook and an artificial fly that we are concerned The poacher with his ready-made bomb of quicklime, once a popular device in England and Ireland, merely follows a method which is met with all over the earth. How often during the war were Mills bombs used for this purpose? How many a mess has been supplied with fresh-water fish by this means, with the O.C., perhaps himself in peaceful times the most rigorous of sportsmen, partaking of the dishes, and careful not to inquire how they happened to appear on the menu?

To this day fishermen in Co. Wicklow, Ireland, catch salmon by methods which offend against all the sporting canons. Not far from Woodenbridge on the river Avoca, close to that spot made famous by Thomas Moore's 'Meeting of the Waters,' there are certain ochre mines. The deposit from these mines seeps through into the river and is



N. B Baboneau

POISONING THE WATER FOR AN EASY CATCH

The natives of North Borneo sometimes catch fish by drugging them with the juice of a poisonous root called tuba. Having found a quiet reach, the fishing party build a bamboo platform in the water, and on this they pound bundles of the root. The juice drops through the interstices of the platform into the water below and the fish are gradually stupefied. When the poison has worked long enough to render the fish easy to catch, the party jump into the water and secure their haul. Poisoning by tuba has no effect on the food value of the fish

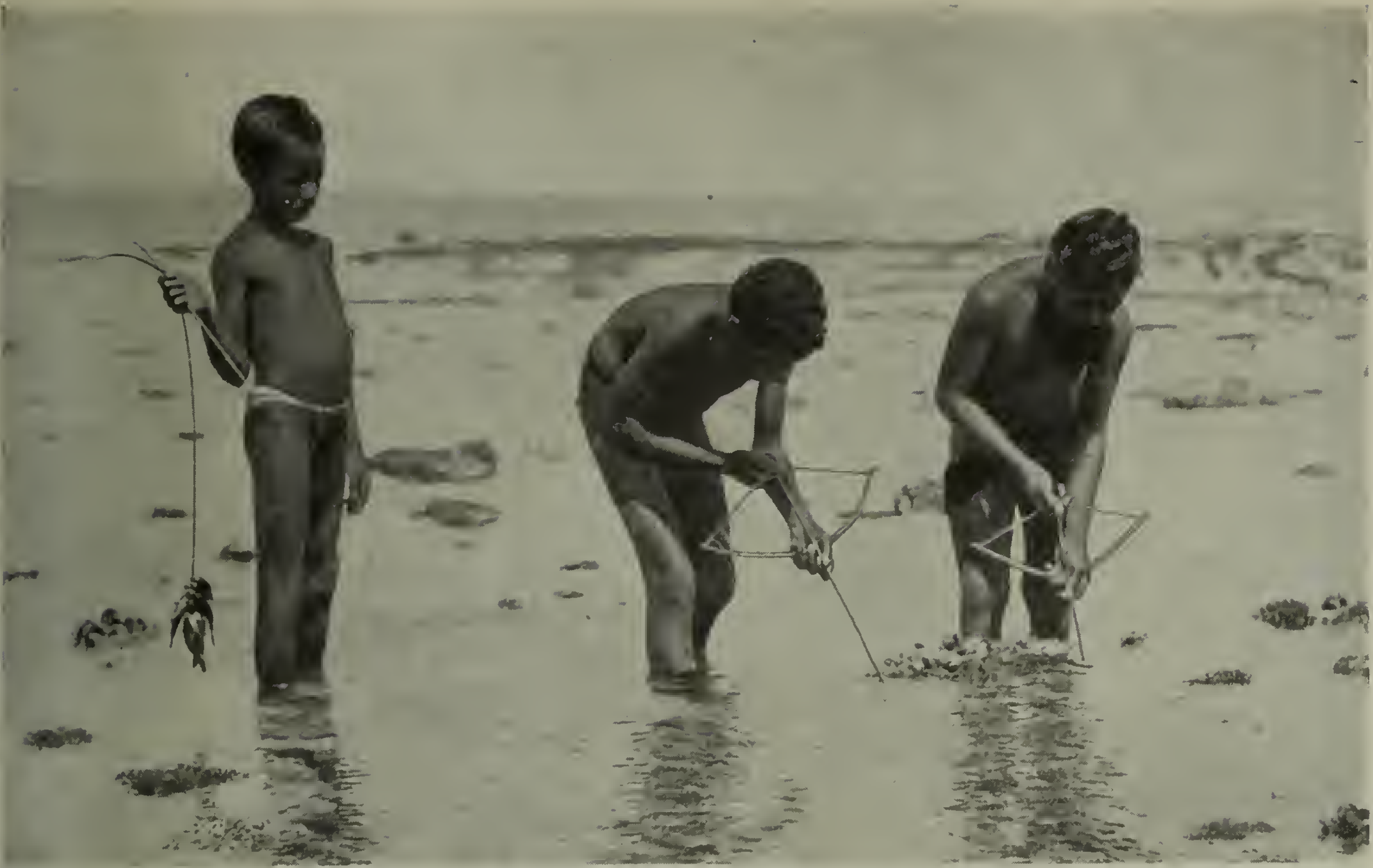
carried down towards its mouth at Arklow. The salmon coming in from the sea strike this polluted water, which acts upon them very much in the same way as an anaesthetic. They cease to swim and float up to the surface, where the fishermen secure them

While the Wicklow fishermen merely take with thankfulness what the gods send them, and cannot be accused of drugging the fish, the Pagans of North Borneo deliberately employ this method to secure food. Mr. Owen Rutter, in his work on the 'Pagans of North Borneo,' describes how this is done.

LARGE hauls of fish are made by the use of the tuba root (Derris elliptica, a poisonous root used also as an abortive medicine by the Papar women). For this a considerable party assembles, each person bringing his own bundle of tuba, which is pounded on a bamboo platform built over a pool or quiet reach, so that the milky pulp falls into the pool below and stupefies the fish, though it does not render them unfit for eating. As soon as the poison begins to take effect, everyone dives and dives again, shouting with glee as they come up with fish in their hands. Tuba fishing is the nearest thing to a river picnic that the Pagan knows. Fish caught in this way may be preserved by being split open, salted, and allowed to dry in the sun.

In the Nicobar Islands, formed in common with the Andaman Islands in the bay of Bengal by the submarine spurs of the Himalayas, fish-doping is also employed. Owing to the unquiet sea there are no good spawning grounds near the islands. As a consequence fish is a luxury—so much so that the trading firms have to supply their own men with an allowance of dried fish. The Nicobarese have therefore to snatch what opportunities present themselves in order to garner the harvest of the seas, and they are not hampered by any consideration of the strict ritual of the sport.

They watch for a reach of comparatively shallow water at high tide. Shortly before the tide turns a great number of men and women will get some way out on the water in a kind of chain. Here they will splash about and keep dashing small boughs of trees into the water to prevent the fish that have come along with the tide from returning with it again. By this means they gradually drive the fish towards the shore. Some are safely cabined in shallow pools or are stranded on the sands and so are easily caught. Others, however, find a refuge in a pool of some depth left behind by the retreating tide. Just as our own mackerel fishers keep splashing the contents of their seines to prevent the fish from escaping from the net until it has been drawn close, so the Nicobarese



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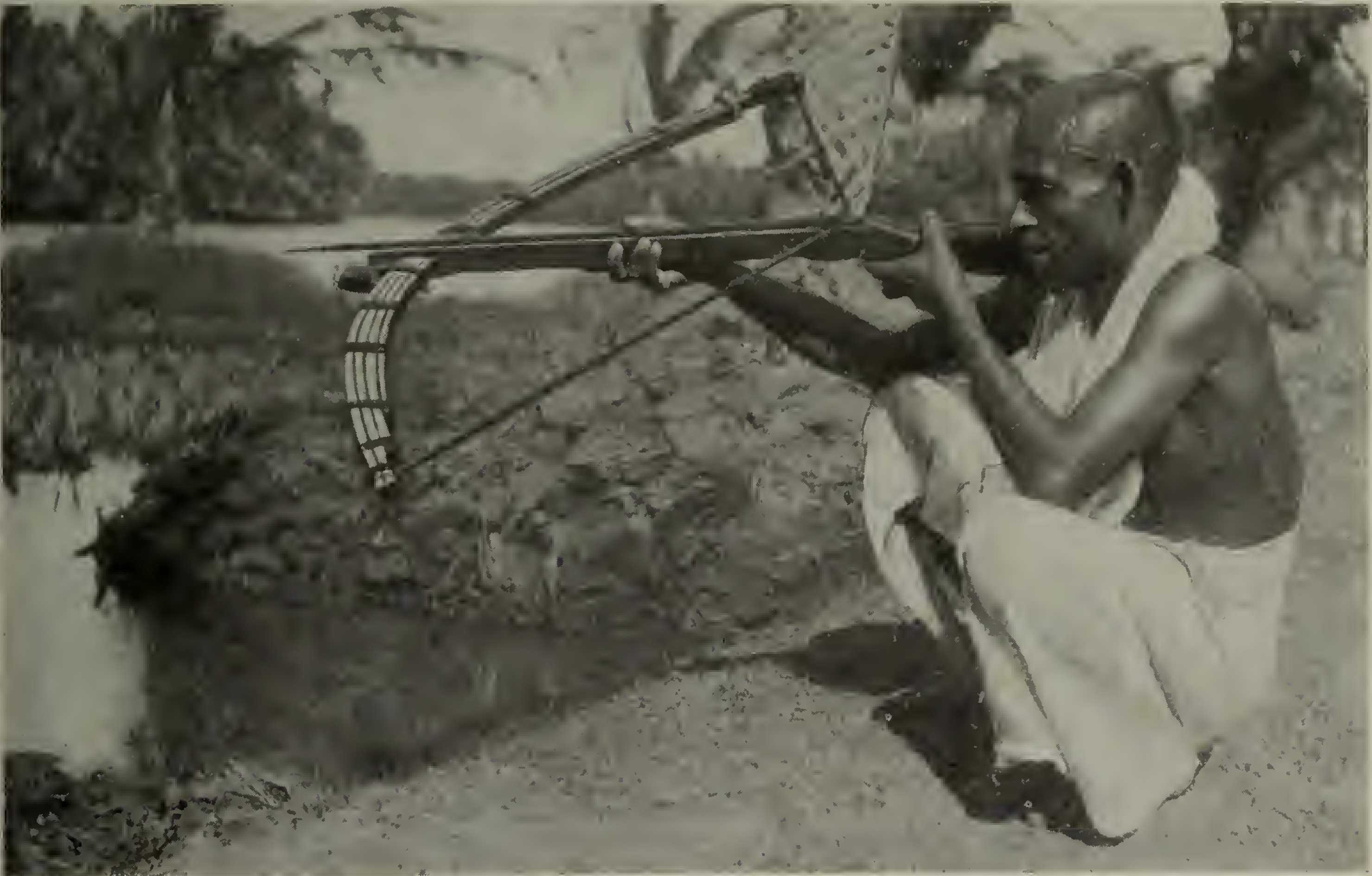
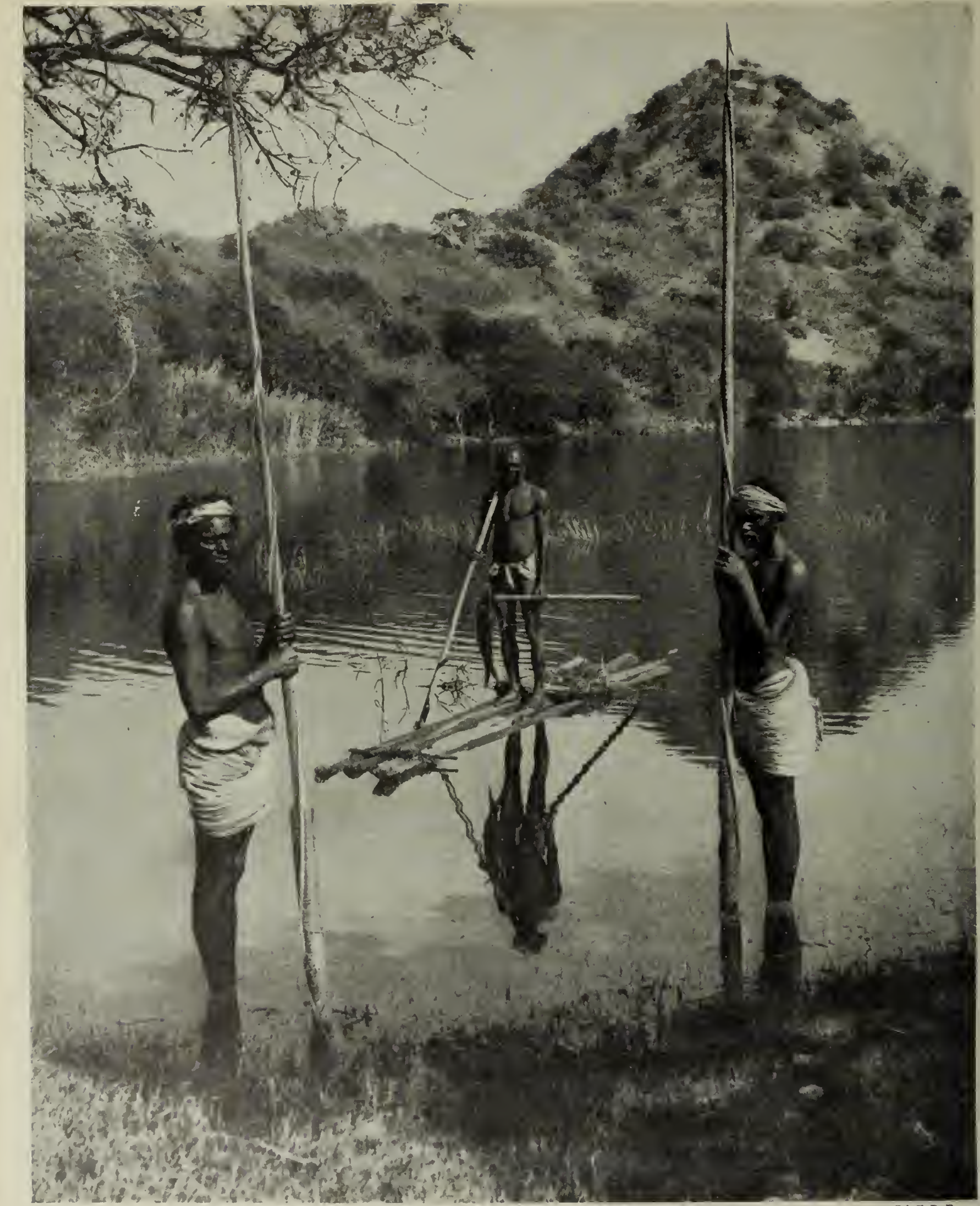


J. Hornell

THE DIFFICULT ART OF SHOOTING FISH WITH BOW AND CROSSBOW

Among primitive races one of the most widespread and at the same time most difficult methods of catching fish is that of killing or wounding them with arrows shot from a bow. The Pagans of North Borneo use their bows and arrows almost entirely for fishing; they never carry them as weapons. The upper photograph shows Papuan boys using little bows and arrows for shooting fish that have been left in pools on a reef. Below, a Malabar native is seen employing an antiquated Portuguese crossbow for the same purpose



Col. F. D. Fayrer

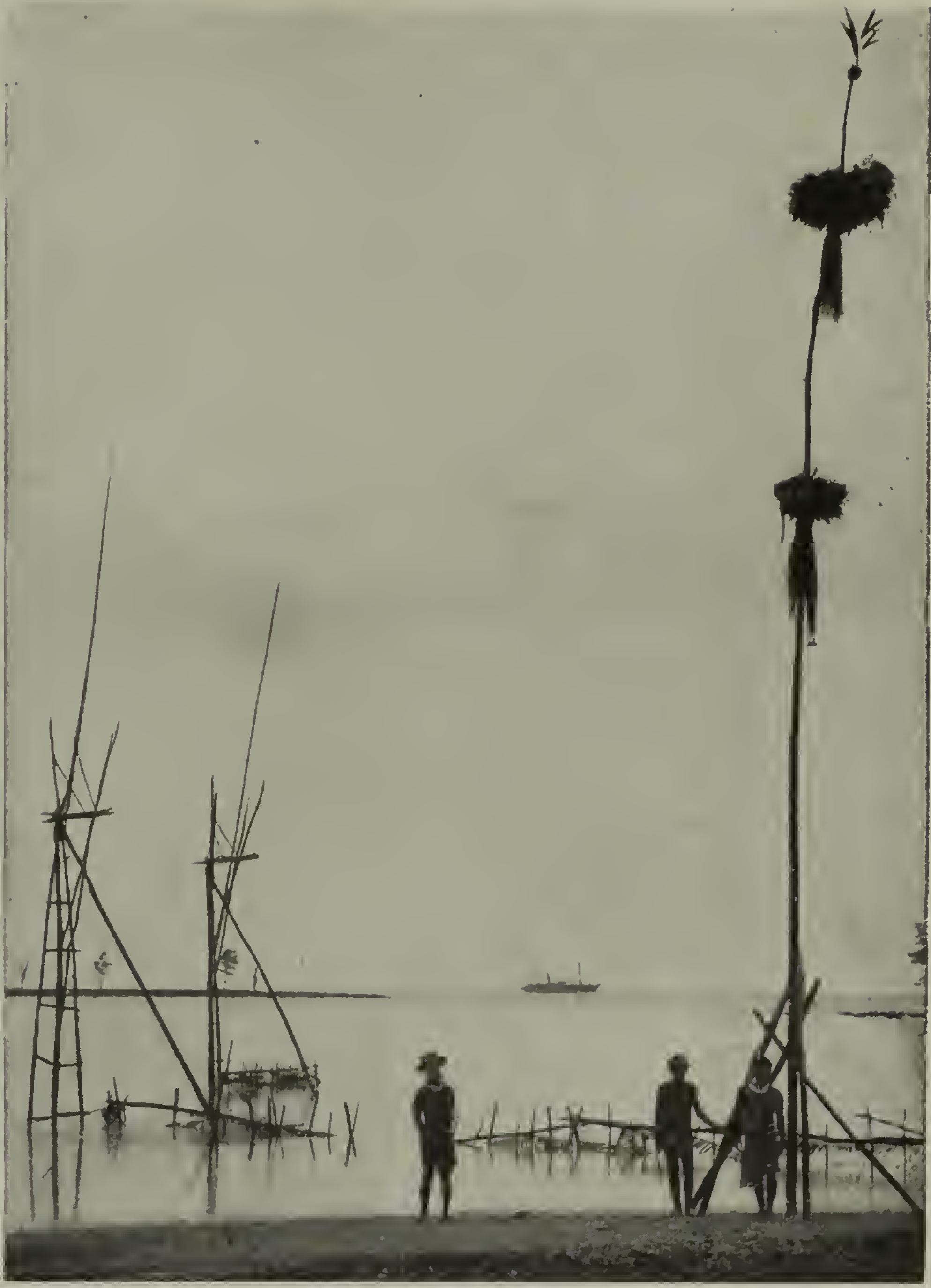
FISHING WITH SPEARS ON AN INDIAN LAKE

Catching fish by impaling them on spears is a practice found in many parts of the world. Familiar instances are the salmon-spearing of Scotland and the eel-spearing on the mud flats of estuaries in Tasmania. The Black Bhils of Rajputana are particularly expert at this kind of fishing. The spear they use is a very long pole, measuring about twice the height of the fisherman, and topped with a formidable barb. A party of Bhils is here seen engaged in fish-spearing in a lake from a primitive log raft. Note the barbed ends surround this pool and drive its captives into the centre. Next they sprinkle on the water a powder made of grated kinyav seeds mixed with ashes.

The completion of the catch is interesting. In his book on the Nicobar Islands Mr. Whitehead gives a native's description of what happens. ' Some big fish die, others do not, and these last we shoot with bow and arrow, or strike them with dahs (choppers). We are a long time over it, for we have to wait for the different kinds of eels to come up, and when they do come out we strike them with a dah. Then we go home and gut and scrape the fish, and put them on a split stick and roast them.'

One might be rashly led to assume that the use of the bow and arrow for securing fish—a method so difficult that it might be said to rank with the sacred hook and artificial fly—is peculiar to the Nicobarese. But this is not so. It would appear to be common to the primitive races throughout the world. In one of our illustrations we give an extraordinary picture of a native using an ancient Portuguese cross-bow—what a history must lie behind that bow—to stock his larder from the waters.

In North Borneo, indeed, the Pagans only know and use the bow as part of their piscatorial equipment or for jungle traps. Authorities have argued that the absence among the Pagans of the bow and arrow as a portable weapon is evidence against any comparatively recent migration from Asia, or any intimate contact with the Chinese. With the bows used for fishing or spring traps the arrow is invariably attached to the bow by a strand of rattan. It is argued from these facts that the stock from which the Pagans of Borneo sprang had not learned the use of the bow when the cleavage took place—assuming the theory that the present Pagan tribes inhabiting North Borneo are the descendants of Indonesian immigrants from the mainland of Asia—and also that they never had any opportunity of acquiring the use of a weapon so valuable and efficient since they came to the island



G.N.A.

AN ARTIFICIAL FISHING POOL IN THE SOUTH SEAS

The natives of the South Sea Islands have an ingenious method of providing themselves with good fishing grounds. They fence in a part of the sea between the reefs and the shore, with the result that the shoreward stretch becomes a well-stocked fishing pool when the tide goes out. The photograph shows one of these native fisheries in the Solomon Islands.

Readers of R. D. Blackmore's classic, 'Lorna Doone,' will remember how John Ridd, when he was a small boy, went fishing for loaches in Bagworthy Water, and so found his way to the Doone valley and had his first interview with Lorna. They will recall, too, how his fishing tackle consisted of 'a three-pronged fork ' firmly bound to a rod with cord. The method he used to catch those loaches is still common throughout the world for very much bigger fish. In Tasmania to this day one of the favourite night sports is eel-spearing on the mud flats of the estuaries. The equipment consists of a boat of shallow draught, a lantern and a trident-shaped spear of seven or eight

SKILLED CASTING OF THE FISHING NET IN THE PACIFIC ISLANDS

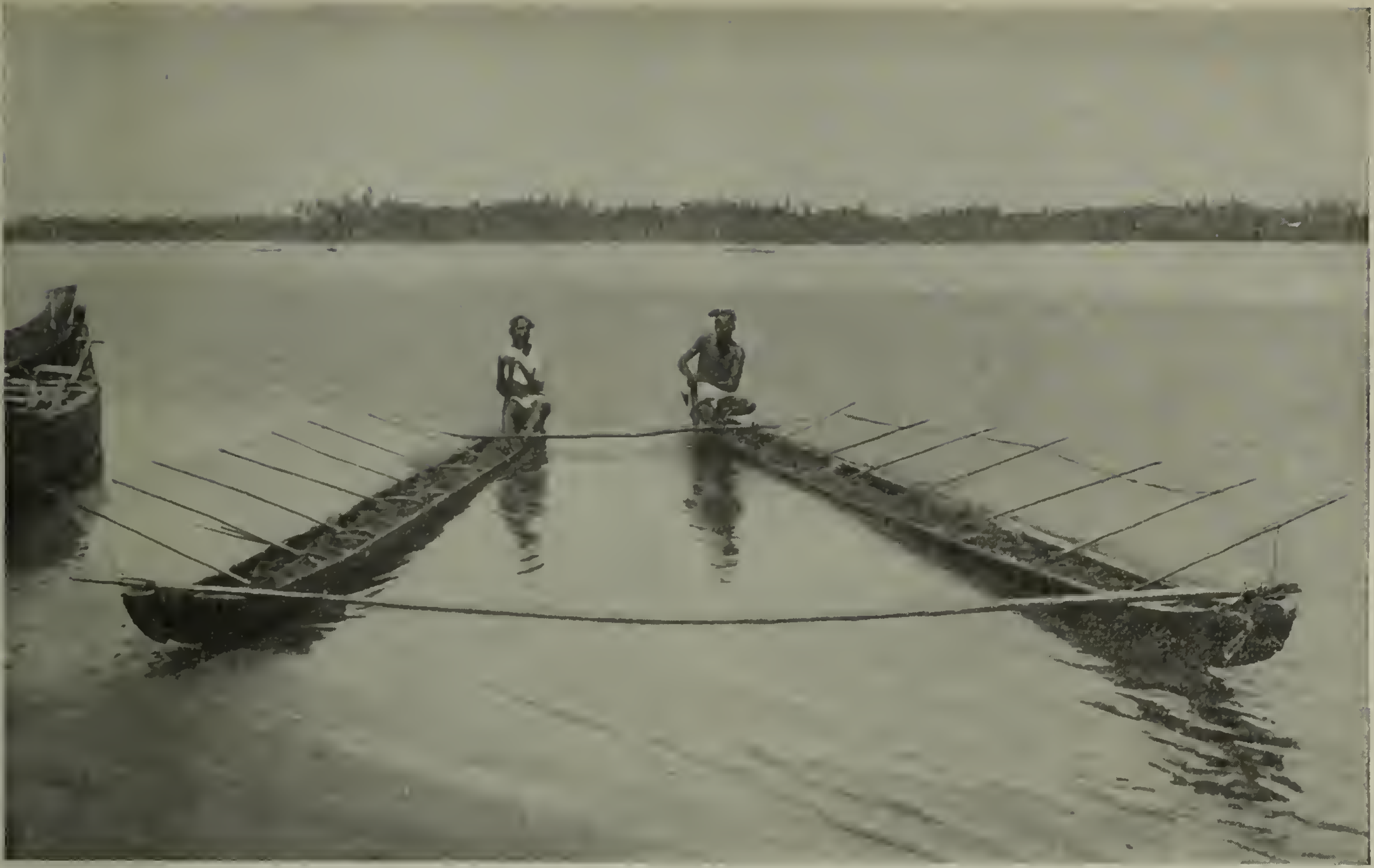
After taking his stand on the rocks with his net carefully folded over his arm, this Hawaiian fisherman has been patiently scanning the waters until by their movement or by the actual shining of the fish he knows that the moment for action has come. Then with the uncanny skill of his race he casts his net in such a way that it opens wide and falls into the water in the correct position ; and seldom does he draw it out empty. The net used in this kind of fishing is of Japanese origin.

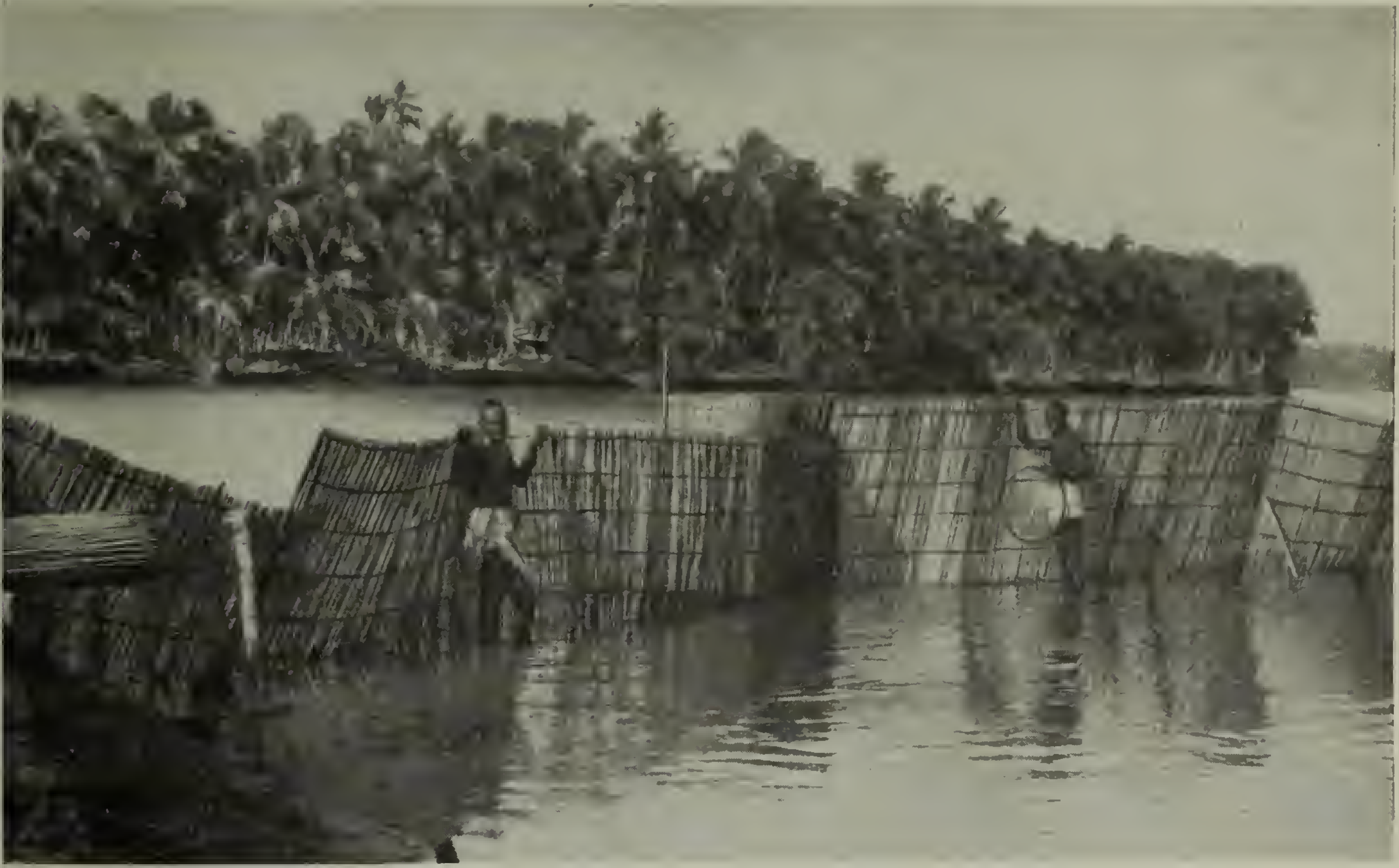
prongs pressed close together with a long handle. The lighted lantern is placed over the bow of the boat as it approaches the flats, and there near the light, spear in hand, the fisherman takes up his position. Very soon the eels, attracted by the light—just as they are off the Cobb at Lyme Regis—begin to gather. The fisherman then plunges in his spear in the hope of impaling the eel he has selected. Novices, however, find themselves at first baulked by the refraction of the light, and it is some time before they become proficient. Salmon are sometimes speared by torch-light both in Scotland and in Ireland

Spearing as a means of catching fish is used in the Indian Archipelago, in the South Seas, in Africa and South America. The Eskimo, of course, use the same weapon for their bigger game—a harpoon, after all, being a spear. They, however, to meet the particular difficulty of their sea hunting have invented some ingenious improvements. Some of their harpoons, for example, have detachable points to which an inflated sealskin is fastened. When the quarry is struck the floating skin serves to tire it out, marks its course, and buoys it up when dead.

Except for the bow and arrow there is hardly a mechanical device for catching fish which is not employed in home waters in some form or other. Fishing traps, for instance, embody a principle, like the one used in our lobster pots, which is common to all of them The fish can get in, but they cannot swim out again. Mr. I. H. N. Evans describes an ingenious trap used among the Tempasuk Dusuns.

This is a bottomless conical basket of natural rattan twigs. The reflex thorns of the plant are left adhering on the inside, the strands of rattan being so arranged that the thorns point backwards—that is, towards the apex of the trap. Walls of stones with small holes

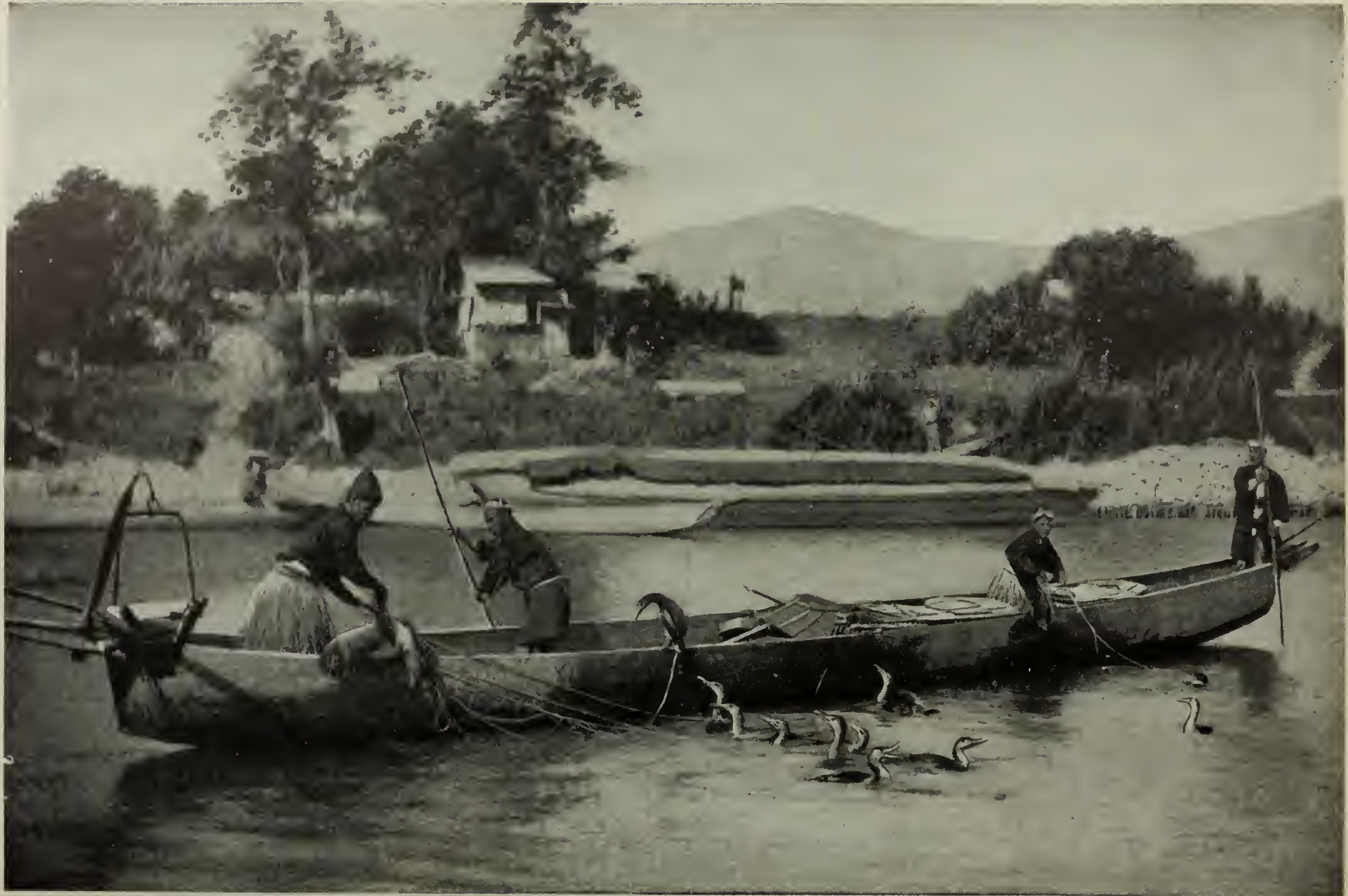




J. Hornell

WHERE FISH ARE LURED INTO TRAPS OR FRIGHTENED TO THEIR DOOM

Some strange methods of fishing are found in India. In some tidal waters the fish are shepherded by means of long stretches of palisading (bottom) into a kind of corral, in which they are enticed into traps set in quiet corners. When the tide goes out they are left stranded in the traps. Sometimes a couple of canoes fitted with net screens are moored close together with a space between (top). The fish are frightened into leaping out of the water and land in the canoes, the nets preventing them from jumping right across the boats.



NATURE'S PRIZE FISHERMEN PRESSED INTO THE SERVICE OF MAN: SETTING BIRDS TO CATCH FISH IN JAPAN

Fishing with cormorants is practised in Japan and China. In Japan it takes place only at night, and a great brazier in the form of an iron basket is placed on the bows of each vessel of the cormorant fleet. The birds are controlled by reins attached to a small collar round the neck, which prevents all but the tiniest fish from being swallowed outright. The man in the bows, who gets the full benefit of the light of the brazier, may have charge of as many as a dozen birds. When a cormorant has filled its gullet it is hauled on board, and with a firm pressure of the hand forced to disgorge its booty. A Japanese cormorant boat with its attendant birds is here seen preparing for the night's work in them at intervals are built at right angles across the river to receive the traps. These are inserted with their openings facing up-stream, so that fish descending the river put their heads into what appear to them to be breaches in the wall, but are unable to withdraw again owing to the thorns of the traps catching them under their scales

TICKLING is another device which most country-bred boys at home have tried upon their native trout. It is almost universal among primitive people, who have brought it to a fine art. A writer describes how he once saw a Dusun of Merak-Perak, in the Marudu district, dive down into a pool and, after two consecutive efforts, come up with three fish of approximately two pounds each, one held in his mouth and one in each hand. Like the English boy, he gently cajoles the fish with his finger-tips, until he can get the final grip on the gills.

But there are two curious methods of fishing for which we have no parallels at home. One comes from Guiana, in South America. Veracity is not supposed to be the strong point of fishermen, and this story might suggest the inventive genius of another Baron Munchausen, but it is none the less a fact. The native Indians possess the singular ability to 'call' fish. They stand motionless and emit a peculiar whistle which brings the fish to the surface, where they are easily caught.

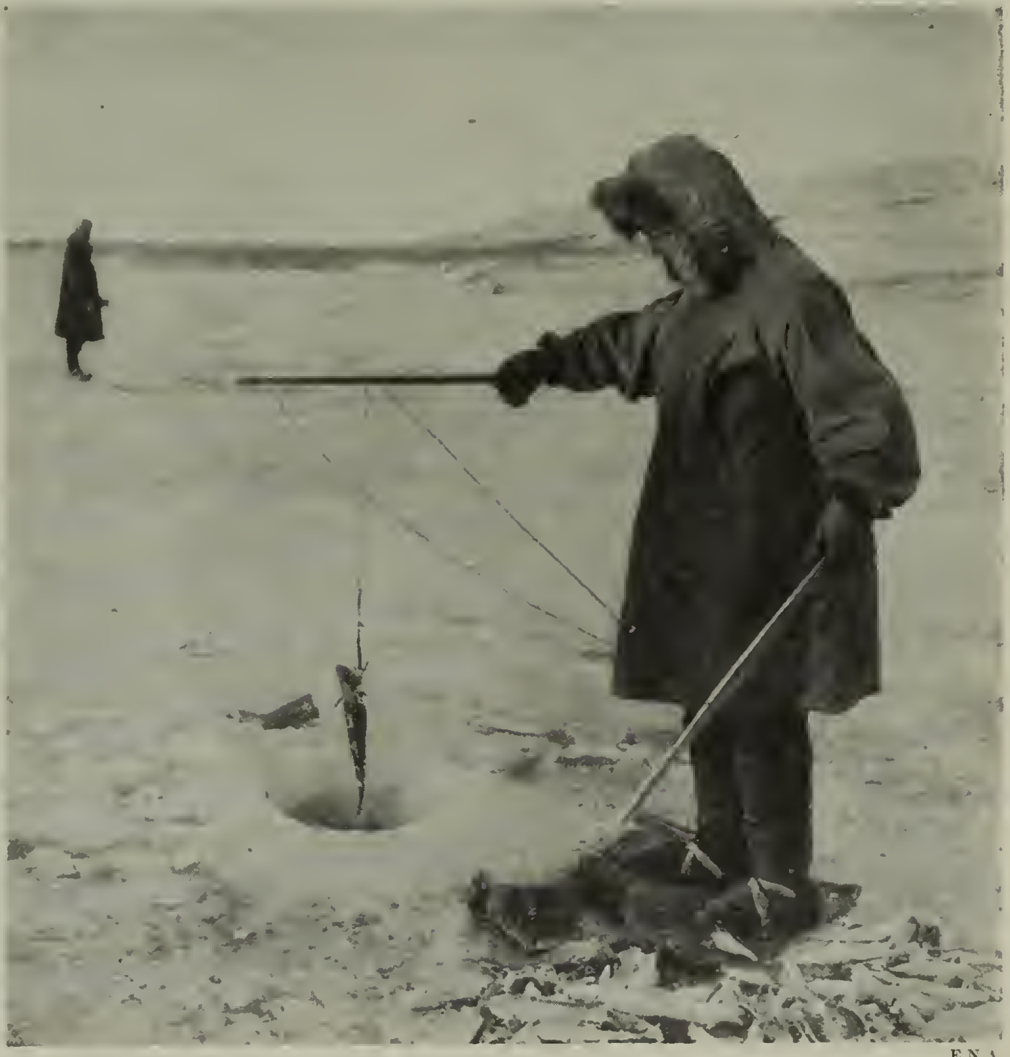
The other method referred to is peculiar to China and Japan. While the use of the hawk in hunting is as ancient as history, it has been left to the East to use birds for the purposes of fishing. The Chinese and Japanese use cormorants in fleets. In China the fisherman proceeds with eight or ten of the birds sitting on perches projecting out of a boat. On reaching a suitable spot he rests on his oars and the cormorants swim away and begin diving.

Each bird has a tight-fitting ring, usually of bast, round his neck, low down near the body. This is to prevent him swallowing. Birds work in flocks, and are trained to return to their masters when they have caught a fish. He either hooks them by the leg or holds out a bamboo for them to perch on. The bird returns to the boat and is quickly made to disgorge his catch, and then is flung back into the water to get on with the job.

These birds are bred in captivity and are very tame. They have more white on them than the cormorants round the British shores. Sometimes several fishermen combine and work in a circle, with birds diving inside. Sometimes the birds are used to drive the fish towards nets set up across the creek or stream being worked.

In Japan the cormorants are captured wild and afterwards tamed. They are not allowed to dive freely into the water, but are controlled by a kind of harness made of fine cords. The Japanese, moreover. only use these birds at night. There is an interesting description extant of cormorant fishing at Gifu near Nagoya—said to be the place where the best fishing of this kind can be witnessed.

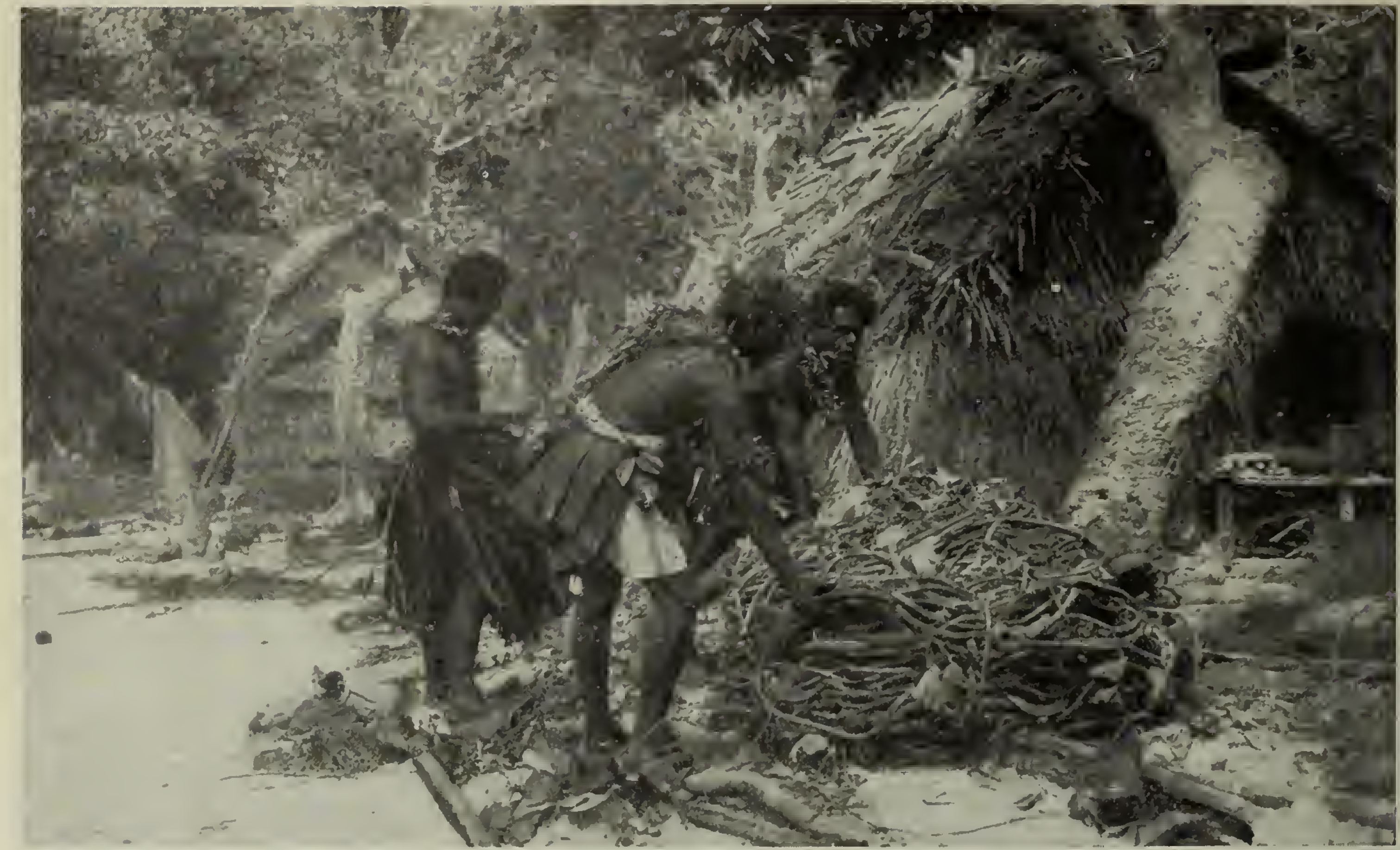
In the leading boat stands the 'Captain of the Cormorants.' In his hand are twelve cords, and at the end of each a large, truculent-looking bird. The boats are poled slowly down current, the birds diving and swimming under water all the time. On returning to the surface, if a bird has a sizeable fish he is pulled into the boat and the fish is removed. Sometimes these cormorants catch the same eel, and a great fight takes place.

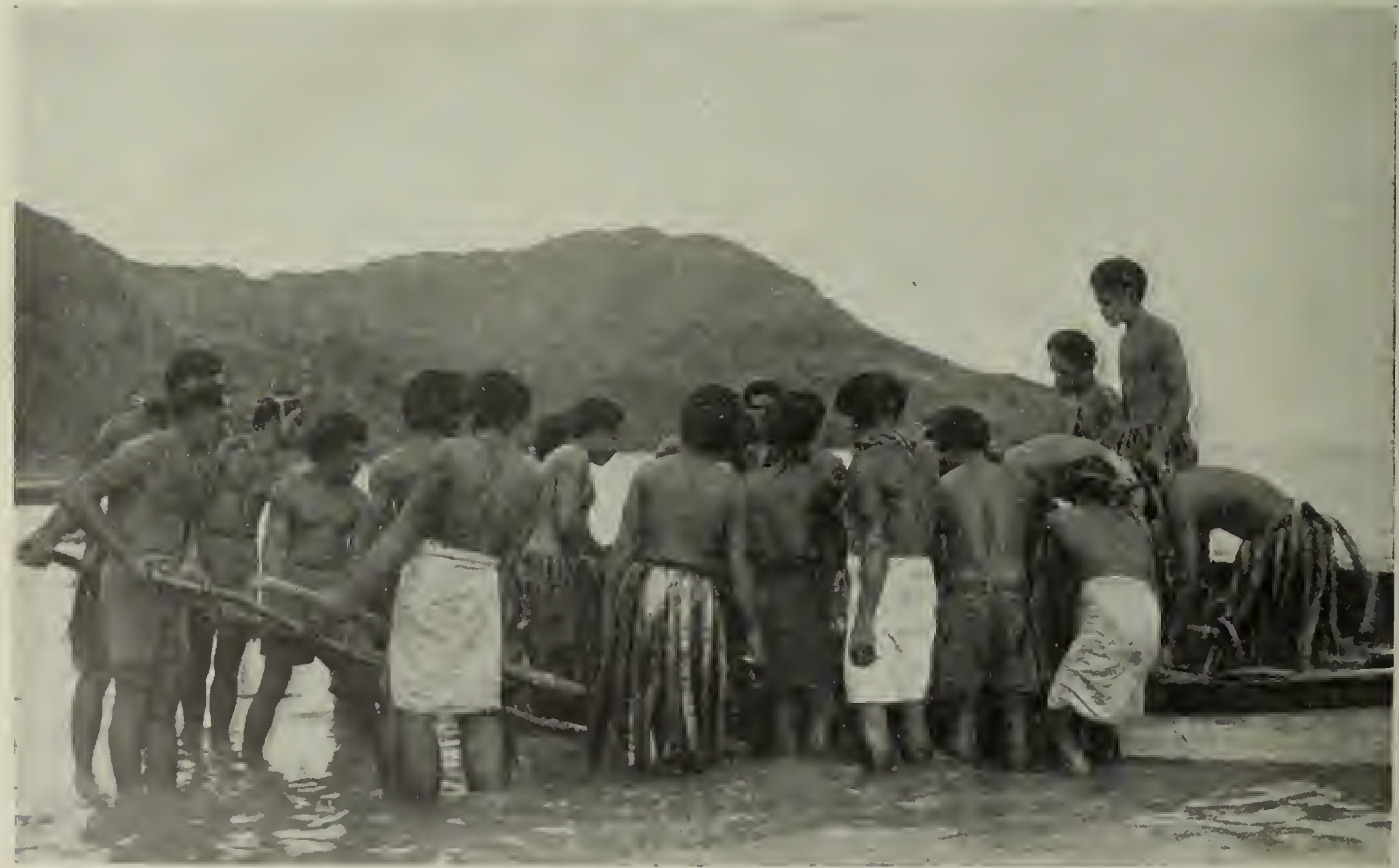


E.N.A.

FISHING UNDER DIFFICULTIES IN THE FROZEN NORTH

The Eskimo live largely on fish, but in the cold regions that they inhabit the waters are frozen over for several months in the year, and the only way then to get at the fish is to cut a hole in the ice. An Eskimo is here seen fishing through a hole he has made in a frozen river. His catch is small cod, and his skill has produced a heap of fish

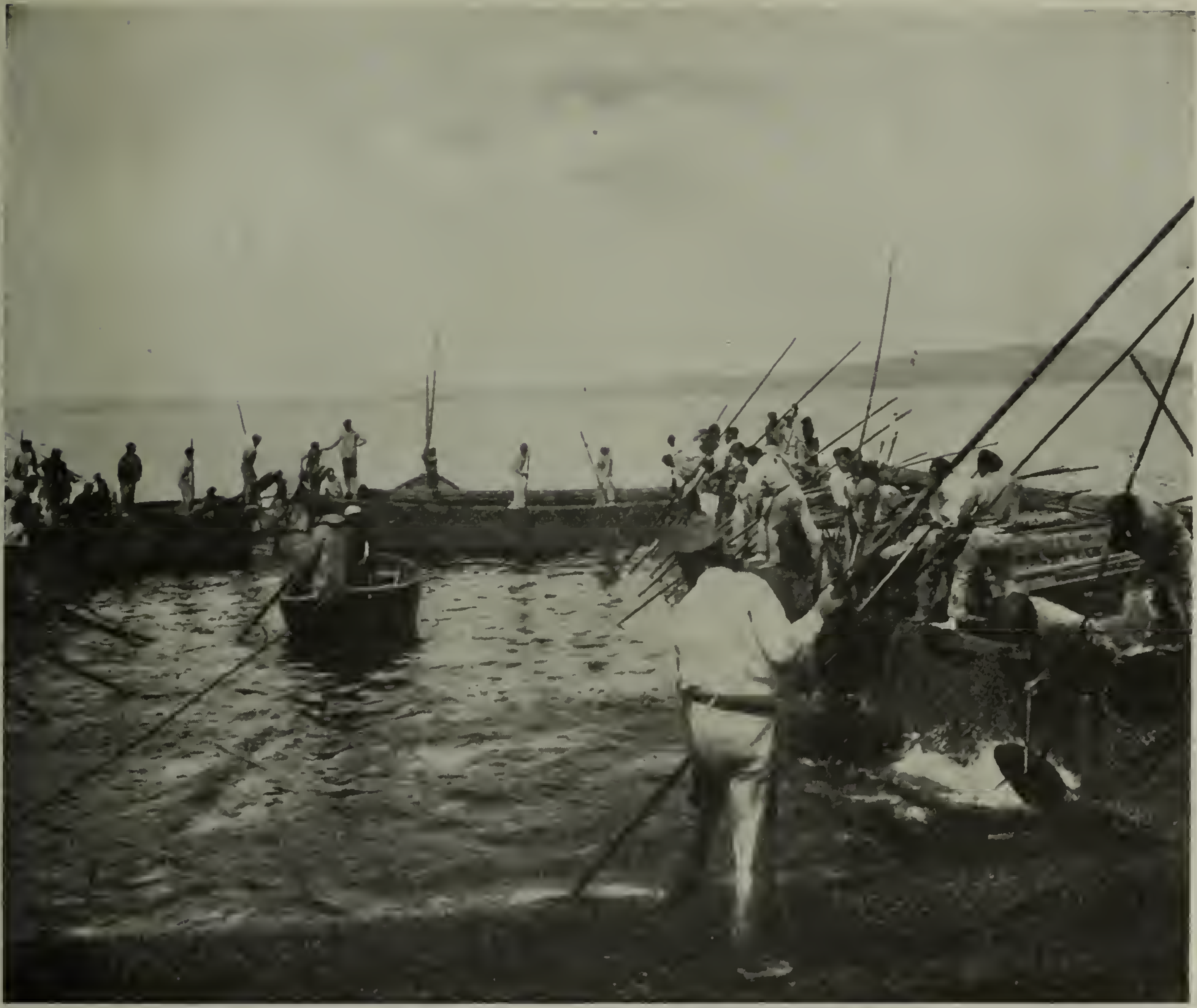




E.N.A.

CAUGHT IN THE TOILS OF A LIVING PALISADE

In Fiji a vine rope, over a mile long (top), is used as a guide-line for the fisherfolk, who form themselves into a great horseshoe. As the ends of the rope are hauled in from the net, which is made fast to two boats, the horseshoe becomes smaller and smaller until the men, beating the water as they close in on the boats, stand shoulder to shoulder and no fish of any size can pass. The catch is generally so heavy that it takes all the men to lift it from the boat (bottom) The process is an elaborate one and is carried out on traditional lines


E.N.A.

LANDING THE MONSTER FISH OF THE MEDITERRANEAN

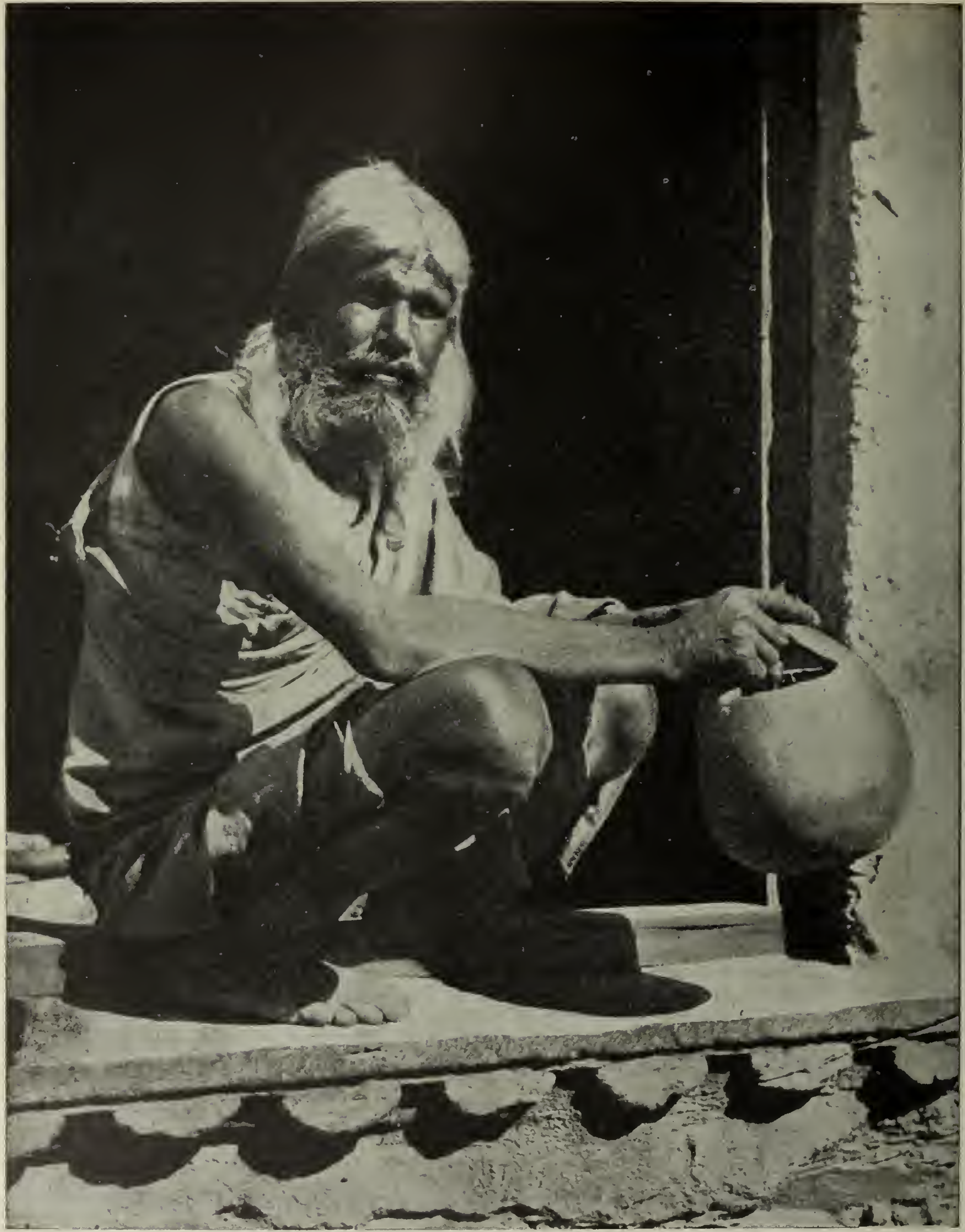
The tunny fishery was systematically carried on in classical Roman times, and it is still one of the key industries of southern Italy and the Mediterranean. One of the largest of food fishes, sometimes measuring over ten feet and weighing nearly half a ton, the tunny demands exceptionally strong tackle. Gangs of men on capstans and winches haul in the immense nets. The fish are finally despatched with lances and harpoons, as seen on the right Note the turmoil of the water in this Sardinian catch caused by the threshing of the great fish.

Among the Japanese a certain ceremonial pertains with regard to these cormorants. Birds take rank and precedence according to the date of taming. The senior bird is sent last into the water and is allowed out first of all the fleet. He is honoured, moreover, by a perch in the prow. All other birds have their proper places, and woe betide any bird who gets on the wrong perch.

But the true angler, who would die sooner than pull a fish out of the water except by means of a hook and artificial fly, must not imagine that it is only among the white races that rules of sport have grown up around fishing. Quite recently a disturbance arising from a breach of sporting etiquette among the Samoans was solemnly inquired into by a much puzzled Royal Commission.

In that land bonito, or large mackerel, fishing is regarded not merely as a means of getting food, but also as a sporting pastime. It is governed by numerous rules of etiquette, hereditary rites and ceremonial. To drop a fish after striking the hook, which is made of turtle shell with a pearl shell haft, being liable to alarm the whole shoal, is considered a most clumsy misdemeanour, and by immemorial custom anyone so doing, be he the highest chief in the land, must submit meekly to abuse from the occupants of the other canoes in the fishing fleet. This is part of the game. Should he repeat the offence, the offender will seize his paddle and make his hardest for the land.

The sporting sense of comradeship engendered among the Samoans is seen from the fact that before the fleet of canoes that has been engaged in the mackerel fishing returns to the shore, it pauses outside the reef. There those anglers who have been unlucky are given a share of the catch, and the master fisherman makes a speech thanking everyone for the good sportsmanship he has displayed.



Col. F. D. Fayrer

A HINDU SADHU WITH ALL HIS WORLDLY POSSESSIONS

Complete detachment from all worldly interests and material associations is a first rule of the ascetic life in all religions, involving obligations of chastity, poverty, and—in the conventual life—obedience. Begging bowl of wood, coconut shell or brass, water pot and staff are the only possessions permitted to the itinerant mendicant devotee in India, with tattered woollen robe for only garment, if indeed he does not go naked. They rely exclusively on charity for their support, begging once a day for food either personally or vicariously through a disciple.

HERMITS, FAKIRS AND ASCETICS OF TO-DAY

In the following pages those extremists are dealt with who carry renunciation of the world and mortification of the body to unreasonable lengths in their desire for spiritual exaltation and hope of heaven. The reasonable compromise between the claims of body and of soul offered by monasticism and the conventual system both in Christian and non-Christian communities forms the subject of later chapters.

From its earliest beginnings religious enthusiasm has expressed itself in many curious ways: few are more remarkable than the practices of the ascetic and the religious devotee. In all the great religions—even that of Mahomet, though the Prophet set his face against asceticism—men, and women, too, have withdrawn themselves from this world to contemplate the next, and, in contempt for the claims of their bodies, have inflicted upon themselves neglect and indignity, pain and even mutilation. 'The world forgetting, by the world forgot' expresses an ideal no less powerful in religious experience than in human love. The hermit is as fervent in his desire to be alone at one with God as the lover in his longing for union in solitude with the object of his affection. And, indeed, when the psychological factors underlying each case are taken into account, there is every reason to admit the essential unity of the craving for a mystic bond which inspired the love, for instance, of Dante for Beatrice, the feeling of brotherhood for all living things of S. Francis of Assisi, and the overwhelming impulse towards solitude which drove the members of the early Christian Church into the waste places of the Egyptian desert.

Extremes of religious fervour and eroticism are undoubtedly often closely akin—pathological states which take their spring from hyperexcitation of the emotions, and may by force of circumstance be turned into either channel. The great waves of religious enthusiasm which swept over medieval Europe from time to time, as, for instance, in the earlier Crusades, or the Children's Crusade, were fostered by the unbalanced state of mind of the populace due to their malnutrition and adverse conditions of life. The history of the Flagellantes and some of the happenings recorded in connexion with the revivalism in England and Wales in the eighteenth and nineteenth centuries show how narrow is the dividing line between the ecstatic and the erotic. It is not without significance that the religious exaltation which finds expression in a life of devotion and self-abnegation lived either in solitude or in a community, but as one set apart, occurs in modern times with greatest frequency in India among a population highly-strung, sensuous and passionate.

To fly from the world, to give the mind to contemplation and subject the body to privation, either for a period or permanently, is a practice that has been followed by some of the world's greatest teachers and leaders. Elijah sojourned seven years in the desert, and Christ himself abode in the wilderness and was tempted of the devil. Buddha withdrew from his family and his great possessions that he might

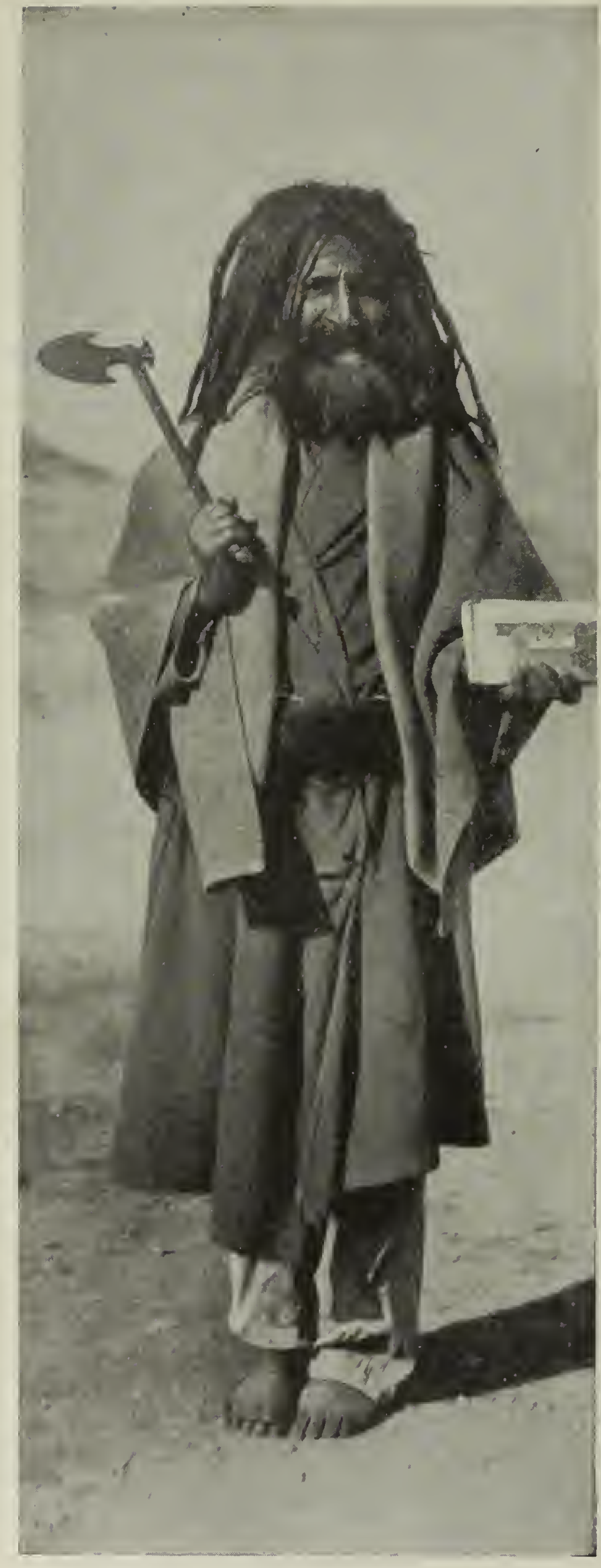
A. Schalek

SEEKING HEAVEN ON HIS HEAD

Some of the austerities practised by Hindu ascetics seem to defy natural laws. By training himself to maintain this unnatural position for long periods together, this man has achieved a triumph of bodily discipline, but how it facilitates pious meditation baffles understanding.

give himself up to meditation and more nearly attain perfection. In later time the Emperor Charles V and Tolstoi renounced great worldly position for the sake of the things of the spirit

On the other hand, John the Baptist, who clothed himself with skins and lived on locusts and wild honey, withdrew from participation in the life of his fellow men in the hope that he might lead them from the vanities of their day back to a simpler form of life—that of the nomad desert tribe, which he exemplified in his dress and mode of living. He belongs to a type, sufficiently common in history, whose objective is reform rather than personal salvation



VERSE-SINGING MAHOMEDAN FAKIR

Intoning verses of the Koran and of Persian poetry is the method by which some itinerant dervishes beguile alms from the public. The axe borne by this Persian fanatic is evidence of his conservatism, since he carries it only because his father did before him. Only the Mahomedan ascetics are correctly named fakirs.

ASCETICISM, of which the practices of the early Christian recluse and the modern fakir are examples, and with which monasticism in both its ancient and its modern form is a compromise, is based upon the theological doctrine which puts the body and soul in opposition. By the performance of various devotional and disciplinary exercises, meditation, penances, fasting and the like, of a more or less painful nature, the weaknesses of the flesh are purged away and the soul benefited by being brought into a state more fitted for the life to come. It is sometimes said that asceticism is confined to the higher religions and comes into existence only when belief has become reflective. Although it may be the fact that the theological doctrine emerges relatively late into consciousness, there can be little doubt that both the beliefs which give rise to these practices and the temperaments which are receptive of their suggestion are seen at a much earlier stage in the development of religion.

It is unnecessary to dwell in detail on the resemblances between the ascetic practices of the more advanced religions and the prophylactic magic of primitive belief. It will suffice to point, as examples, to the fasting and castigation to which recluses have subjected themselves. These are methods employed by primitive peoples to drive away spirits, in particular the spirits of disease. By a natural transference of idea it comes about that primitive peoples and ascetics alike employ these methods to guard themselves against the attacks of such spirits. In the latter case, however, the theory of penance obscures the earlier conception.

The idea of seclusion by which the ascetic hopes to rid himself of the influences of this world, as well as secure the opportunity for pious devotion, also figures in primitive belief. It is at once a means and a mark of separation from the influences, especially spiritual influences, of a previous stage of existence. In Africa it is common to find the bride-to-be secluded from the light of the sun for a considerable period before marriage, while both sexes undergo a period of seclusion before their initiation to adult life and full membership of the tribe. The seclusion is a preparation for a new life, which they reach through the portals of death as represented by the initiation ceremony.

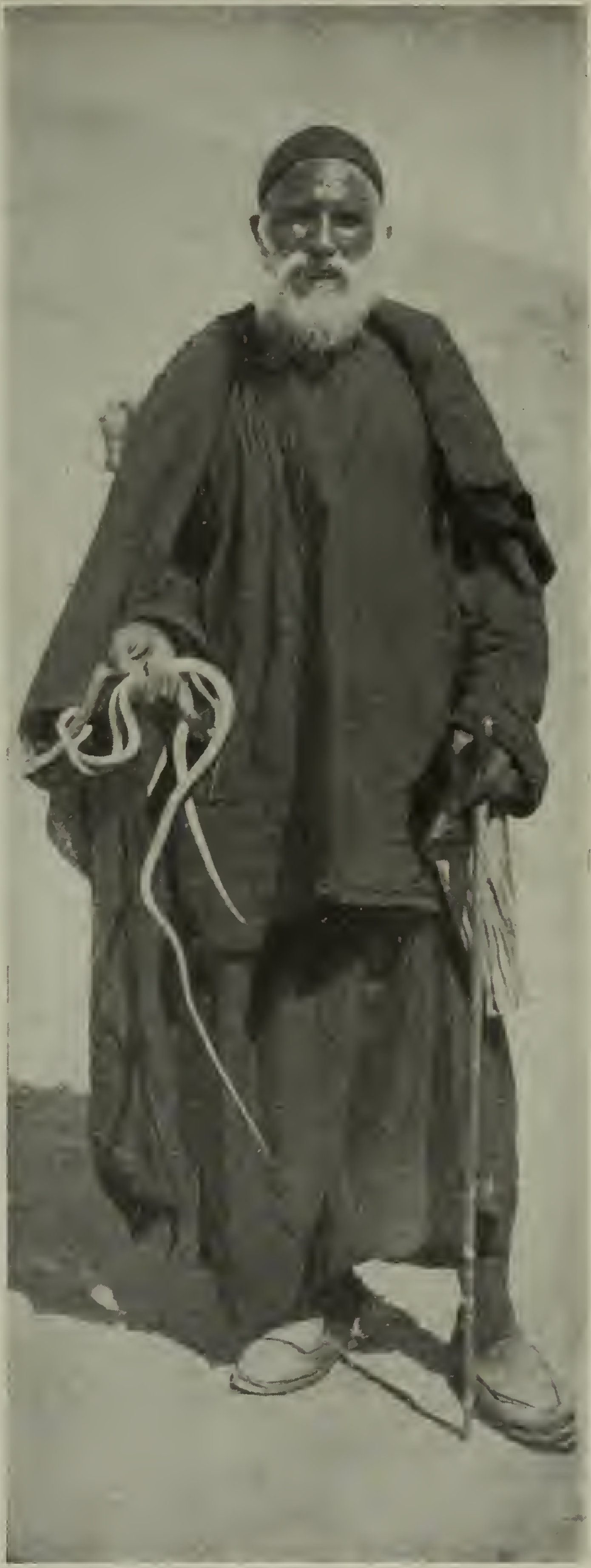
The nearest approach to the ascetic of the higher religions, however, is to be found in the medicine man. The shaman or medicine man sometimes inherits his office, sometimes is chosen on account of a peculiar aptitude for the office—a peculiarity in mental temperament which at times goes so far as a marked tendency to hysteria and epilepsy. In either case it commonly happens that the shaman has something peculiar in his mental make-up, a fact also noted in many ascetics, both ancient and modern. In Egypt, for instance, the claim to sanctity of the holy man in the eyes of the populace depends largely on the fact of his mental instability, and even, in some cases, lunacy.

When an individual is about to enter upon the career of a medicine man he places himself under the tutelage of one of the practitioners of the art, just as in India or in Egypt an aspirant to the career of ascetic will attach himself to a holy man. He then enters as a probation upon a period of solitude in the woods. This period may last for some weeks, and involves considerable hardship as well as semi starvation. During this period the probationer will hear the voice of the spirits, some of which will eventually attach themselves to him permanently as his helpers. This period of seclusion may be repeated for several seasons before the shaman's training is complete.

From this brief and much generalised account of the shaman's character and training, which applies, with variation in detail, more particularly to the medicine man in north-east Asia and north-west America, it is evident that both the temperament and the practices of the ascetic are to some extent to be found in the more primitive forms of religion.

THERE can be little doubt that the movement towards a solitary life of asceticism in the early Christian Church originated, whether directly or indirectly, from the idea of purification and protection from the evil influences of everyday life. It began in Egypt, where at Alexandria the Christians found themselves in the midst of many strange rites and even stranger philosophies—of one school it is said the members strove to attain the idea of perfection through a state of contemplation each of his own navel. From this welter of beliefs S. Anthony and S. Simon Stylites passed with many followers to the desert in order to save their souls by devotional exercise in a state of solitude. Out of this through the Coenobites grew the monastic system as a compromise for the weaker brethren. How one saint stood for forty years on a pillar, how another passed the remainder of his life in ceaseless prostrations, and others gave themselves up to strange manifestations of devotion and penance, is sufficiently well-known.

Thenceforth the call to the life of a hermit, with its accompanying discipline of self-castigation, fasting, the hair-shirt and the hard bed of the stone cell or cave, advanced pari passu with Christianity. We are told of the hardships the saints voluntarily



SNAKE-PROOF ASCETIC OF PERSIA

Snake charming is a special function of some of the mendicant dervishes of North Africa, and in the East Mahomedan fakirs are credited with exceptional powers of handling poisonous snakes. This dignified individual with a handful of pet snakes for companions is an itinerant beggar in the Anglo-Persian oil fields region.

H. von Perckhammer

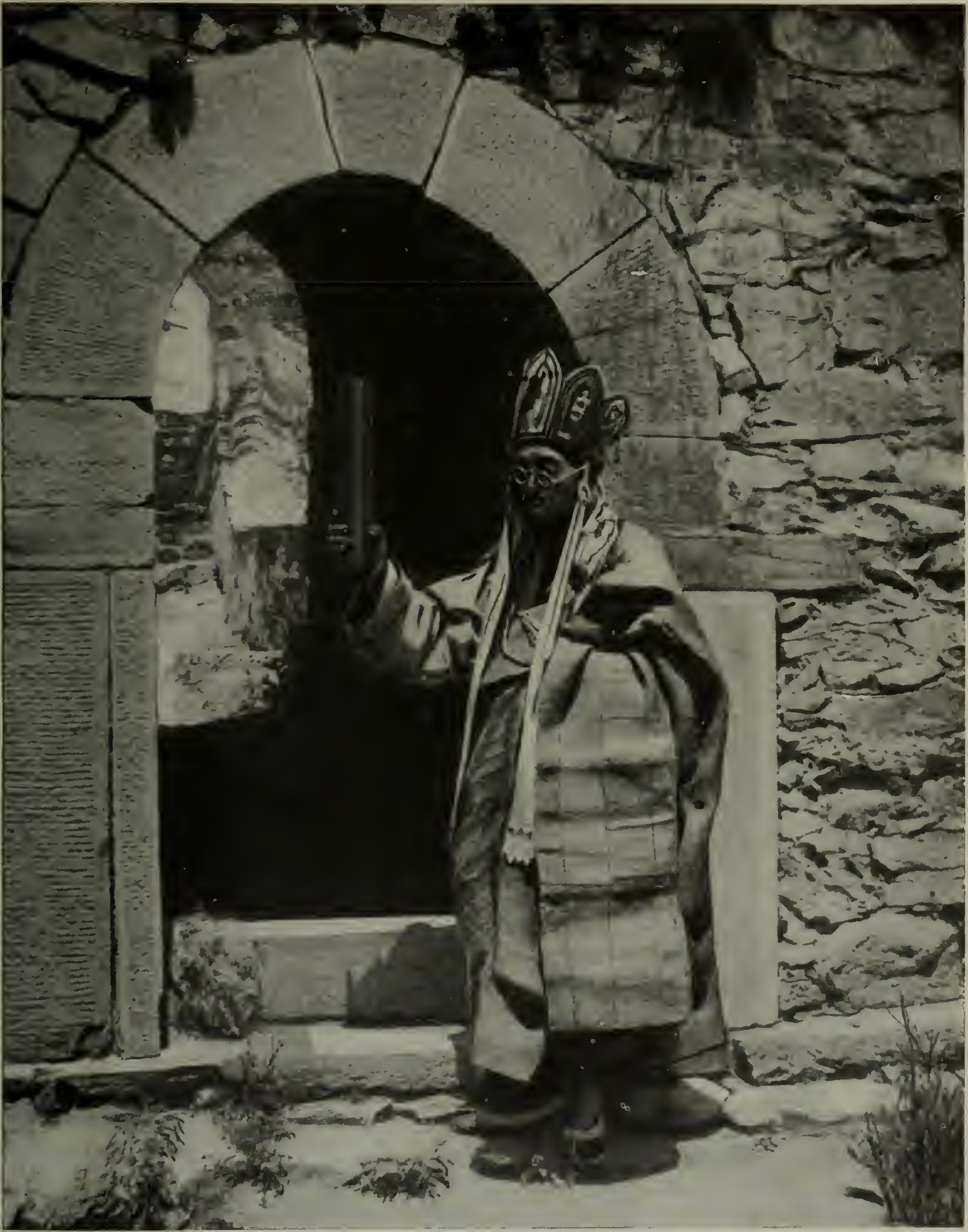
WHERE PROTRACTED ORISONS ARE THE ONLY OCCUPATION

Most Buddhist religious orders adopt the communal life of monasticism, but the eremitical life has its followers among the adherents of that religion. Thus near the summit of a mountain west of Peking is the Buddhist monastery Tjae-tai-tse, or monastery of regular terraces, and from this a narrow path winds upwards to a hermit's cave. The present occupant has lived there for forty-seven years without once leaving the mountain top One of his devotions is to sit for days in one position mumbling incessant prayers.

endured in Ireland. For no less than seven years did S. Kevin stand in one position without sleep and with his arm outstretched in one direction ; S. Mochua endured life in a stone prison in which there was only one small hole, through which food was passed barely sufficient to keep him alive ; and another saint was suspended by shackles under his armpits for seven years—a feat of endurance rivalled in modern times by a similar exhibition of piety—the hook-swinging ceremonies of Indian devotees.

It would be tempting to look for the germ of the idea of Christian practice among the Semitic peoples with whom the Christians came into contact ; for although Mahomet, as has already been said, set his face against asceticism, 'the Holy Man' of the Moslem world is a survival of an earlier practice which persisted in Mahomedanism. It is more probable, however, that the idea came from India : for Strabo, quoting Megasthenes, speaks of sects in India who inhabited the forests, wore clothes of bark, and refrained from sexual experience : while two sophists of Taxila are said to have stood on one leg all day and to have lain on the ground exposed to the weather at night. Philostratus, too, in his life of Appollonius of Tyana, speaks of feats of a spiritualistic or magical nature in India which bear a close resemblance to some of the performances attributed to modern ascetics.

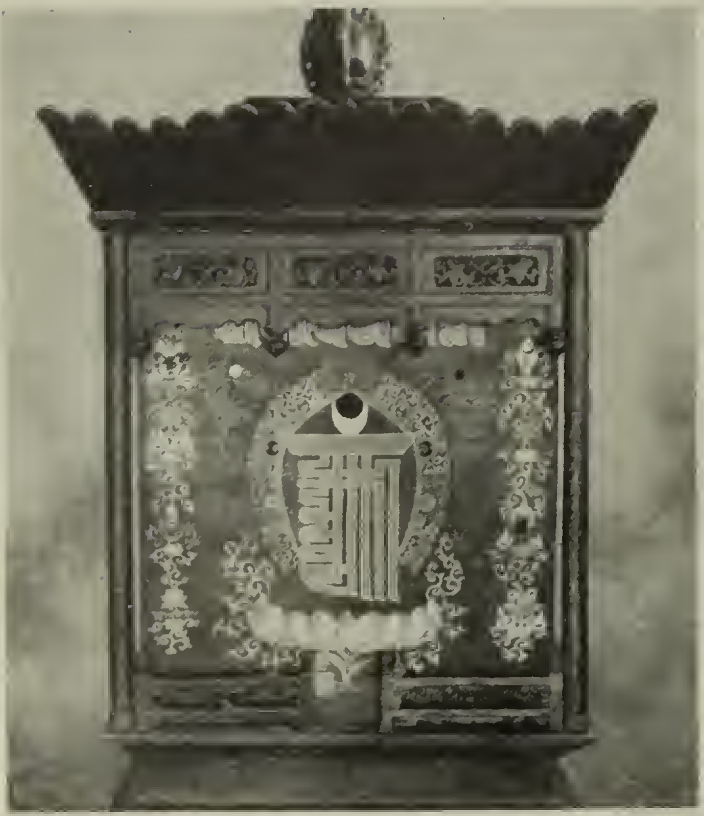
An early record of the religious devotee comes from Japan. It is stated by early Chinese travellers that the Japanese used to appoint a man, known as the 'abstainer,' to whom it was not permitted to wash, to comb his hair, to eat flesh, or to approach woman. When the country was prosperous, he was rewarded, when prosperity failed, he was punished. There is no other record of this official, and it may be that we have here an ill-informed account of a school of hereditary priests known to have been in existence at an early period of Japan's history, though subsequently to the Chinese record. These priests claimed to be descended from the god Futodama. Their duties were connected with the king, and especially with the building of a royal palace, when they had to keep ceremonially pure, and eat



H. von Perckhammer

ALONE WITH HIS GREAT MASTER ON THE MOUNTAIN TOP

The cave occupied by the hermit shown here and in the opposite page penetrates deep into the interior of the mountain and is entered through a decidedly imposing arched portal. At the entrance are three representations of the five hundred disciples of Buddha painted in glaring colours. Almost the only glimpses the hermit obtains of the great world outside is when he emerges from his cave and, robed and mitred, stands outside the archway to address invocations to the Buddha and to perform certain customary rites.



no flesh but that which had been cooked at the sacred fire.

In modern times India has always been noted for the number of its ascetics and the extraordinary practices by which they have manifested their piety. Although they are said to be decreasing, it is estimated that they still number over four millions. As they subsist entirely on alms, this is a serious burden on a country in which the general average of wealth is low.

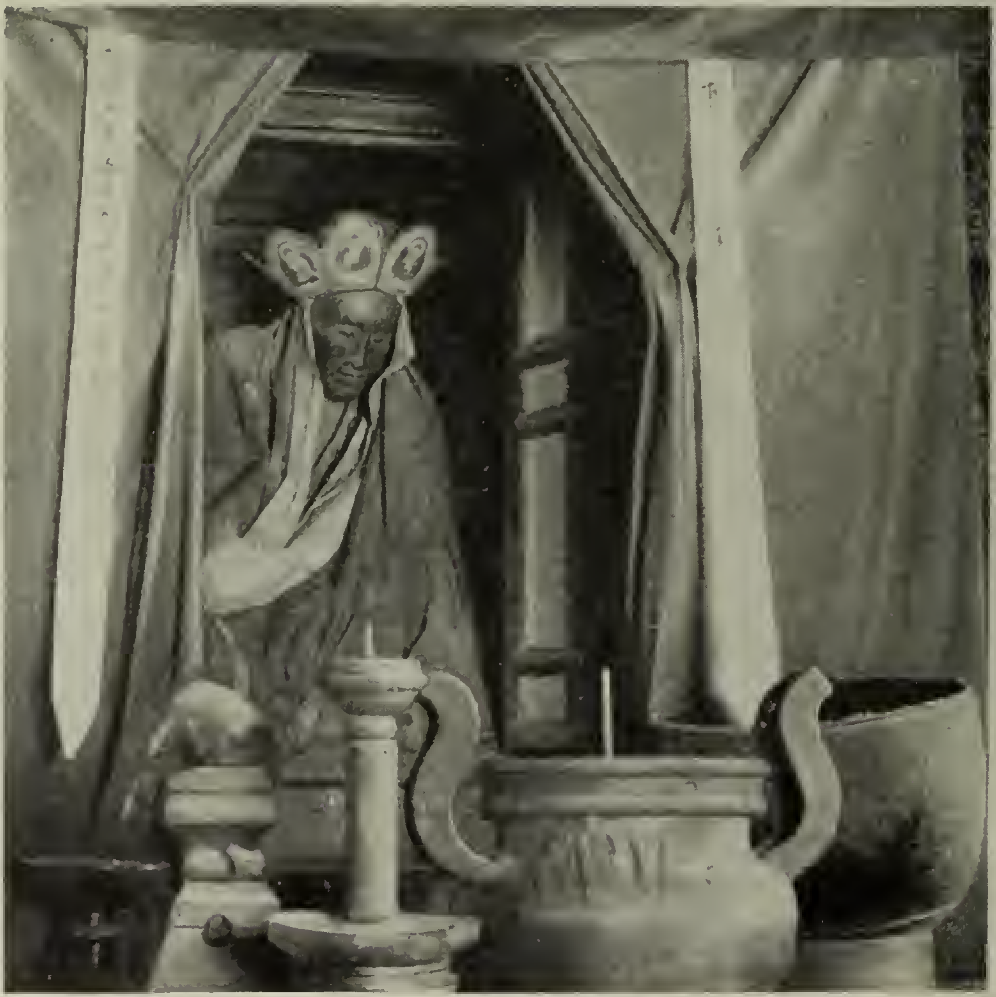
Although asceticism finds no place in the Vedas, the earliest religious poems of India, it makes its appearance early in the sacred literature as a recognized 'way of life.' Bodily penance is required of all four orders into which society is divided under the caste system. In the Code of Manu formal rules for ascetics are laid down in which their mode of life, diet, dress, devotions and meditations are prescribed in detail.

The ascetic life was at first limited to the highest order, the Brahmin, but it was later thrown open to all. This is a matter of no little interest, as the life of the religious devotee was a revolt against caste, and, indeed, it is not uncommon for men of advancing years to retire from active life and take up the life of religion with the object, inter alia, of ridding themselves of the restrictions of caste.

Followers of the ascetic life are found among both Hindus and Mahomedans, the former being known generically as Sadhu, the latter as Fakirs, a term popularly, but erroneously, applied to both. Many famous ascetics of the past have been members of the Moslem community, and their shrines are still regarded with much reverence.

Hindu ascetics are divided into a number of sects. These, for the most part, are to be distinguished by their dress. The robes of one of the largest and most important are of salmon colour, but they may be of skins, one sect wearing the tiger skin instead of the more usual robes. Some go naked. Their foreheads bear a mark of sanctity made with coloured earth and frequently their bodies are smeared with ashes.

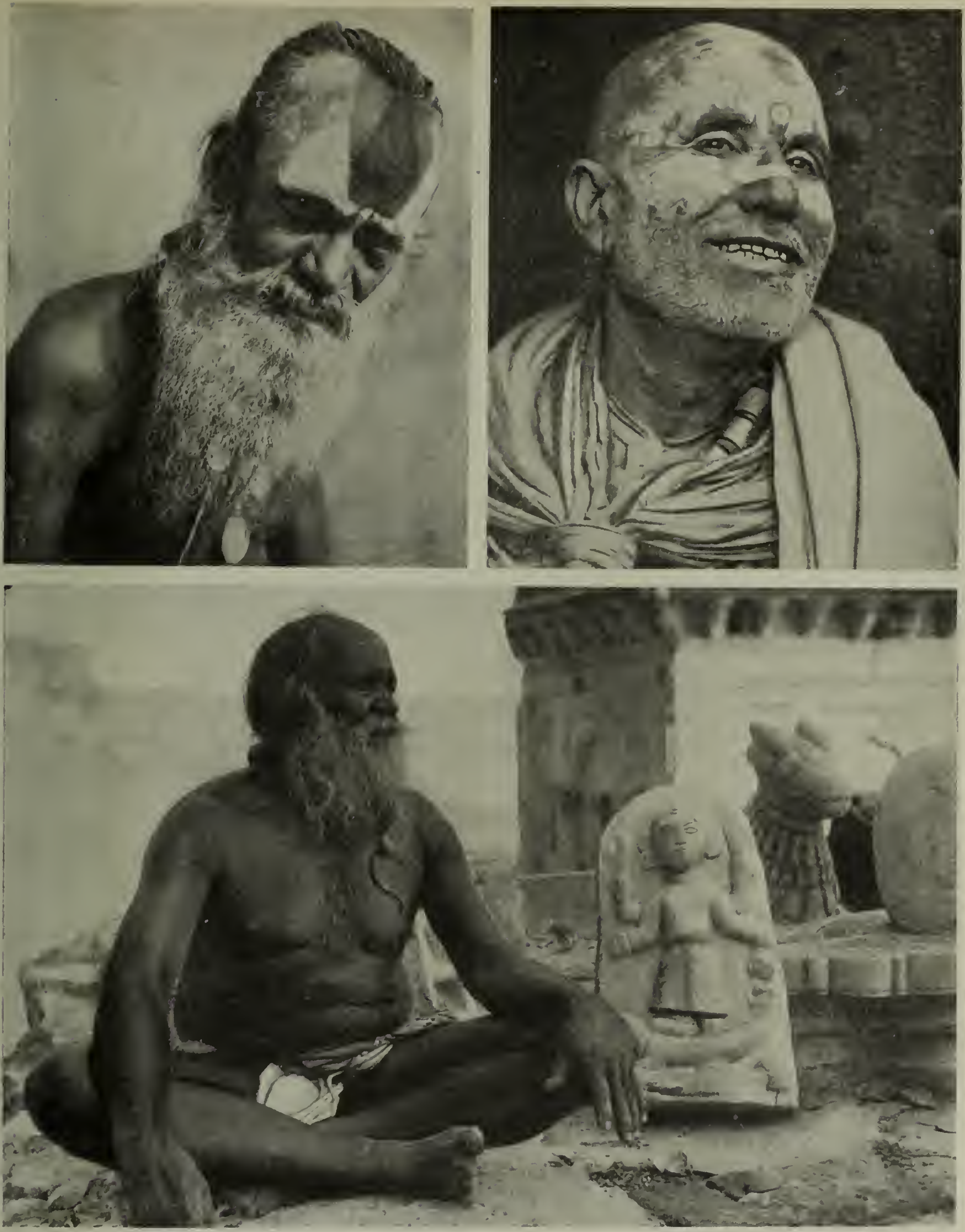
It is usual for an ascetic to spend some considerable period in solitary meditation in a forest before he enters upon his career of itinerant mendicancy, and the aspirant to a religious life has usually passed some time as the disciple of a holy man, after a species



H. von Perckhammer

MUMMIFIED HERMIT AND HIS FINAL RESTING-PLACE

Cremation of their dead is the usual custom of Buddhist priests, but the Tjae-tai-tse monastery priests preserve the bodies of the hermits as mummies, the latest remaining as shown here until his successor dies and takes his place. His body is then placed in a sitting position in a casket (top) and preserved in a vault beside his predecessors.



W. Bosshard

TYPES OF WANDERING RELIGIOUS MENDICANTS WHO TRAVEL OVER INDIA

Yoga—the Sanskrit word for effort—is the name of one of the six orthodox systems of Hindu philosophy. Its professors, yogis, practise asceticism and various penances believed to confer supernatural powers. Some of them, like the white-bearded yogi (top left), claim hypnotic influence; others, like the sturdy fellow beside him, are jovial rascals with a gift of repartee and a fund of risky stories; all are itinerant mendicants, and when old age puts an end to their wanderings they settle down in some ruined shrine and are venerated as local saints.

E.N.A.

WISDOM AND HOLINESS SET IN A LONELY CELL IN THE MOUNTAINS OF RUMANIA

One need not go to the Far East to find deeply religious men electing to live in solitude and thereby acquiring wide reputation for sagacity as well as saintliness. At Oltcnia, high up in the Carpathians, a Rumanian hermit has lived for many years in this cell hewn from the living rock and bare of everything save actual necessaries. But though aloof he is not inaccessible, and the peasantry from far and near come to him for spiritual counsel and temporal advice.

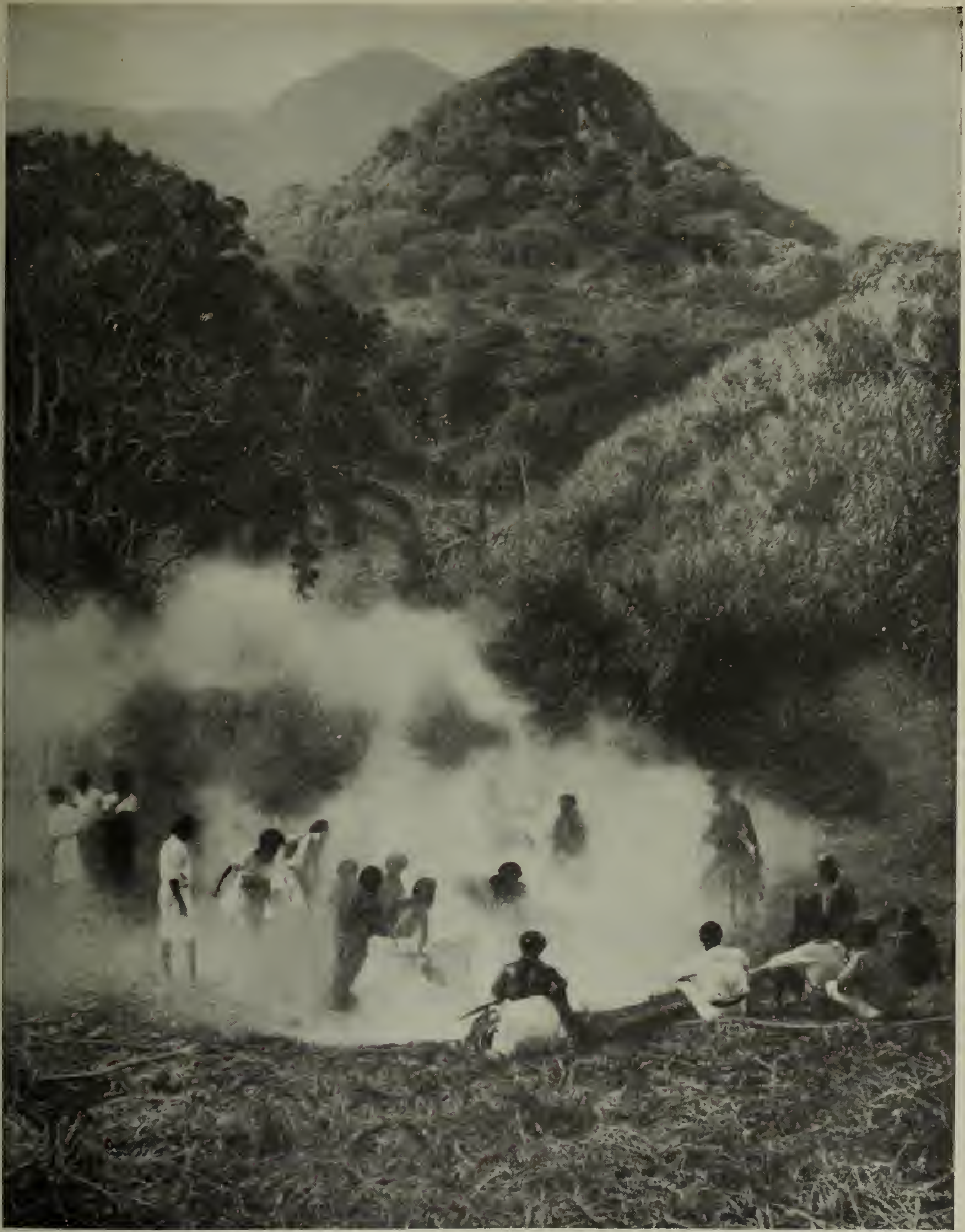
of initiation or baptism, during which the sacred thread worn round the waist has been taken off and burnt, this symbolising the abrogation of caste.

THE ascetic discipline of India is severe. It entails a life of continuous self-denial and poverty, as well as entire dependence upon alms. The robes worn must be mean and tattered, and may not be of anything but wool. The devotee must not carry anything but a begging bowl of wood, coconut-shell or brass, a water-pot and a staff, which some sects are said to worship. Nor may he beg more than once a day, and then it must be after, not before or during the meal of those whom he approaches. Often, however, when, as frequently happens, the holy man has vowed himself to the immobile life of meditation, the offerings of those 'acquiring merit' will be brought to him, or fetched by his disciple. One sect is said to have acquired an extraordinary taste for the flesh of human corpses, which they obtain from graveyards and rivers.

The bodily discipline to which the Hindu ascetics submit is almost incredible, but it is well attested. Hook-swinging, in which steel hooks are inserted in the muscles of the back of the devotees and they are then swung in the air is however a specific act of worship and strictly an ascetic discipline. Another practice is to hold the arms above the head for a protracted period until the muscles become stiff and the limbs cannot be lowered. The votary may stand for a prolonged period on one leg, or the hands may remain clenched until the nails of the fingers grow right through the flesh. A regular form of endurance is the exposure to 'five fires,' in which the devotee stands between four fires and in the blazing sun. Some may vow themselves to silence, or to go upon a pilgrimage to a holy place, in which every foot of the way is covered by a series of continuous prostrations. A favourite manifestation of piety is to lie night and day without cessation on a plank through which spikes, nails and other sharp implements have been driven, so that the body rests upon their points. One holy man is said to have lain on such a bed for a period of thirty-five years without intermission.

The ascetic life is not confined to men but is also open to women, but owing to the social conditions of India they have not as a rule taken up the life of itinerant mendicancy. One woman of Benares lived in seclusion in a pit for no less than thirty-eight years.

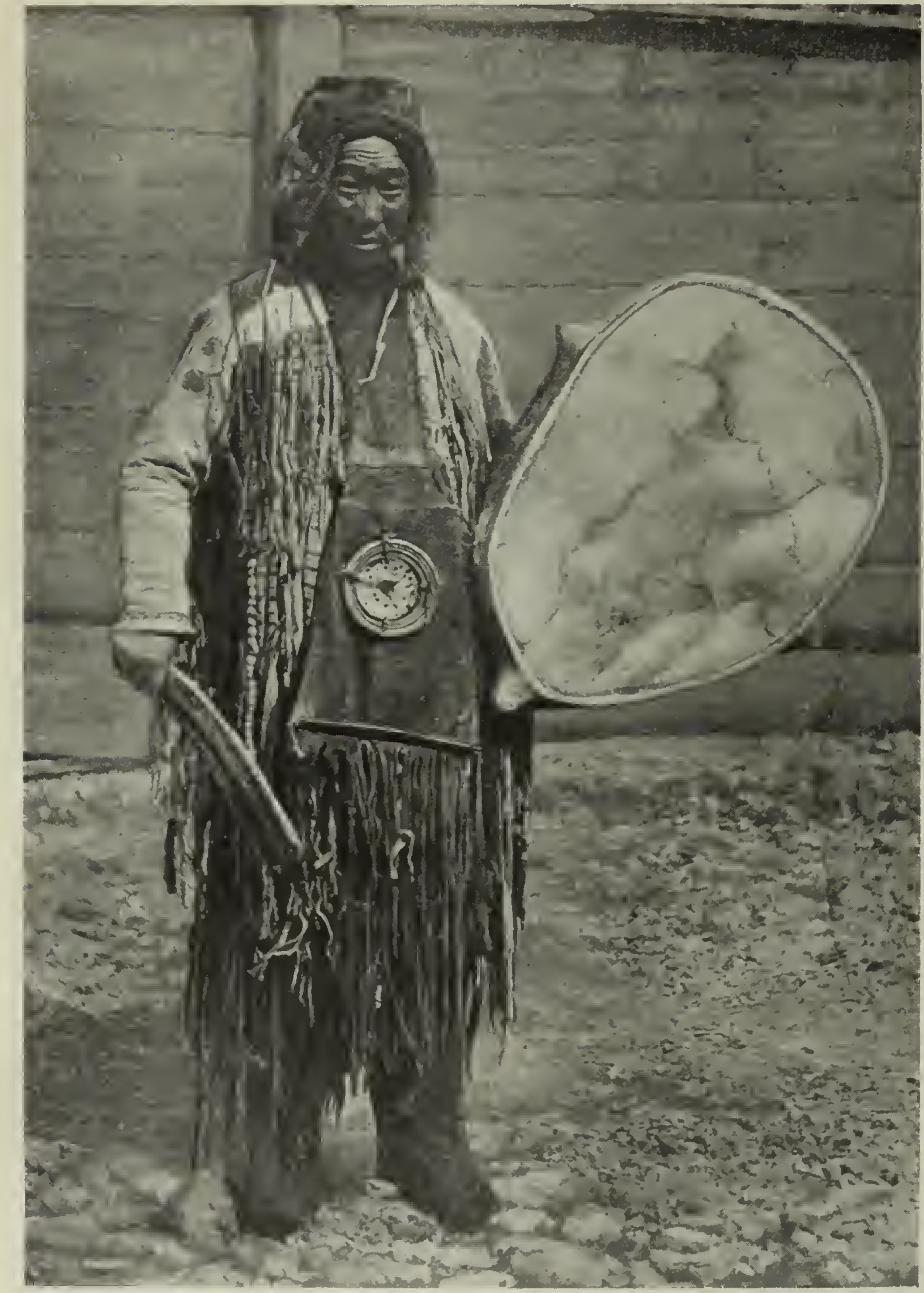
When Buddhism passed from India to Tibet, it carried with it the practice of the ascetic life. Of a number of religious orders which were formed, one in particular followed the life of the hermit. It failed to be popular, a matter which need not cause surprise in view of climatic conditions, and reverted to the



Special Press

FIRE-PROOF HOLY MEN OF FIJI DEMONSTRATING THEIR POWERS

Fire-walking is one of the feats of endurance credited on well-supported testimony to the ascetics of India, both Hindu and Mahomedan. In this ceremony stones are heated to a great temperature and the performer walks over them barefoot without sustaining injury. Difficult of explanation as the performance is, persons capable of it certainly still exist in Fiji, as shown by this photograph of the ceremony in progress at the celebrations in 1924 of the fiftieth anniversary of the establishment of British control over the islands



Ullstein

MONGOLIAN EXORCIST AND HIS MAGIC DRUM

The shaman, a holy man of northern Asia, acquires magical powers after a period of seclusion and self-discipline, in the course of which he enters into touch with the world of spirits. Shamanism is also found in Tibet. This Mongolian shaman is displaying the magic drum with which he drives away evil spirits.

common life of monasticism followed by other orders. The religious life in one part of Tibet, at least, is closely bound up with the original spirit worship, which was not entirely superseded by Buddhism, and it is among these monks or lamas that travellers have reported such extraordinary practices in self-mutilation as running sharp spikes through the tongue, ripping up the abdomen with a sword, and so forth. It is said that no mark of mutilation is to be seen after the instrument has been withdrawn. Performances hardly less marvellous have at times been credited to the ascetics of India. There is well supported testimony that both Hindu and Mahomedan are able to perform the fire-walk ceremony, in which the holy man, sometimes his followers as well, passes over stone at white heat with bare feet and receive no injury.

The Mahomedan fakir is credited with a great variety of powers which those in search of primitive traits in the more advanced religions might well consider bring him within affinity to the medicine man. For he is credited with power to heal the sick, cause rain in dry places, pass over the sea and fly over the land. Some of the holy men of India are held, too, to have special powers in handling poisonous snakes. Here they come closely into relation with the fakirs of other parts of the Moslem world, where snake charming is a special function of some of the mendicant members of the Dervish orders.

The Dervish Orders do not, as a rule, practise seclusion from the world. The members withdraw to a solitary cell, in which they may remain, fasting day by day, for as much as forty days. Frequently the Orders carry on the vocations of everyday life, except when required for religious observances. In virtue of these exercises, however, frequently of a severe and exacting nature, they may well be regarded as ascetic. The performances of the Dancing Dervishes of Constantinople are well known. In a famous observance in Cairo the head of the Order, mounted on horseback, rode on the bodies of the devotees as they lay prostrated on the ground. The mendicant fakirs, who are noted for their importunity throughout Egypt and Turkey, were regarded, more especially in Egypt and North Africa, as possessing marvellous powers. Living entirely on alms, clad in ragged woollen garments, and carrying a staff with rags of many colours fluttering from its top, they performed on feast days and at private entertainments, when they produced spiritistic phenomena, divined by various means, and performed feats of magic rivalling those of the itinerant conjurors of India.

WHY WE TOUCH WOOD AND COLD IRON

OF the many common superstitions which are instinctively observed in the daily life of even the most intelligent persons, that of touching wood to avert the consequences of a boast is perhaps the least understood and one of the oldest. Related methods of warding off ill fate and ill luck are analysed in the chapters on Mascots and Luck Bringers, Outwitting the Force of Evil, and other persistent superstitions

THE actual reasons why we still entertain certain superstitions, or at least instinctively practise their outward observances, are capable of being referred to ideas so primitive that when they are explained they are apt to seem far-fetched to those unaccustomed to probing into the origins of folk-belief. Why, for example, in certain circumstances do we exclaim ' touch wood,' and extend our hands to the nearest chair or table, or ' cold iron,' and grasp a poker, or fumble for the keys or knives in our pockets?

The persistent ' ceremonial ' touching of wood so universally indulged in is usually associated with a boastful exclamation, or a statement regarding future possible luck or good fortune. ' This has been a good year,' we may say, ' but I believe next year will be a better one—touch wood,' or ' such and such an affair has proceeded just as I wished it to so far, and I am sure will turn out to my benefit,' and we tap circumspectly on the desk or hastily lay a palm on the nearest wooden fitting.

The act is obviously of the nature of a charm to avert untoward occurrence or evil hap. The notion underlying it is the very ancient one that when we boast we lay ourselves open to the caprice of certain Fates or Powers, who, jealous of man's happiness or prosperity, are ever ready to inflict reverses upon him or destroy the work of his hands through sheer caprice. To prevent such a contingency we touch wood—but why wood?

To discover the original reason for the custom we must hark back to those early circumstances in which man paid reverence to trees of various species. Certain trees were identified with certain deities. In Greece, for example, the oak was sacred to Zeus, while in Britain it was dedicated to a Celtic deity whose precise identity is still a matter of conjecture. The ash tree was sacred to Thor, the Norse god of thunder, and the sycamore to the Egyptian goddess Hathor.

BUT the cult of the oak tree became almost universal throughout Europe, and was associated with the early European sky god. It was observed that the oak was the tree most commonly struck by lightning, and from this it was inferred that it was the particular shrine or dwelling-place of the sky-and-thunder god, and therefore the especial repository of his virtues and life-giving qualities. The parasites of the oak, the ivy and the mistletoe, partook of the attributes of the tree round which they coiled, the bird which sang in its branches was inspired by the oracular spirit of the god in the oak, as were its leaves when they whispered in the breeze and communicated the secrets of the deity whose spirit dwelt in the trunk.

To avert evil through boasting it was essential to employ the aid of sympathetic magic and to touch the oak or other sacred tree in order that one might be inoculated by its divine virtue and thus be rendered immune from the vengeful essence or emanation of the irritable sky god who punished boasters either with the lightning stroke or by sending down some dire and disastrous influence. Communion with the virtue of the sacred tree made man immune from the dreaded stroke of fate on the principle that ' like cures like,' which lies at the roots of the idea of sympathetic magic. Just as it was believed a wound might be healed by bathing it in water in which the wounding weapon had been dipped—' a hair of the dog that bit you ' expresses a similar principle—so the power communicated by the mere touching of the sacred tree was sufficient to ward off or neutralise the full force of the divine influence from which its virtue descended.

AS time proceeded and the original idea grew vague and confused, it came to be thought that the touching of wood of any kind sufficed to neutralise the danger inherent in a boast. Man was thought to be surrounded by impish supernatural agencies only too ready to take advantage of any rash statement for his undoing, and if a vaunting wish were expressed these might discern the weak spot in the human armour and pierce it, were not the ceremonial rite of wood-touching observed.

To wear the leaves of the sacred tree was as efficacious as to touch it, and this is still practised by certain barbarous peoples. Mariner says that in the Tonga Islands green leaves are worn round the neck by the priests as marks of submission and humility, as well as fear, toward the gods. On the fords of the Calabar River in West Africa the natives are in the habit of plucking a leaf and rubbing the forehead with it to avert danger from crocodiles when crossing. In the Nicobar Islands people thought to be possessed of a devil are beaten with branches. The Fijians cast a twig on the spot where a man has been clubbed to death so that they may avoid a similar fate.

Old Evelyn tells us that in Wales the ash tree was regarded as so sacred that one was planted in every churchyard as a warning to evil spirits and that

Topical

crosses made of its wood were worn by the people. This would seem to be a fairly late example of the survival of the group of ideas associated with the touching of the sacred wood.

GRASPING cold iron is a custom much in the same category, although its observance is now almost confined to children. If one is being chased and he can reach and touch any iron implement he cannot be harmed or made captive in a game. When a bargain is being made, if one of the parties cries ' touch cold iron ' the other cannot withdraw from the compact. Among the last generation of fishermen on the east coast of Scotland, if the names of the minister, the cat, the fox or the hare were mentioned while at sea the crew instantly clapped hands on the thwarts, crying ' cauld iron ! ' An entirely different set of words had to be used for certain persons or creatures whilst at sea, the minister being known as ' the Black Man,' the hare as ' Sandy,' and the cat as ' Theebit.' The implication is that a different set of powers was recognized as ruling on the water and that their taboos must be respected.

But why should iron be regarded as a magical substance capable of protection or of averting evil

Dixon Scott

SACRED TREE OF THE SKY GOD, TO WHOM THE MODERN WORLD PAYS UNWITTING DUE

In Celtic mythology the sky god was associated with the oak, and so with the parasites mistletoe (above) and ivy. The god punished boasting by lightning stroke, as evidenced by the frequent blasting of the oak tree, but by touching the tree and so doing reverence at the shrine of the god, evil might be averted. In time this form of sympathetic magic was amplified into touching any kind of wood, and so lived on as a simple but surprisingly persistent superstition.

W. F. Taylor

LATE FORM OF AN ANCIENT CELTIC SUPERSTITION AMONG MODERN CELTS

The idea of the sacredness of a particular tree spread to other trees, among them the ash, which, in Scandinavian mythology, was personified as Yggdrasil, in whom all existence was rooted. In Welsh churchyards, as seen in this photograph of the ancient abbey church of Strata Florida, Cardiganshire, ash trees were planted to ward off evil spirits, and their wood provided crosses which acted as amulets.

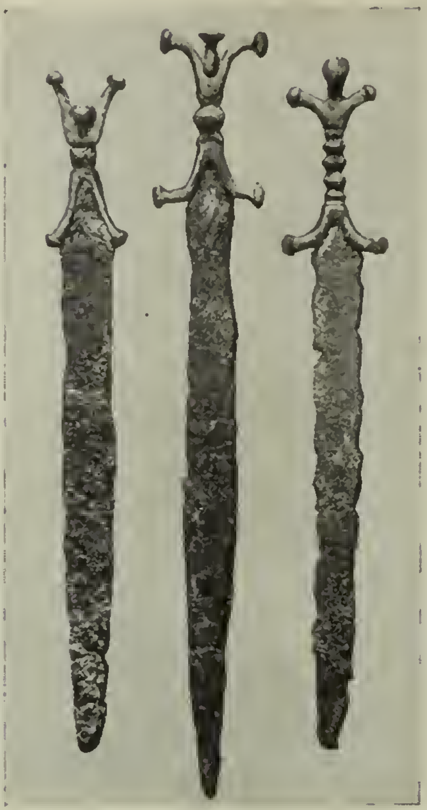
consequences ? For an explanation we must revert to the age when the bronze-using peoples of Europe first encountered the iron-using folk, who first employed the iron civilization of Hallstadt or La Tène, at some time about the ninth century B.C. It was quickly discovered in combat that the leaf-shaped bronze sword was easily shivered by a strong blow from the blade of an iron sword, and as barbarous man imputes any extraordinary result to magic, he concluded that an especial magical virtue resided in the metal from which the victorious weapon was made.

It is, however, obvious that an entire group of ideas and superstitions was connected with the use of iron, just as was the case with the use of obsidian as a weapon and social implement in ancient Mexico. In the latter instance obsidian glass was first regarded as magical because from it were made the spears and arrows that slew those animals the flesh and blood of which kept the savage in life. As time proceeded all objects made from obsidian came to have a sacred significance, knives of sacrifice were made from it, and mirrors in which sorcerers could descry future events. Some of the gods, even, were thought to be composed of obsidian, that is, the stone was deified, and a special cult grew up around it. It was regarded as the great provider of sacrificial blood by which the gods were kept in life, and which, magically turned into the ever-needed rain, thereby ensured the growth of the crops and the continuance of the human race.

A similar set of ideas was associated with flint by primitive man in Europe, and these seem in a measure to have been passed on to the iron-using folk, though in a manner somewhat weakened in its sanction, for though we hear of gods made of flint and gods whose blood was dropped from the sky in the form of flint flakes or thunderbolts, there are no traces of deities made of iron. There were, however, gods, like Vulcan and Thor, who cultivated the art of the blacksmith, and who made and cast thunderbolts, so that the analogy is complete enough.

To touch iron, therefore, or to invoke it was to place oneself under the protection of the gods presiding over that metal, and to ask their aid against the powers of an older and banished religion, whose deities were regarded as lurking nigh in spiteful readiness to work woe upon those who had deserted their worship. This theory seems to be amply illustrated by the case of the fishermen alluded to, who feared even the names of those beings that were evidently the gods of the deserted faith, and who invoked the magical substance of a later cultus when their unlucky names were spoken. For the fox, the hare and the cat, it is known, were all symbolic or totemic animals of ancient British tribes who had once been users of bronze. The fox was specially invoked in the ancient British rite of Bealtainn ; the hare, Cæsar tells us, was sacred to the Britons and might not be eaten by them ; and the cat was the totem of the ancient Catti, from whom are descended the Keiths and MacIntoshes.

Thus, when anything savouring of the uncanny, unlucky or supernatural is uttered, people cry 'cold iron' and grasp the nearest iron implement to avert the evil. To swear to a bargain or compact by cold iron is evidently a relic of the period when barter was concluded by the invocation of a metal symbolic of the faith of the bargainers, just as in the Middle Ages buyers and sellers swore by the Cross that they would keep faith with each other.



British Museum and 'The Times'

WHY IRON CAME TO POSSESS MAGIC QUALITIES

The superstitions which became attached to iron are almost as numerous and persistent as those connected with wood. Their explanation is clear. When the bronze-using peoples of the ninth century B.C. clashed with those of the new-born Iron Age they were confounded by the apparently magical powers of the new iron swords (actual examples above). A modern survival of this respect for iron is the sailor's resort to the 'cauld iron' of his ship when words of ill-omen are spoken, a superstition which applied particularly to the crews of sailing ships

HEAD-DRESSES: THEIR VARIETY AND PURPOSE

HEAD-COVERINGS for protective purposes may have preceded those used for decoration, but prehistoric sites reveal both varieties and the question remains open. Certainly from remote times head-dresses have been symbols of social or professional distinction. These aspects are further discussed in the chapter on Distinctions of Rank

In the ritual of manners, the head has always played a supreme part. To the hands are assigned the symbols of betrothal and marriage; to the wrists, the arms and the ankles the merely decorative ornaments; to the neck, round which was once worn the collar of servitude, the orders of chivalry and the chains of municipal office; to the left knee the blazon of the Garter. But it is the head that wears the crown.

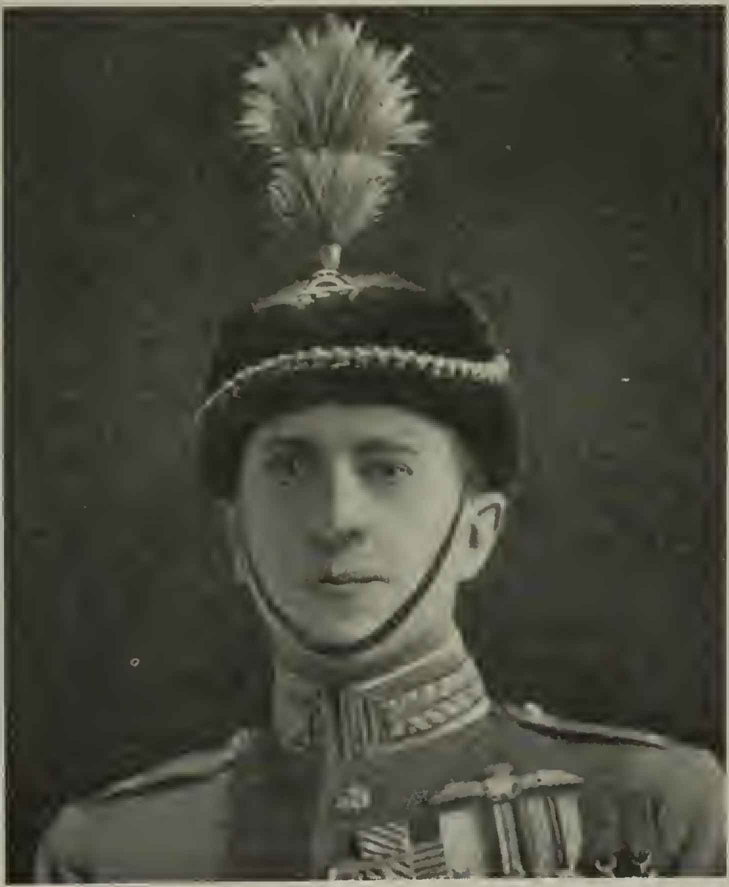
There is a whole world of history and tradition in the dressing and ornamentation of that seat of human majesty—the head The civilized man, who has his hair cut short and rings the changes on the very limited products of the hatter—the woman, who bobs and shingles or whatever is the mode of the day, and, more sophisticated than the male, devotes much time to the purchase of her hats—may wrinkle the lip of scorn and superiority at the sight of the queer head-dresses worn by savage peoples. But our judges and barristers still wear wigs, and still on the head of our king, when he opens Parliaments, glistens that symbol of authority—the crown.

We uncover that seat of dignity to show reverence to our God, our women-folk and our ruler. Because the brazen of her sex went uncovered in the early Christian days, S. Paul ordained that woman should not go bareheaded, and to this day, if she would avoid the scandal of being turned out of church, she must make her devotions in a hat.

Dignity—the sort of dignity which requires to be dressed and distinguished for fear of escaping notice—still turns to the head. A gentleman was no gentleman until the middle of the eighteenth century unless he wore a wig, and one of the most pathetic memorials ever presented to a sovereign was that sent to King George III in the year 1765 by the Master Peruke-Makers of the metropolis, in which they besought him to see to it that the despicable fashion of a gentleman wearing his own hair was put down, so that his humble petitioners might stave off bankruptcy. We might still be sporting wigs to-day (our legal luminaries being distinguished by wearing their own hair) had it not been for some unworthy humorist, obviously without the virtue of dignity, who promptly sent a petition to His Majesty from the Master Body-Carpenters of the metropolis imploring King George to wear a wooden leg.

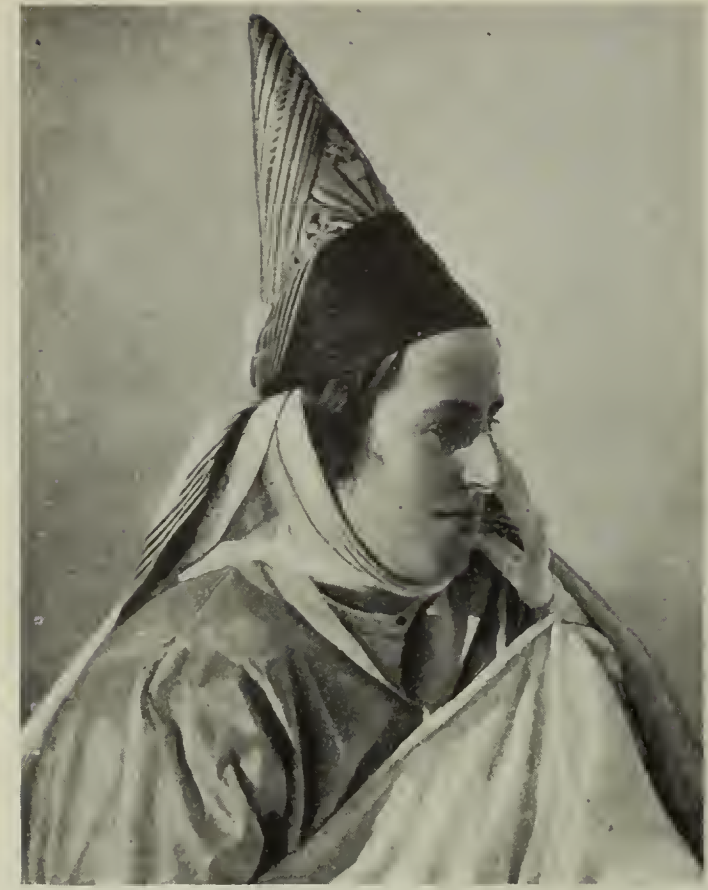
Still the servants of the Crown distinguish themselves from ordinary people by making their servants wear the cockade, which is the final evolution of the medieval chaperon—the cape and hood worn separately and then joined together for convenience, the peak of the hood lengthened grotesquely until it had to be twisted round the head, leaving the cape protruding like a cock's comb, so to the turban-like hat with the hood peak already twisted and fixed, and finally to the cockade. The chaperon in the Middle Ages was made in the colours of the servant's lord, and in this guise it appears on the cloaks of the Knights of the Garter, and, according to one authority, in the button worn by the members of the Legion of Honour and other foreign orders.

The truth is that, however superior civilized man may think himself, he must still be dressing his head. So in the Services we have



PLUMED HEAD-DRESS OF THE YOUNGEST SERVICE

Feathers have been used in ceremonial head-dress from very ancient times the world over. They are a prominent feature in primitive ceremonial headgear. British field-marshals also wear them, and officers of the Royal Air Force, as seen here, sport a plume in their full-dress hats



E.N.A.

TRADITIONAL HEAD-DRESS OF TUNIS

The Jews, ever tenacious of their customs, have never become absorbed by the people of the countries in which they have settled. This curious embroidered cone-shaped hat is of a fashion long affected by Jewesses of Tunis and parts of Algeria.

cocked hats, and our field-marshals are as resplendent as birds of paradise, and when recently they had to invent a ceremonial dress for the Royal Air Force, the gentleman responsible, who would have turned up his nose at Zulus and Red Indians and the Dyaks of Borneo, almost inevitably added a plume to the officer's head-gear.

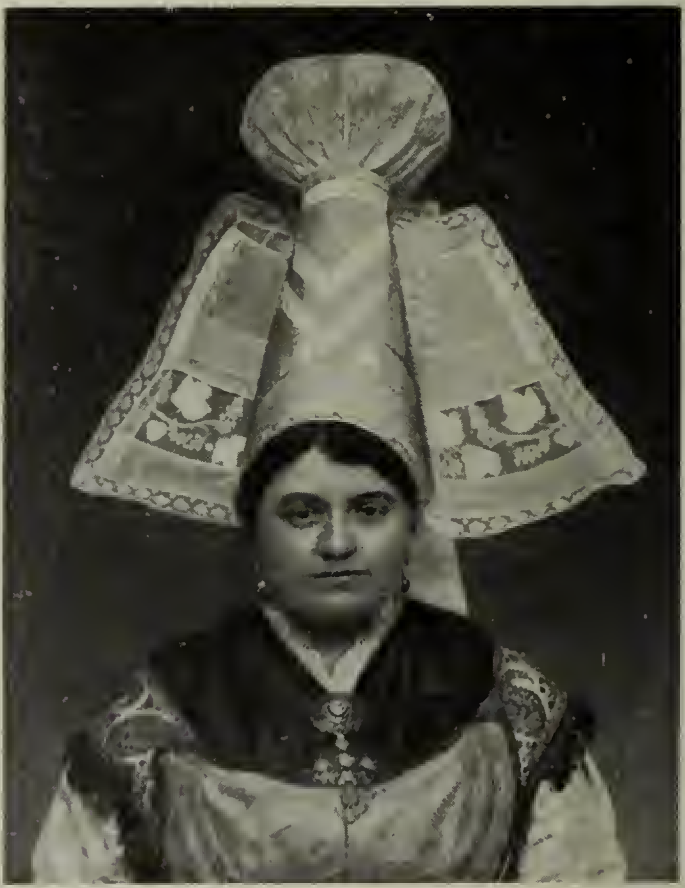
What sources of habit and custom were tapped for the Royal Air Force ceremonial plume it might be difficult to say, but some of these sources are very ancient. According to one authority the Damara women wear a head-dress which is derived from the three-pointed Norseman's helmet. The surmise on which this conclusion is based is interesting.

According to Professor Schwarz, the Damara tribe originally lived on the shores of Lake Tritonis in Libya. The lake was associated with the goddess Athena, and the Damara women wore on their woolly hair a helmet similar to the one in which the goddess is usually depicted. When early in the fifth century of our era the Vandals conquered Carthage, the women changed the fashion of their hats to the three-pointed Norseman type, adding at the same time, out of envy for the long tresses of their Vandal sisters, hairs from the tails of cows. When, a hundred years later, Belisarius wiped out the Vandals in the name of the Eastern Roman Empire, the Damaras, it is presumed, fled southwards across the Dark Continent.

In the course of time, still clinging to their Vandal head-dress, they came up against the Hottentots in Damaraland. Here they remained until 1916, when, in the midst of the war, they migrated to Lake Mgami, where they were employed by the Batawana as cattle herds. They have 'made good,' and now own vast herds of their own. Into the middle of the Bechuanaland Protectorate they have introduced the three-pointed helmet of the Norsemen and the long, false tresses of cows' hair which mimic the locks of the Vandal women.

Among the Bantu or native races of South Africa, the Zulus—that great fighting race which under Chaka and Dingaan arose to such military pre-eminence—pay great attention to the head. The woolly hair of the women is worked up into a long knob not unlike a maize-cob, which stands out stiffly from the middle of the skull. Their hair-dressing is an art. The men who hold tribal rank are distinguished by their head-rings, which belong, of course, to the same family as our crowns and coronets.

With the native tribes of Angola, again, the dressing of the head is an elaborate affair. The woman's own hair is plaited with shell and fibre ornaments, and the general effect after this stiffening and decoration is that of some freakishly shaped hat. The native belles of Kenya wear extraordinary ornamentations that have the general appearance of small baskets filled with vegetables. One particularly beautiful



E.N.A.

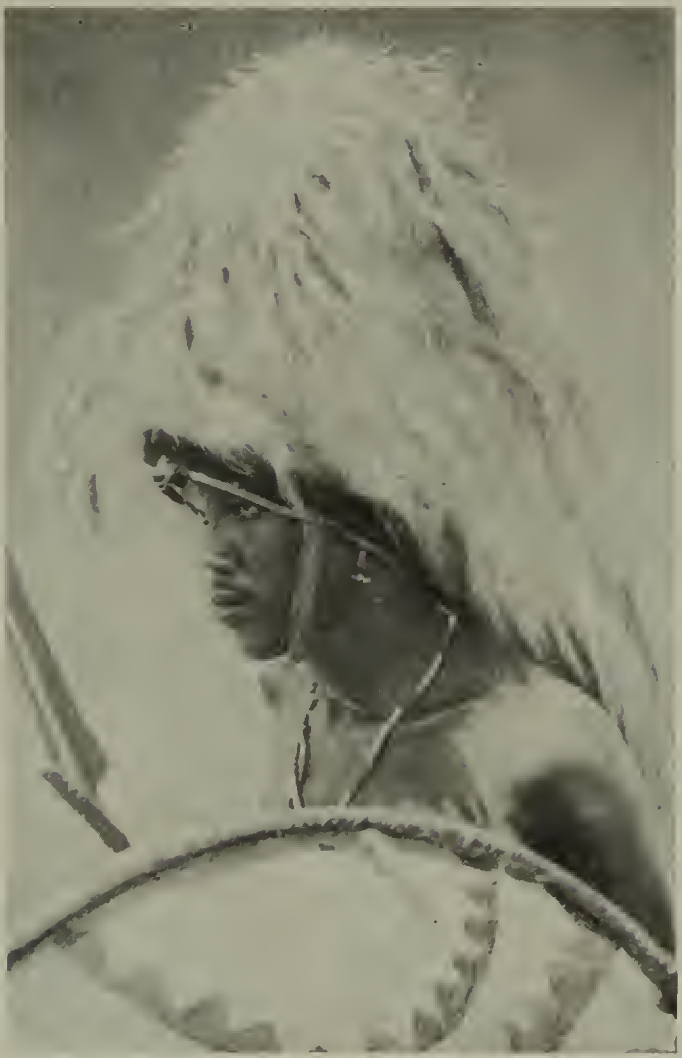
BUTTERFLY CAP OF NORMANDY

Some of the most elaborate and picturesque head-dresses to be found in Europe are those which are worn by the peasant women of Normandy when they are dressed up for important occasions. This winged example in lace is well named the butterfly of Avranches.

head-dress of African natives is that worn by the lion-hunters of the Nandi. It is a tall, cone-shaped busby, and is used to distinguish the chieftain and the head-man from the common herd.

The hat is much in use in Southern Nigeria, though neither in shape nor in the material of its construction does it bear much resemblance to any headgear favoured by Europeans. The Olowa or Owo in full ceremonial wears a cone-shaped hat, elaborately ornamented, with a superimposed structure which gives to the whole an effect remotely resembling a bishop's mitre. Its bizarre appearance is enhanced by the fibre streamers which hang down from under it over the face of the wearer. King Walter Obi Amobi, ruler of Onitsha, on the other hand, wears what is clearly an imitation of the coronets of our own period—probably regarded as the *dernier cri* of fashion in Onitsha. The king of Enogu, another native Nigerian state, wears on state occasions a very elaborate hat which with its trimmings looks for all the world like a lampshade closed at the top.

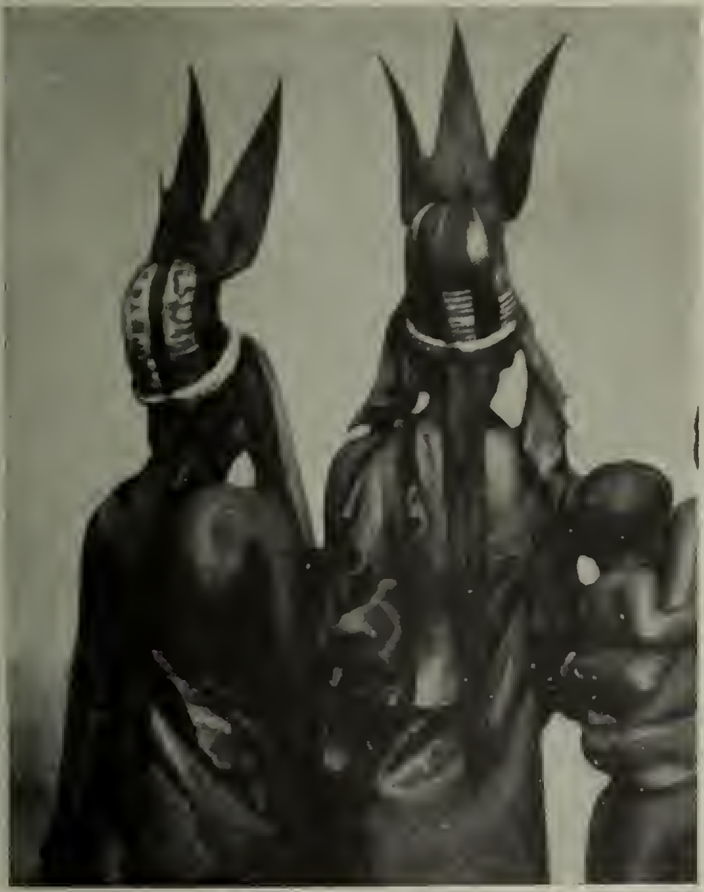
Properly speaking, the mask is to be regarded as a form of head-dress, and those worn by the African witch doctors and certain races in Asia and Melanesia form a curious link with European custom. The masked ball, or masquerade, first appeared in Europe in medieval times, flourished in Italy in the fifteenth century, became an innovation in the French court under the patronage of Catherine de Medici, and finally blossomed out in England under the patronage of Henry VIII. So popular did it become here that no royal progress, no public occasion of any kind, was thought properly seasoned unless a masquerade was held. The Chelsea Arts Ball may be regarded as the lineal descendant of these masques.



Wide World Photo

LION'S MANE BUSBY OF AFRICAN LION-HUNTER

Tanganyika territory is infested with lions, and a body of 'lion police' is enrolled from the Masai and Nandi tribes to protect the inhabitants. This young Masai warrior has succeeded in spearing his first lion, and may therefore wear its mane as a head-dress.

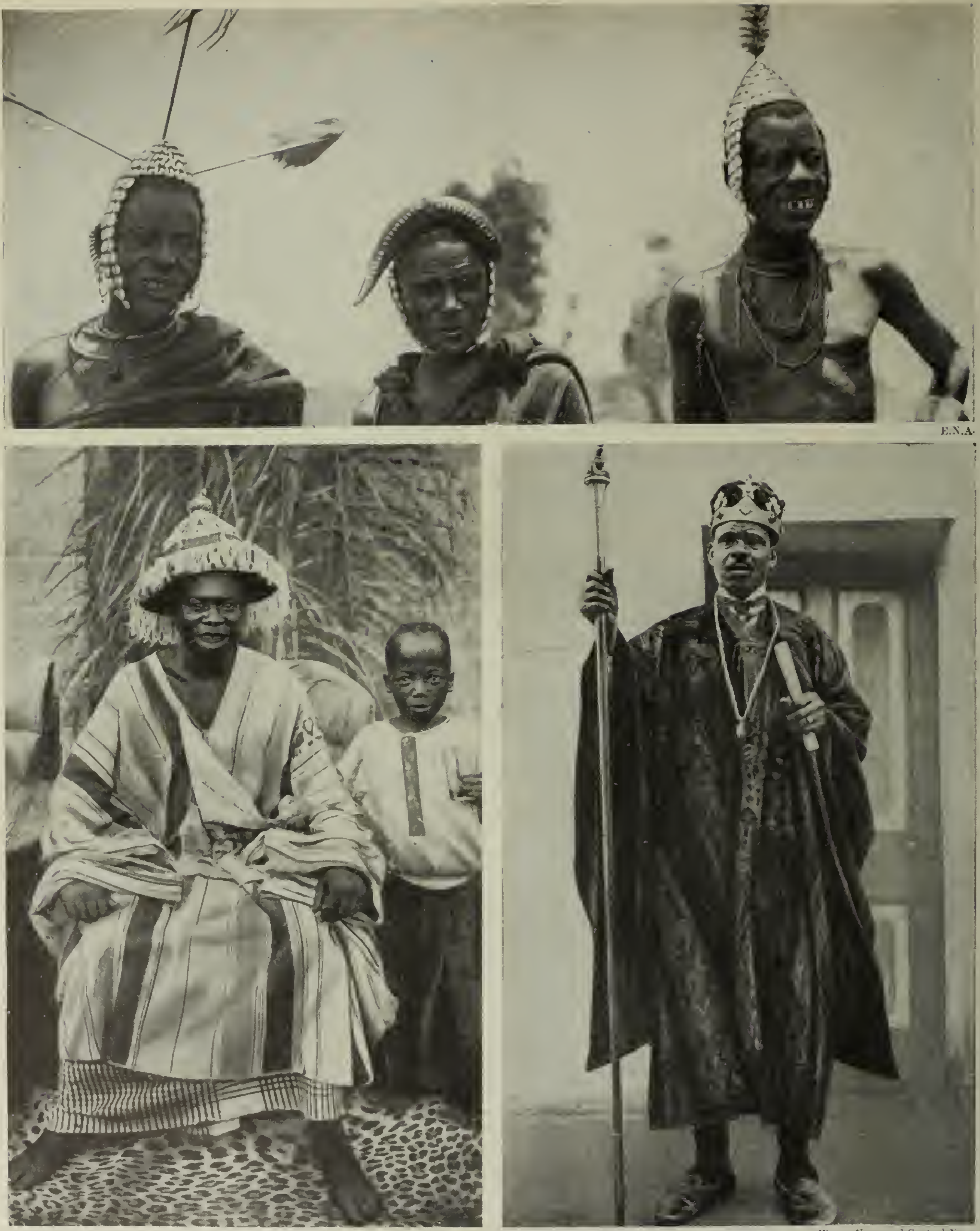


'VIKING' HELMETS IN THE HEART OF AFRICA

These are Damara women of South Africa wearing their characteristic three-pointed helmets and false hair made from cow's tails. It has been suggested that the fashion indicates contact in ancient times with the Vandals and their long-haired women in Carthage

But long before their first appearance in Europe these 'masques' were being performed with elaborate ritual by the Dyaks of the Borneo jungle, and are still so to-day. Laden down with banana plumes, the dancers wear on their heads horrible-looking masks made out of light-weight white-wood and covered with goats' hair. Some of these masks are real works of art, showing a very high standard of execution. The Dyak masquerades are not merely performances of mingled instrumental music, dialogue and declamation, such as Ben Jonson occasionally contributed to, but are in the nature of religious observances.

There is a striking resemblance between these Dyak masquerades and the weird dances of the Papuans. The latter inhabitants of New Guinea use dry lalang grass instead of banana leaves for their ceremonial dresses. The head-dresses are fantastic

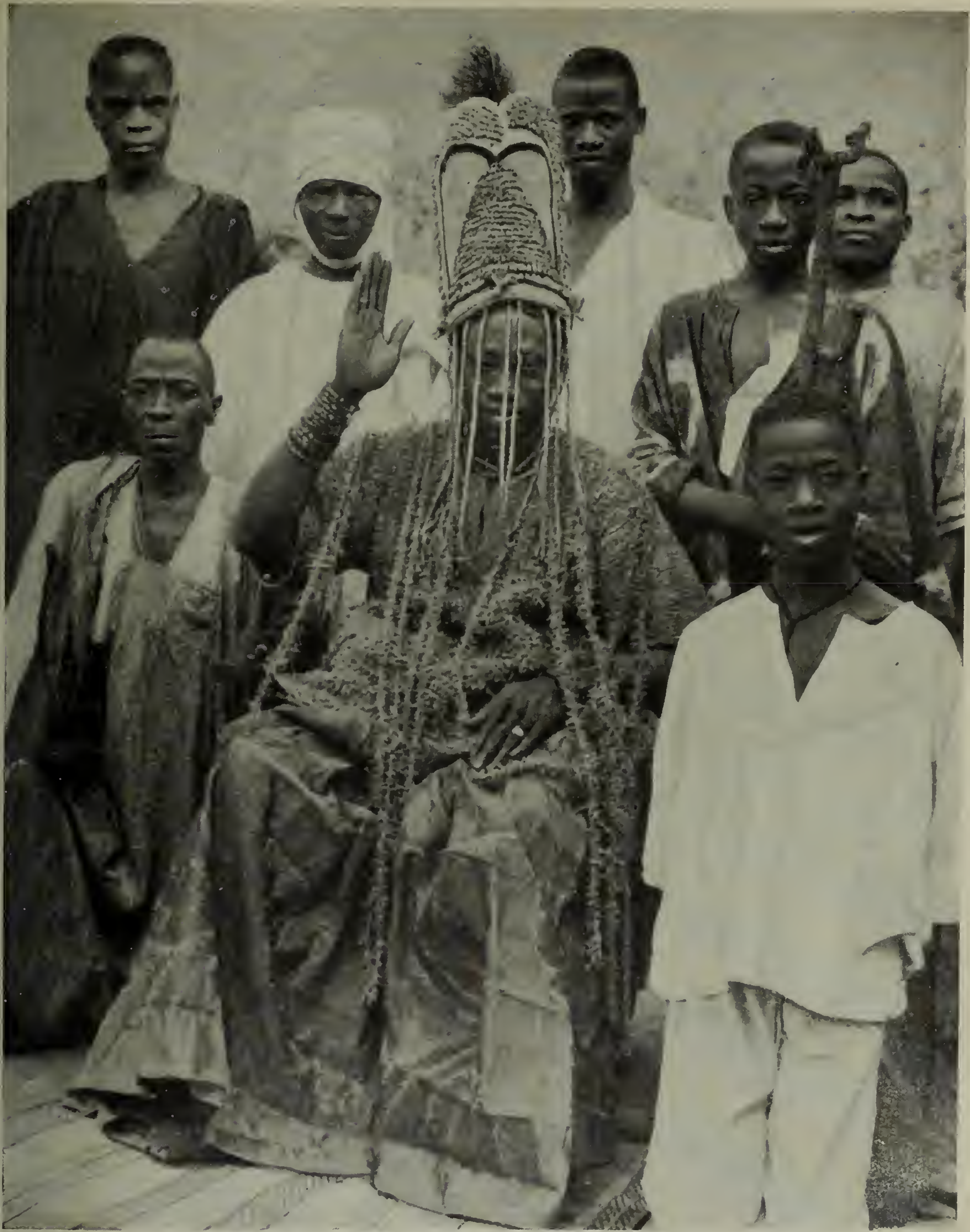


E.N.A.

Planet News and Central News

AFRICAN KINGS AND HEAD-MEN AND THE HATS THEY WEAR

A large portfolio could easily be filled with pictures of the peculiar head-dresses worn in Southern Nigeria. To give three instances, Paramount Chief Auyama, King of Enogu (bottom left), wears on state occasions a hat which by its shape and elaborate fringe trimmings reminds one of a lampshade. King Walter Obi Amobi, ruler of Onitsha (bottom right), when in full ceremonial dress wears on his head what looks like a modern peer's coronet, while the close-fitting shell head-dresses worn by Kavirondo head-men in Kenya (top) are also surprising and original.



R. St. Barbe Baker

HEAD ADORNMENT OF THE OLOWO OF OWO OF SOUTHERN NIGERIA

The Southern Provinces of Nigeria are a region of strange headgear, and among the many remarkable examples of hats that can be seen here not the least striking is the head-dress worn by the Olowo of Owo, who is a very important personage in these parts. When this potentate is in full ceremonial dress he wears an elaborately ornamented conical hat. To add to the effect, the hat itself is surmounted by a tall additional structure. the whole remotely resembling a bishop's mitre From under the hat fibre streamers fall down in front of the wearer's face.

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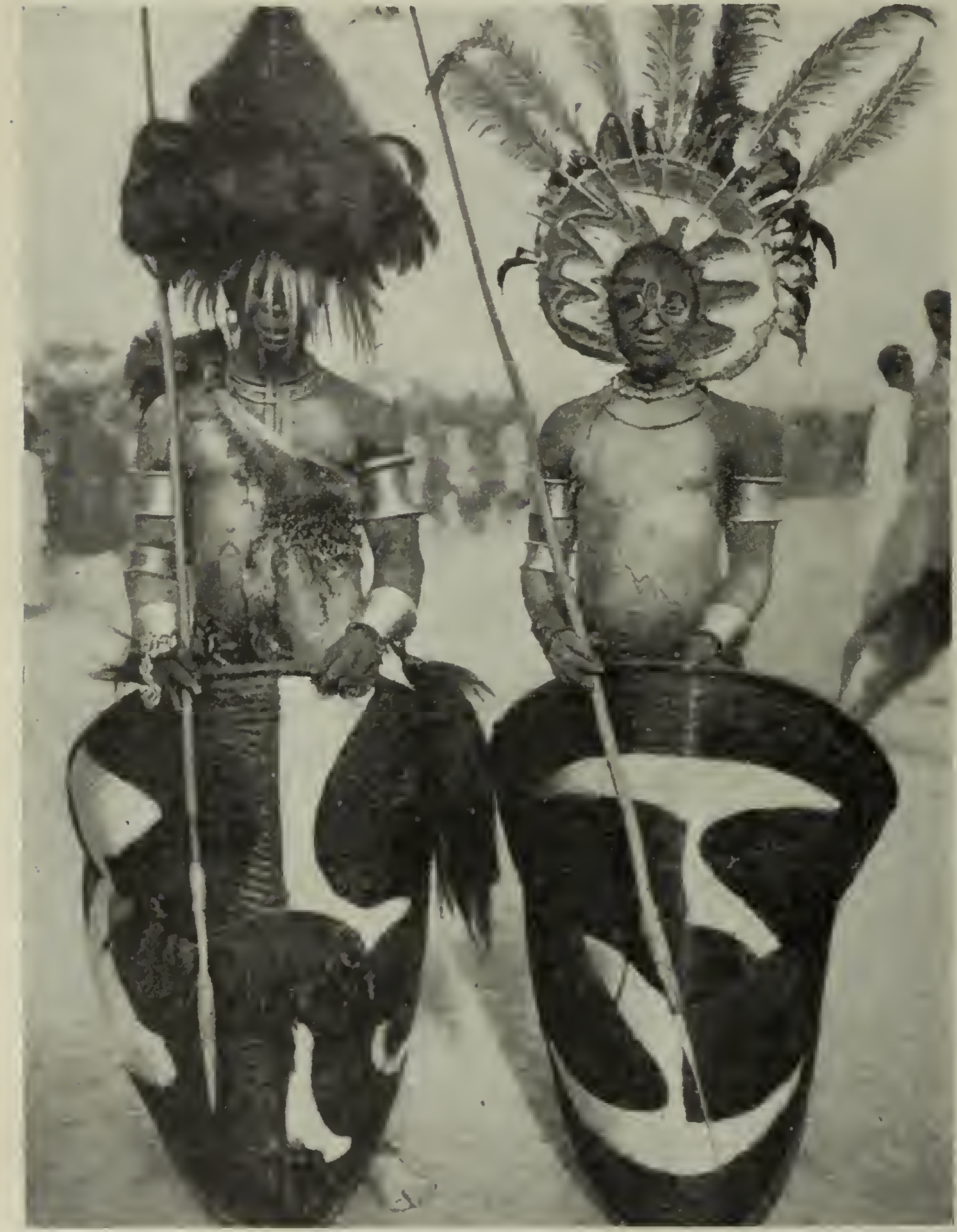


E.N.A.

GORGEOUS FEATHER HEAD-DRESSES OF TANGANYIKA WARRIORS

Feathers, fibres, shells, and a vast variety of other materials go to the making of the strange head-dresses that are affected by many of the tribes scattered over the Dark Continent. The photograph shows Wagaya warriors of Tanganyika wearing elaborate feather head-dresses. A not uncommon feature is the streamers hanging down in front of the face.

and some of them are of enormous size. The men who wear these masks are called 'Kaiva Kuku,' and are supposed to represent the spirits of the dead ancestors of the village. A woman, a girl or an uninitiated boy meeting with one of them immediately turns his or her back or bolts into the nearest house, for to see them is supposed to be unlucky.

The head-dresses represent such subjects as the setting sun and the crescent moon, a heron or a stork. In some cases the head-dress, made of fibres covered with soft, downy white feathers, is surmounted by the totem mask. When fully dressed to represent their ancestral daemons, the performers' bodies are almost completely concealed. In addition to their monstrous headgear and mask they wear a red fibre apron, and their breasts, backs and limbs are adorned with shapes cut out of sago leaves and stuck all over with red, white and blue-black seeds which represent animals or plants. The feet and hands are invariably covered with clay.

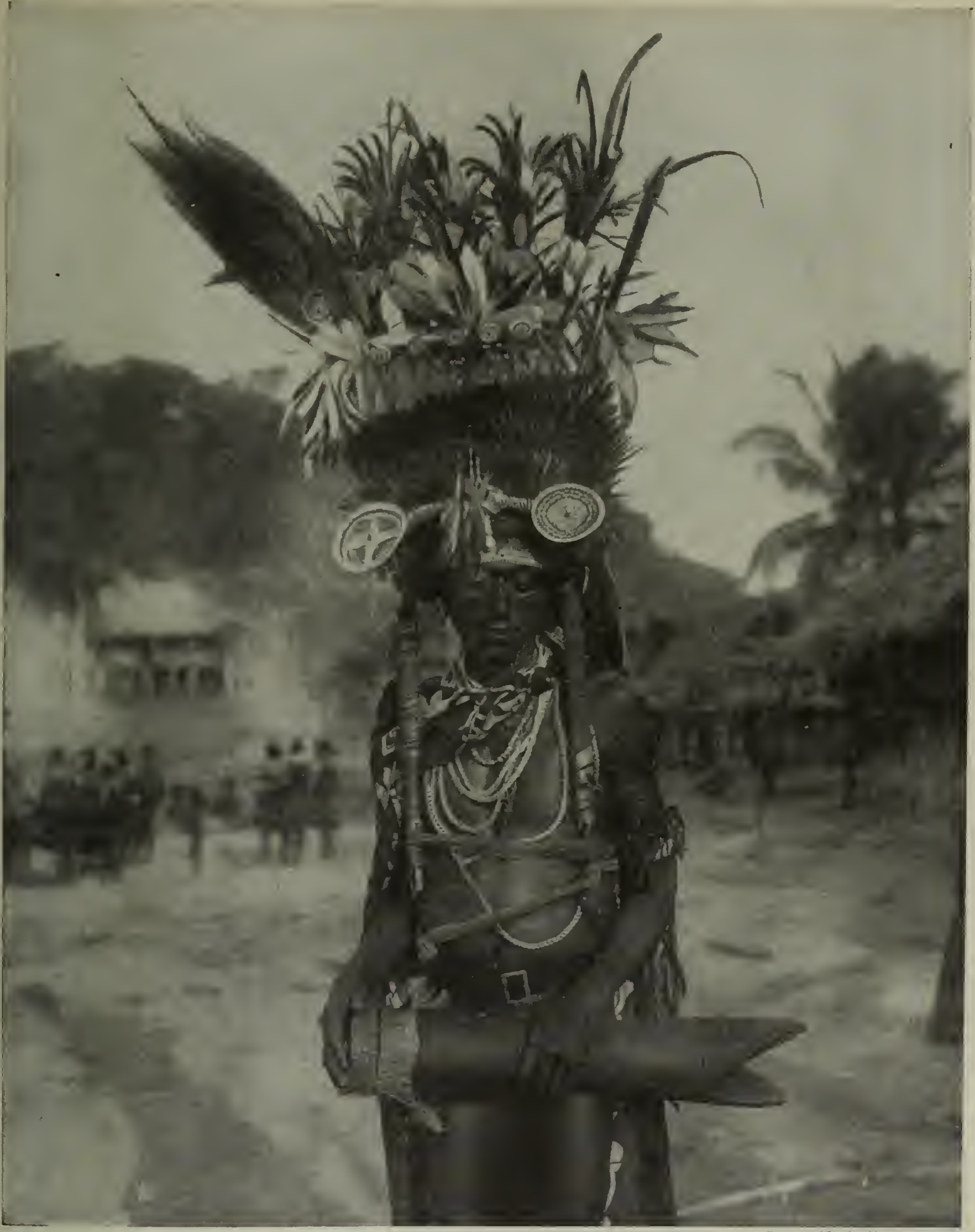
In the Nosuland district of China—the 'bogey land' of the Chinese, peopled by a wild and primitive race—there are some extraordinary head-dresses used. Mr. S. Pollard, in his book In Unknown China gives an interesting description of one. He was staying at a farm for the night, and his host's daughter-in-law joined the family group round the fire.

> She had on a blue jacket and a quilted skirt, and wore an enormous head-dress. This latter was made by winding layer after layer of dark, blue native cloth around a small frame. Sometimes nearly a hundred feet of this cloth is so wound round the head. The width of the cloth is a little more than a foot. The weight of the head-dress is nearly six pounds and must be a great burden till one is used to it. The women, however, do not seem to mind it, and as a crown to their tall figures, the head-dresses are most striking and picturesque.

Among our own rude ancestors the wearing of the horn used to be a symbol of nuptial blindness, but among this strange Chinese race it is an emblem of distinction. The same author describes a scene one night when a man showed him how

> to put up the Nosu poke to the left of my hair. Just what the origin of the head horns is one does not know. In Nosuland it is the men who wear the horn. South of the Yangtse, among another tribe, the Flowery Miao, it is the women who wear the exalted horn as the sign of motherhood. Very occasionally a Miao man may be seen with one, but this is rare.

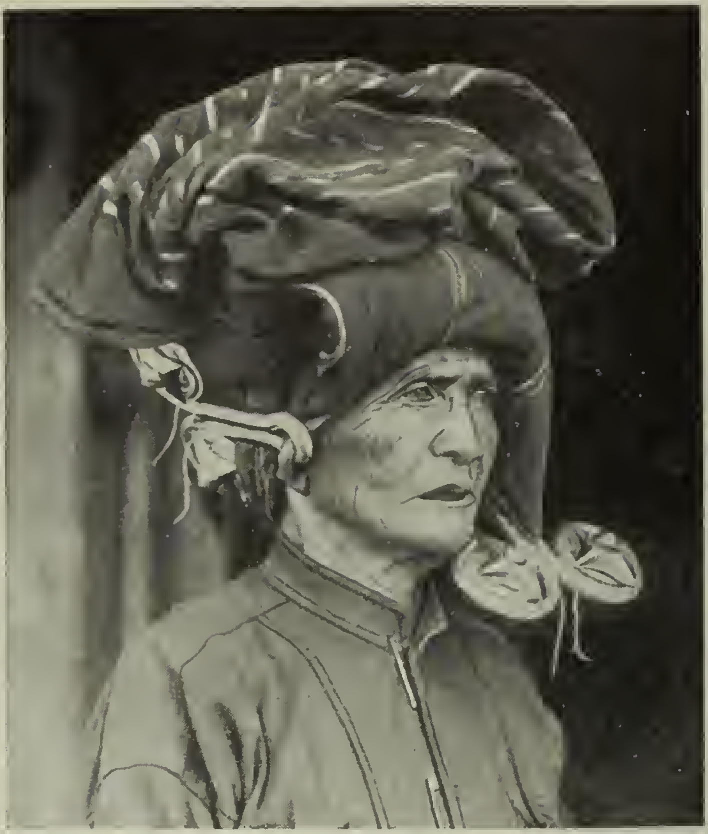
In the lands bordering upon Tibet, where the races are so strangely mixed—the descendants of Alexander the Great's soldiers being said to be responsible for the Caucasian strain so often met with—many curious head-dresses may be found. The women porters, for example, of the Yangtze-Nekong divide have pigtails which are swollen to positively grotesque dimensions by the addition of wool plaited in with the hair. When this has been made up, the whole is bound up on the top of the head, where it forms a huge and cumbersome bulk.

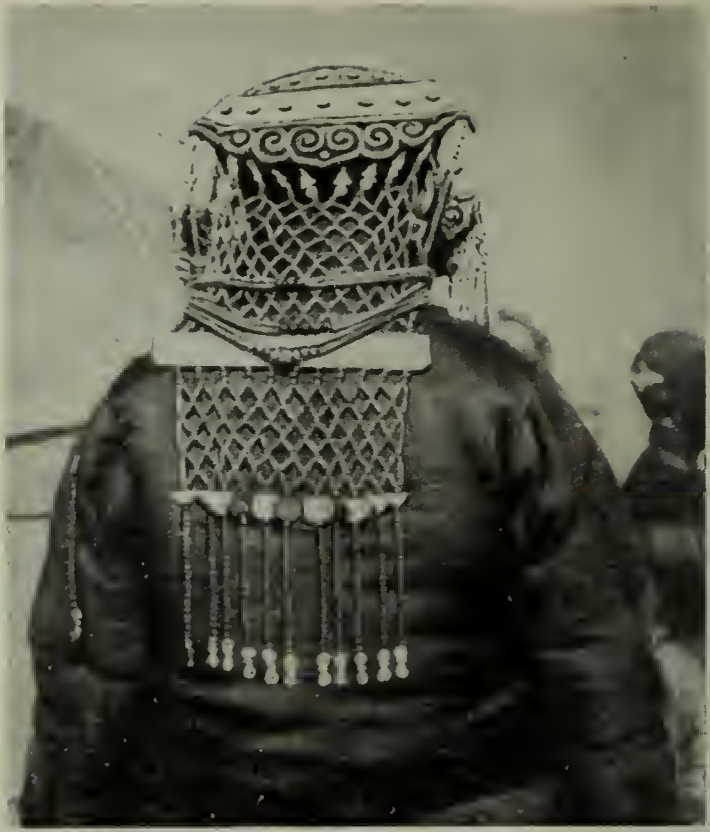


Courtesy of London Missionary Society

TOWERING FEATHER HEAD-DRESS OF THE PAPUANS

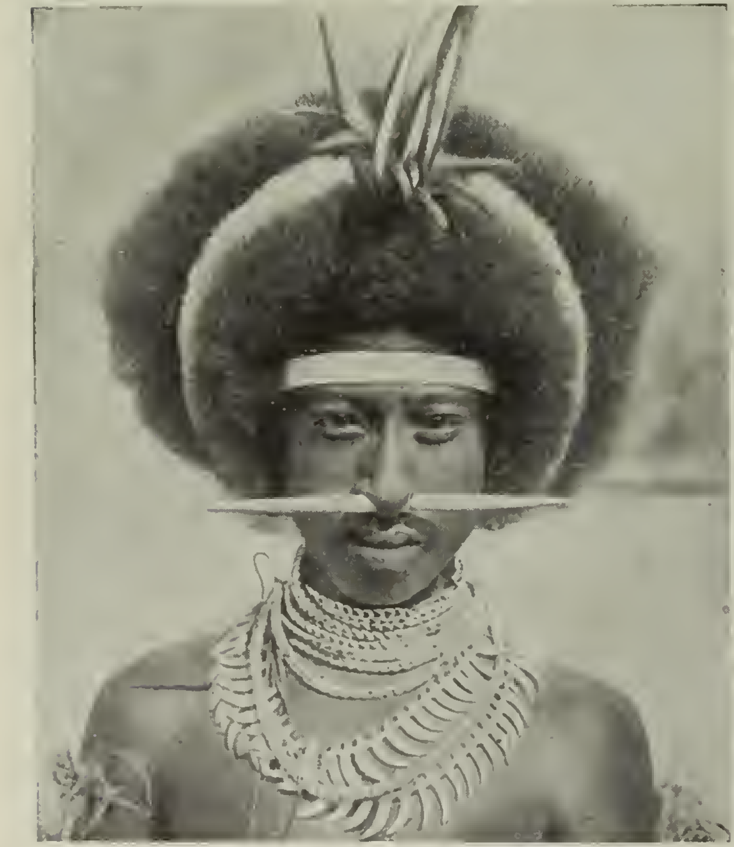
As among so many primitive races, feathers are a very widely used and important item in the composition of the head-dresses of the Papuans of New Guinea. Some of the Papuan head-dresses are most elaborate affairs, not only as regards decoration but also in size, often running to an enormous height and girth. The head-dress shown here is a characteristic example of those worn by the Papuans for their ceremonial occasions. The whole structure sometimes reaches a height of as much as eight or even ten feet.

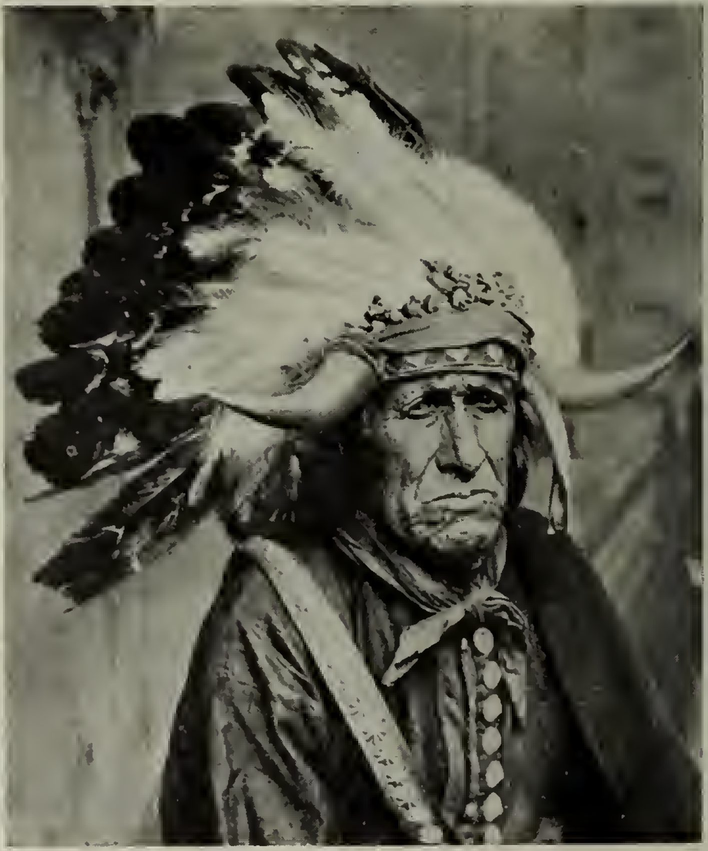




Robert Moore

Traditional head-dresses are often very cumbersome. In Mongolia every woman who is married wears a head-dress of some kind, the value of which is commensurate with the wealth of the family. It is presented to her by her husband when she marries. It has to be worn continuously; it must not be discarded even while the woman is employed about her domestic duties. Some of these Mongolian female head-dresses are immensely valuable. That shown (right) is of gold, silver and beaded coral. The Karo Batak woman's (left) is not so valuable, but is very heavy, being made of stout cloth. Her enormous earrings weigh about two pounds each.

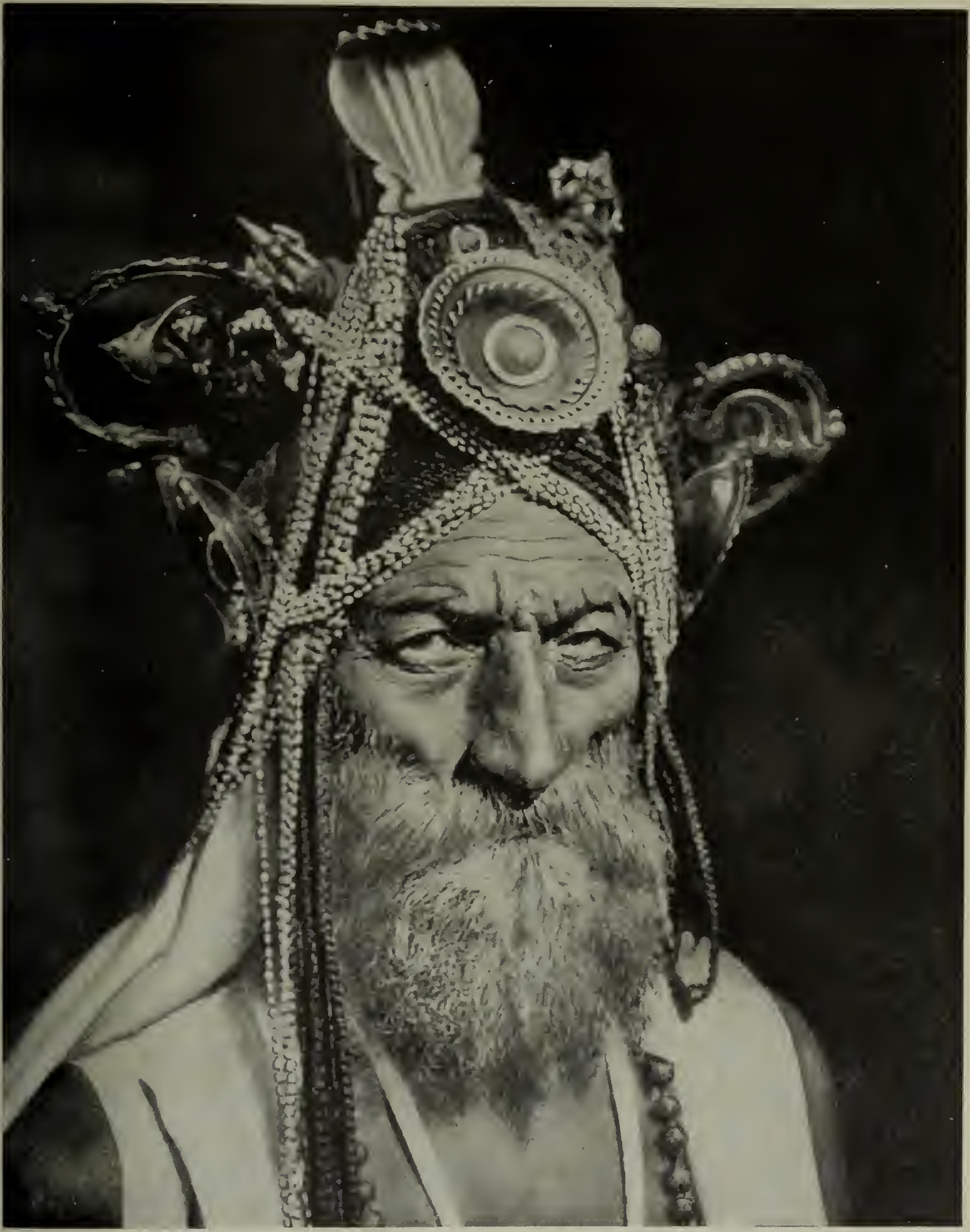




Courtesy of London Missionary Society

BLANKETS, BEADS, FEATHERS AND HAIR IN THE HEADGEAR OF THREE CONTINENTS

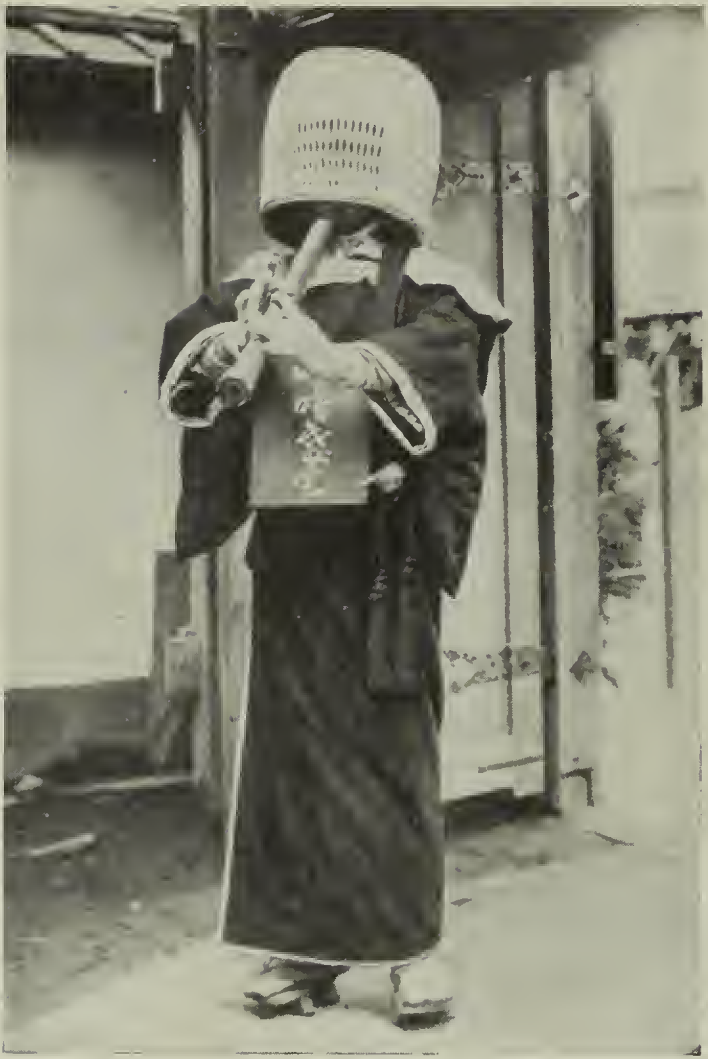
The picturesque though unwieldy head-dress of the Pueblo Indian chief (right) is only worn on ceremonial occasions. It is ornamented with buffalo horns and eagle's feathers. The Papuan exquisite (left) devotes the utmost care to the decoration of his hair. This he combs up with a three-toothed comb, parting it back from his forehead so as to allow for the adjustment of his feather head ornaments. Round his forehead he binds a frontlet of beads or shells. In his case the head adornment consists almost entirely of the elaborate dressing of the hair, the extraneous embellishments being no more than a few feathers.



E.N.A.

CARRYING HIS WORLDLY WEALTH UPON HIS HEAD

This venerable-looking personage with his very decorative head-dress is the king of one of the various orders of begging monks that are found in many parts of India. Apart from his head-dress he wears scarcely any clothes at all. India is a paradise for beggars, who constitute a regular professional class, and demand alms with a pertinacity that has to be seen to be believed. The begging monk of India, no less than his lay counterpart, is never allowed to be without food or the other necessaries of life.



E.N.A

A BASKET FOR HEADWEAR IN JAPAN

Though much peculiar headgear is found in the countries of the Far East, it would be exceedingly difficult to imagine head-covering stranger than that shown here. The wearer of this basket is performing as a street musician as a self-imposed penance for some misdeed. His takings go to a charity.

The Tibetan males also dress their heads elaborately. From the mistresses of their hearts they expect not only kisses, but what may be called hairdressing attentions. The girls take their lovers' heads upon their laps and carefully perform this rite. It must take a long time, for the sham queue—made of blue wool and carefully plaited—has first to be unwound and detached. Then the real hair is combed out, buttered (butter plays a part in almost every detail of life in Tibet) and re-plaited. Next the false queue, with its section of elephant's tusk threaded on to it, is hooked into position, and finally the whole is rebound on the top of the head.

The feathered head-dresses of the Indians of the American continent are as ancient as the Aztec of Mexico, whose elaborate feather-work excited the admiration of the Spanish conquerors. Examples which still possess their ancient vivid colouring may be seen in the British Museum. Among the Eskimo women, coloured ribbons in the hair are used to indicate their position in the body politic. Red is used for girls, blue for married women, and green for those who are neither widows nor maids. The hair in which these extraordinary insignia are braided is dragged out on both sides over the ears so tightly that nearly all Eskimo women get bald places at an early age, and are said, by one unkind explorer, to come in time to resemble nothing so much as the bladder-nose seal. In North Greenland, oddly enough, though different coloured ribbons are used to bind the krilledik or hair-knot, the colours have no significance, and their use elsewhere among the Eskimos is regarded as a foolish custom 'imitated from foreigners.'

All this 'ritual of the head' among savage peoples may strike the sophisticated reader as bizarre and fantastic. But let him remember with humility that it was a young assistant in a London hat-shop who imposed upon the world that monstrosity, the top-hat, without which no ceremony not requiring the trimmings of pure pageantry is to-day considered complete. The inventor, who was discharged for producing this outrage, caused such a riot when he walked abroad that the police had to intervene, and charged him before the magistrates with creating a breach of the peace. But there is little comfort to our national pride in this story, for despite that gesture of aesthetic protest, the top-hat became the fashion and survives to-day, surely the most ridiculous of head-dresses, as the symbol of dignity and respectability.

Topical

ENGLISHMAN'S HAT OF CEREMONY

About 1792 men began to wear beaver hats resembling the modern top-hat, but ornamented with strings and tassels. It was not, however, until about 1840 that the modern top-hat was first worn in England. Invented by a young London hatter's assistant, it has held the field as a ceremonial head-dress

POPULAR CUSTOMS OF EASTERTIDE

APART from its religious significance, Eastertide is full of secular interest, for many of the customs then observed are survivals of pagan rites associated with spring (see page 13). Equally picturesque are the charities of ancient origin which fall due at this season. Religious aspects of Easter are dealt with in the chapters on Holy Week Ceremonials and Passion Plays.

ALL customs, all traditions, had their origin in popular imagination. For this reason those events which most powerfully stir imagination are accompanied by the largest number of celebrations and festivities. Especially festivities. For the mass of mankind, finding life as a rule so monotonous, yet at the same time uncertain, turns always to holiday-making, to eating and drinking, on occasions when it can escape from its usual daily routine. No festival in the year touched the imagination of the Age of Faith more closely than did Easter. The marvellous nature of the occurrence commemorated, the dramatic manner of its happening, the contrast between Good Friday's sadness and the triumph of the Resurrection, combined to take possession of the medieval mind. This caused Easter to be marked by numberless customs and ceremonies quite part from those of the Church.

Many of these had, as one would expect, a charitable origin. Thankfulness for the rising of the crucified made people think of the poor. For example, at St. Bartholomew's, Smithfield, one of London's largest and noblest churches, the terms of a will made centuries ago are still fulfilled. A number of sixpences and Hot Cross buns are laid upon tombs in the churchyard and a number of poor men and women are invited to pick them up. Unfortunately, sixpence does not purchase now, as it did when the kindly arrangement was thought of, a joint of meat or half a sack of flour.

Here is another example of Easter bounty of ancient origin being kept up. At Biddenden, in Kent, there still takes place a distribution on Easter Sunday in the afternoon of small cakes with the figures of two women, side by side and very close together, printed on them. These are paid for out of the rent of fields known as the Bread and Cheese Land (for loaves and cheese were once given away as well). Who originally left these lands for the purpose is not known, nor can the date of the bequest be fixed. But it has been made quite plain that the figures on the cakes do not represent twin sisters who created the charity several centuries ago. This was the general belief for a long time (it is still held by a great many), but it was effectually disposed of by the discovery that the cakes were not ornamented with the impress of the two women until after the middle of the 18th century, that is to say, after the annual distribution had been taking place for two or three hundred years. It is now supposed that the figures were meant to be those of poor widows, typical recipients of the cakes.

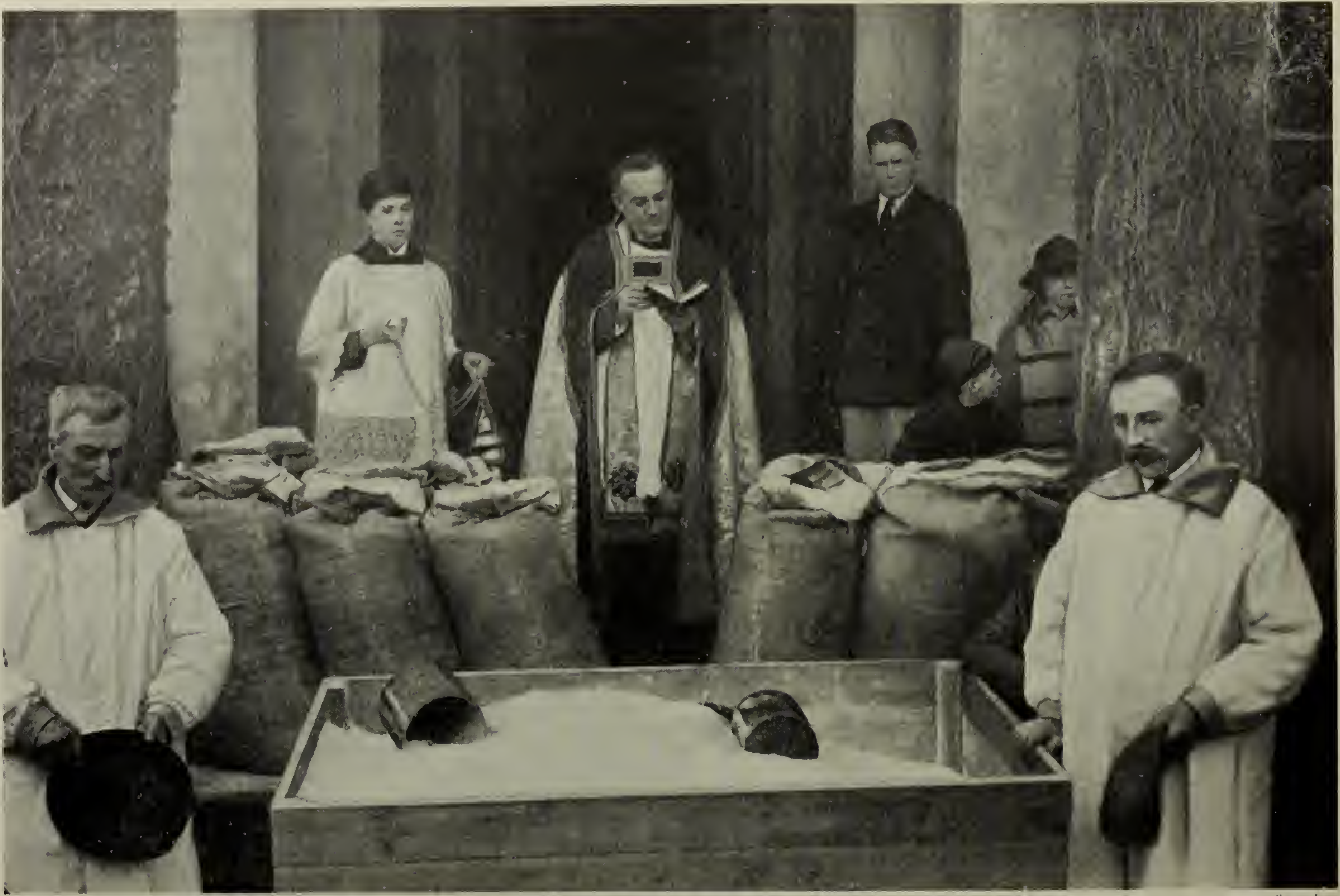
Yet another bequest of this kind continues to be carried out at a little place called Ufton, between Reading and Newbury, in Berkshire. This has been traced as far back as the year 1583. Loaves of bread to the number of 164 are given away to selected persons, and nine necessitous persons receive five yards of flannel and eleven yards of calico apiece.

TWICKENHAM, in Middlesex, used to have two immense cakes baked and cut up in church on Easter Day and divided among young people. The Puritans put an end to this in 1645 ; they called it a ' superstitious relic.' Parliament ordered that loaves of bread should be bought and given to the poor. It did not order them to be scrambled for. No doubt it was during the merry times after the Restoration that the custom arose of throwing them from the parish church steeple and letting those who were most active in the crowd below carry them off. A like custom prevailed once in Paddington, when it was a village near London ; this could be remembered by persons living in the early years of the 19th century.

Topical

EASTERTIDE ALMS ON A CITY TOMBSTONE

An ancient Good Friday custom is still kept up at St. Bartholomew's, Smithfield, in accordance with a centuries-old bequest. Sixpences placed on the tombstone of the benefactor are picked up by the poor of the parish. A widow is here seen picking up her sixpence.



George Long

THE TICHBORNE DOLE: BLESSING THE FLOUR FOR A MEDIEVAL CHARITY

Although Easter itself is a very favourite date for medieval doles, some of these old charities are dispensed during the preceding season of Lent. The Tichborne Dole is distributed every Lady Day, March 25th, when a ton and a half of flour is given away to the poor of the village, each man receiving a gallon and each woman and child half a gallon. The flour is placed in a great bin in the church porch, and is blessed with due rites by the family chaplain. The dole is served by the revenues of a piece of land, which, according to legend, was set aside for this purpose by a wicked twelfth-century Tichborne at the dying request of his pious wife. In the photograph the boy dressed as an acolyte is the heir of the Tichborne family.

Popular Customs of Eastertide

The greatest of the Church's festivals, Easter became naturally enough a holiday-time. The long fast of Lent was over, mourning had been turned into joy: also it was the end of winter, flowers were appearing, trees were putting on their leaves, the sun shone with spring splendour. Indeed, it was supposed that on Easter Sunday the sun rose earlier than the calendar indicated and blazed with a specially rich fire—and even 'danced.'

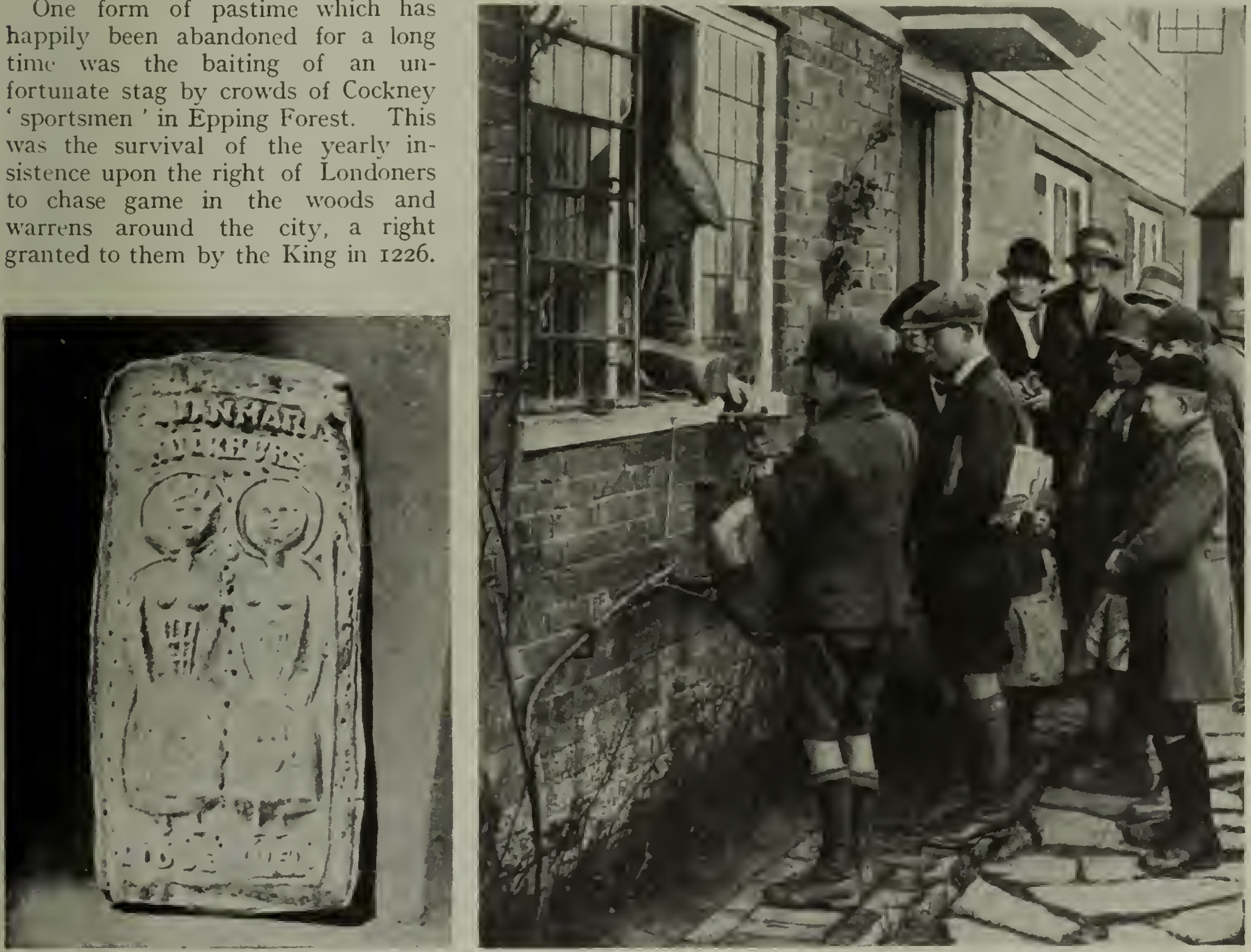
No sun upon an Easter Day
Is half so fine a sight.

(as the bride) sang Suckling in his Ballad upon a Wedding.

In the 'Mirror of the Months' an author wrote:

> Now at last the Easter week is arrived and the poor have for once in the year the best of it—setting all things but their own sovereign will at a wise defiance. The journeyman who works on Easter Monday should lose his *caste* and be sent to the Coventry of mechanics, wherever that may be . . . on Easter Monday ranks change places; Jobson is as good as Sir John; the 'rude mechanical' is 'monarch of all he surveys' . . All the narrow lanes and blind alleys of our metropolis pour forth their dingy denizens into the suburban fields and villages in search of amusement.

One form of pastime which has happily been abandoned for a long time was the baiting of an unfortunate stag by crowds of Cockney 'sportsmen' in Epping Forest. This was the survival of the yearly insistence upon the right of Londoners to chase game in the woods and warrens around the city, a right granted to them by the King in 1226. In order to preserve this the Lord Mayor and Aldermen made a point throughout the Middle Ages of hunting in Epping Forest, which was the easiest for them to get at, every Easter Monday. A writer describing the scene in a London newspaper of 1826 could not hide its foolish and rowdy character. By nine o'clock in the morning 'the huntsmen of the east' were to be seen, some on horseback, some in gigs, cabs, job-coaches, some on foot. For hours they hung about, awaiting the arrival of their quarry. They had to wait until the afternoon, for various public houses around the Forest had laid in vast amounts of food and drink—'boiled beef and fat hams, beer and brandy in abundance'; and innkeepers wanted these to be consumed before the hunt began. So the stag was taken round in a cart from one public house to another and exhibited at threepence a head all the morning. At half past two it was turned out and the hunters formed up in two long lines, between which the animal was expected to run. It did not hurry itself; it walked and ambled until it caught sight of the hounds, and then it

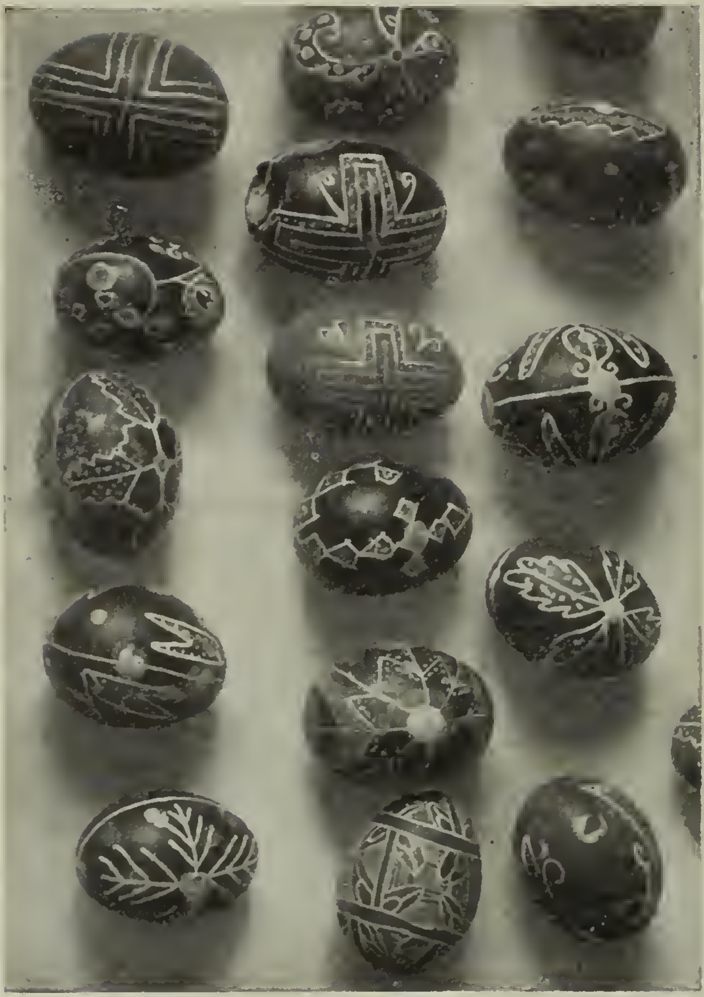


George Long

Topical

MYSTERY OF THE 'TWINS' ON AN EASTER CAKE

Biddenden, in Kent, has long been known for its Easter dole of bread and cheese and cakes. The charity was instituted some hundred of years ago by twin sisters of the village, the necessary funds being provided from the rents of what are still known as the Bread and cheese Land. The quaint female figures stamped on the Biddenden Cake (left) were long thought to represent the creators of the dole, but are probably an illustration of those who benefit by it. On the right are seen boys receiving their portion.



E.N.A.

EASTER EGGS OF EASTERN EUROPE

These highly decorative objects are Easter eggs from the Bukowina district of Rumania. Eggs play a large part in many of the Eastertide customs, and vary widely in colour and ornamentation. One of the commonest forms is the hen's egg dyed a bright colour.

dashed through one line, knocking several sportsmen down, and disappeared. What happened to it the writer did not know, for he and most of the other hunters went back to London early to attend the Lady Mayoress's ball at the Mansion House!

Everyone tried to find some exciting form of amusement at Easter. In the midlands and north of England there was 'lifting' (carrying on crossed hands). On Easter Monday men lifted every woman they met; on the Tuesday women did their best to lift men. There were ball games in which priests took part with their flocks, who were still chuckling over the jokes and often salacious stories which it was customary, before the Reformation, to put into Easter sermons. In the county of Durham young men took the buckles off girls' shoes on the Monday; on the next day the girls claimed the same privilege. Then they all met together and made merry and redeemed their buckles by 'forfeits.' What was the original meaning of these alternating playful attacks by men on women and by women on men cannot now be even guessed at. In some places it was even customary for wives to beat their husbands on Easter Tuesday and for husbands to inflict the same chastisement on the day after. But this was all done in the way of kindness and as part of the jollification for which Easter gave excuse.

All who could took part in it. Even

> The old wives get merry
> With spiced ale or sherry,

as verses in a collection of 1708 put it, and to this day the tradition of holiday-making and feasting and drinking more than usual is kept up. No longer

> On Easter Sunday is the pudding seen
> To which the Tansy lends her sober green,

and if it were seen, we should probably dislike the flavour of the herb tansy, supposed to be among the 'bitter herbs' on the sponge which was held up to Christ on the Cross as a restorative; we should decline to eat it. But within the last half-century it was still eaten. Eggs and bacon, the well-to-do Englishman's habitual breakfast and the favourite dinner of the agricultural labourer's family when they can afford it, seem to have had a semi-religious origin as an Easter dish. A gammon was on every table as evidence that the householder was no Jew, and with it went the eggs, which had been regarded

E.N.A.

TRICKED OUT IN ALL THEIR EASTER FINERY

In the Spreewald, a woodland district outside Berlin, Easter observances can be seen in rich variety. The peasants bring out their traditional costumes and celebrate the occasion in the time-honoured ways. The photograph shows little girls in gala head-dresses with symbolic Easter gifts, including Easter eggs.

E.N.A.

WONDER-WORKING LIGHT OF THE EASTER FIRE

One of the many picturesque Easter customs observed by the peasants in that home of Easter celebrations, the Spreewald, near Berlin, is that connected with the Easter fire and Easter water. Having chosen a particular spot by the side of a river, they proceed to kindle a fire close to the water's edge. When the fire is thoroughly well alight they scoop up water from the stream in the belief that, through having been subjected to the light of the Easter fire, it has gained the power of healing disease.

E.N.A.

YOUTHFUL PARTICIPANTS IN A CHRISTIANISED FORM OF A PAGAN CELEBRATION

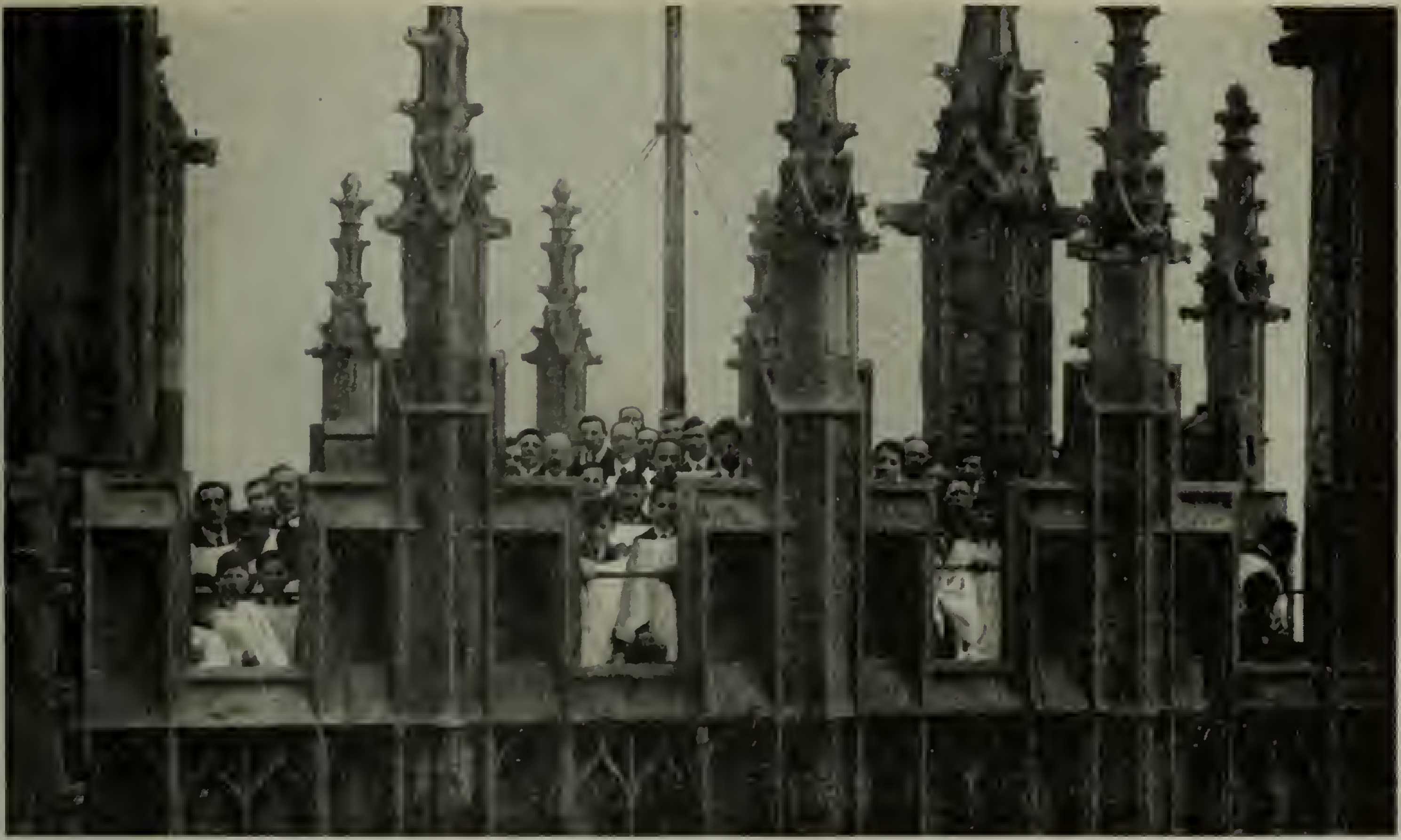
Throughout Germany Easter eggs have always played a very prominent part in the Eastertide celebrations. In some parts eggs were the reward for prowess shown in connexion with the Easter fires. At Althenneberg, in Upper Bavaria, for instance, a wooden cross swathed in straw was formerly burnt on a bonfire, and the man who first reached the fire and kindled it was given coloured eggs at the church door. Young people of Hirschberg, in the Prussian province of Silesia, are here seen parading the streets offering their Easter eggs for sale.

from very ancient times, long before Christianity, as emblems of the universe and of the continuity of life.

The Easter egg's history can thus be traced back to the Egyptians and Persians of pre-Christian ages. Most of us think of it as being made of sugar or chocolate, filling the windows of large and small shops at widely differing prices. These are merely imitation Easter eggs. The real thing must be a hen's egg ; it must be hard-boiled and coloured. The proper way to colour it is to dip it into cochineal or some other vegetable dye, and then it ought to be rolled down a hill along with many others. If yours be unbroken, it is one of the winners and you will have good luck till next Easter. If its shell is cracked, then you must tell yourself you have no belief in luck at all. ' Pace eggs,' they are called in Lancashire ; in Northumberland, where they are ' jaaped ' instead of ' rolled,' pace becomes ' paste.' Rightly, they should be ' Pasque eggs.' One name for Easter is derived from the Greek ' pascha ' (meaning ' pass-over,' which points to a confusion between the Jewish and the Christian festivals) ; hence the ' paschal lamb ' and the French Pâques.

In German-speaking countries eggs are as much a part of the Easter celebrations as in England. In France, Italy, Spain, they are scarcely seen. Most French confectioners' shops are filled at Easter-time with fish made of sweetmeats. These are called ' poissons d'Avril ' and have sometimes been considered to have a connexion with Easter. But none is clear. In the German Spreewald, a district not far from Berlin, young people's Easter games and customs characteristic of those in many other parts can be seen to-day. Eggs have a prominent part in them. One peculiar trick is performed by these children. They light an ' Easter fire ' by the side of a stream or pond. The water in which it shines is supposed to possess healing power. Many scoop it up and use it for themselves or for sick friends. In some of the Spreewald villages the women wear at Easter the old traditional costumes with head-dresses designed by far-off Wendish ancestors. Very pretty they look in them, too. Polish girls also put on antique frocks and veil their heads in muslin when they take part in the Easter procession. Saxon boys and girls roll their eggs, just as English north-country children do. In Prussia they may be seen taking around their eggs for sale, instead of begging for them as the English custom used to be.

Singing enters largely into German Easter festivities. In Tirol the peasants (who are German still, though now under Italian rule) make music with their guitars and go about from village to village, welcomed by the inhabitants and escorted by bands of children with pinewood torches to light them on their way. In England there are survivals of Easter singing practices. At South Shields thousands of

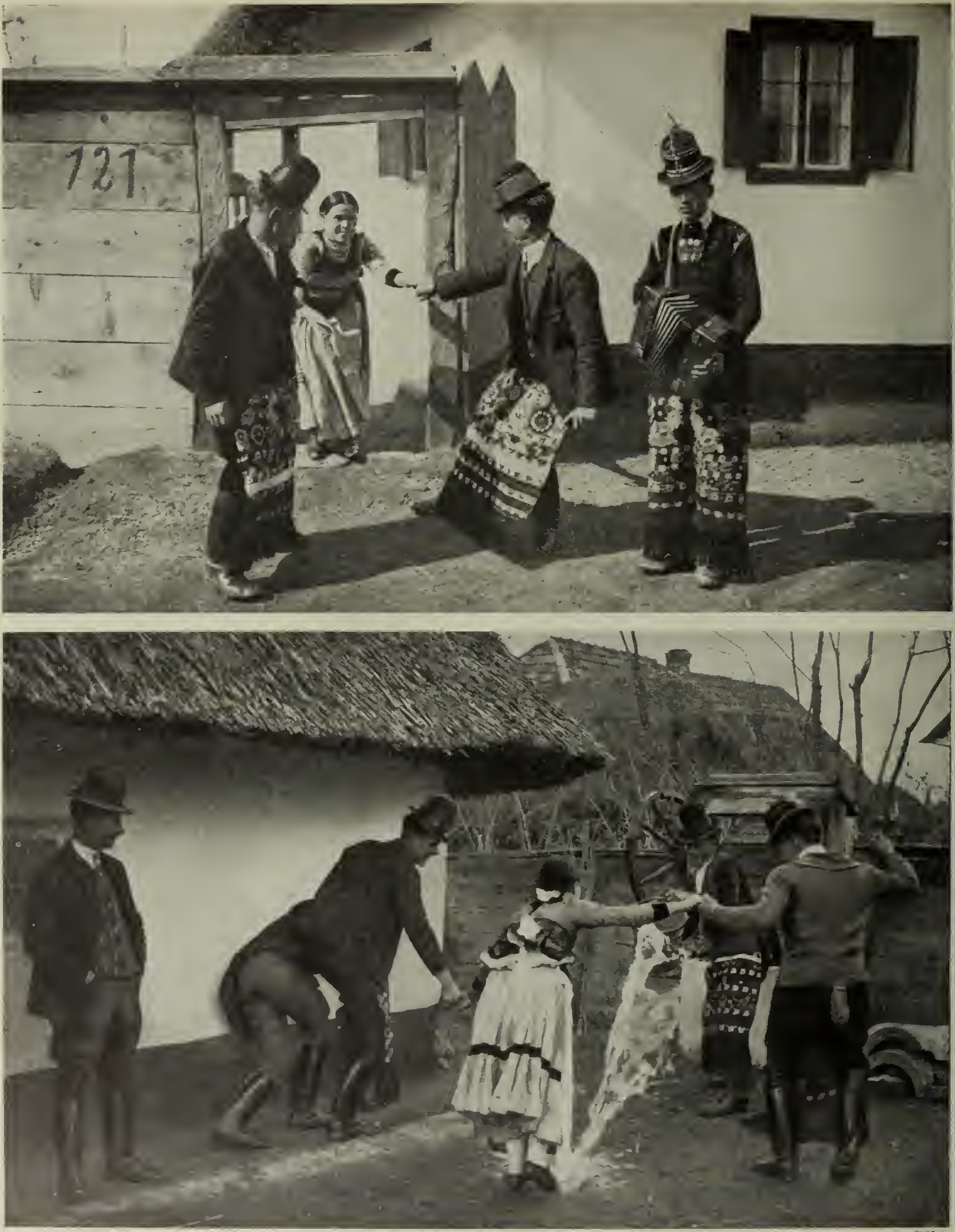


Topical Press

E.N.A.

CLEAR YOUNG VOICES LIFTED UP TO WELCOME EASTER

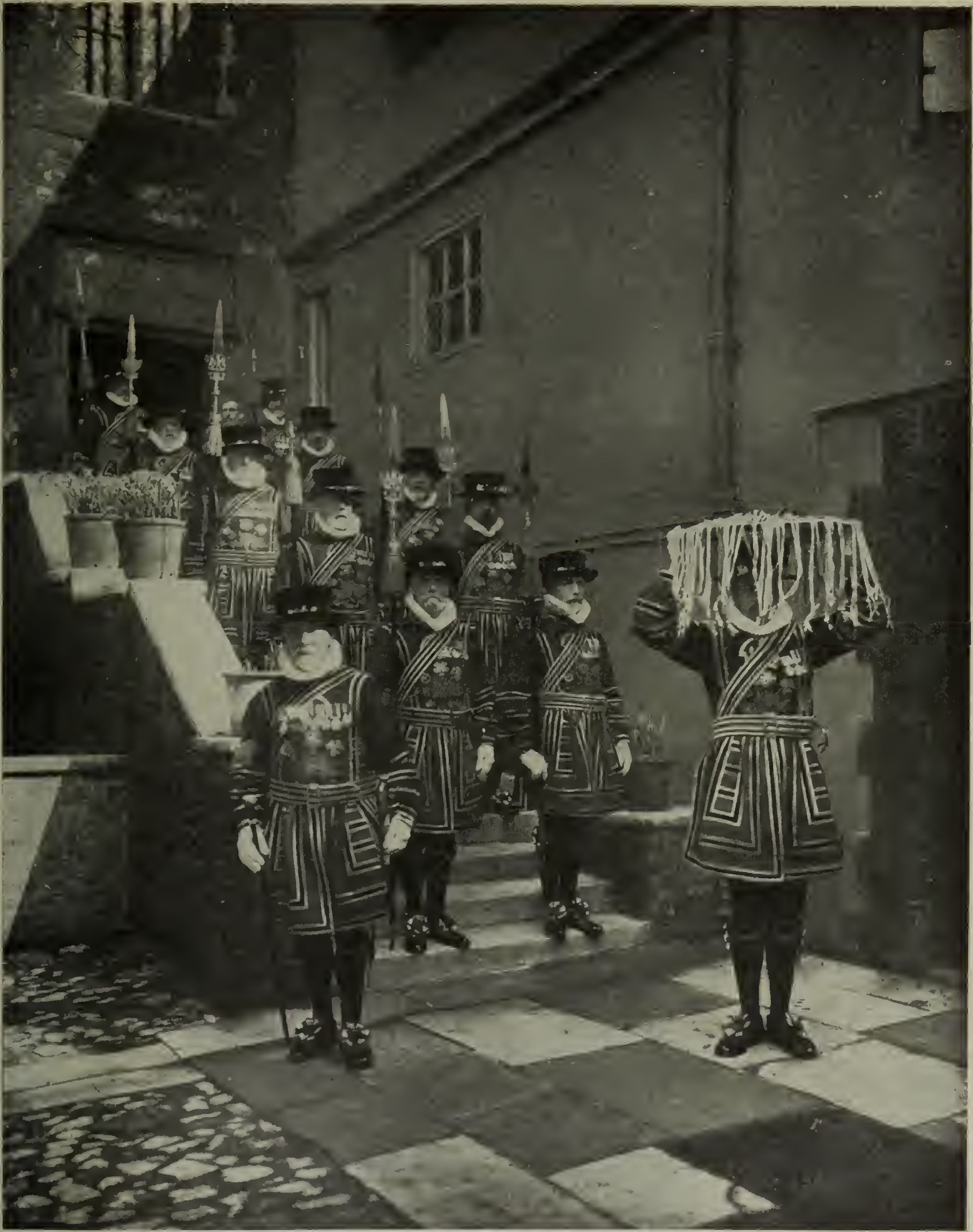
Singing is a common feature of the Easter festivities of Germany, and in certain special forms survives in some parts of England. At Beverley, in Yorkshire, every Easter morning the choir boys mount the Minster tower and from their lofty perch sing hymns (top), as do those of Magdalen College, Oxford, on May morning. The Spreewald, near Berlin, a region noted for its wealth of Easter observances, affords another instance of Easter singing. Girls perambulate the district on Easter Sunday, singing outside the houses of the old and sick (bottom).



E.N.A.

ETIQUETTE OF COYNESS IN WATER-SPRINKLING CEREMONY

In Hungary the old-fashioned custom still prevails of sprinkling the village girls with water from the well on Easter Monday. Although it is considered a disgrace for a maiden not to be sprinkled by her lover on this occasion, custom demands that she should show every sign of reluctance. She struggles with her would-be captor, and in the end may have to be forcibly dragged to the appointed spot. In the upper photograph a girl is being taken to the well, and in the lower she is being sprinkled.



W. S. Campbell

CARRYING ON HIGH THE ROYAL GIFT OF THE MAUNDY

On Maundy Thursday, the day before Good Friday, the distribution of the Maundy money takes place with great ceremony at Westminster Abbey. The doles are brought to Westminster by Yeomen of the Guard and are distributed by the Lord High Almoner. A detachment of the Yeomen of the Guard are here seen arriving in the Abbot's Courtyard at Westminster from St. James's Palace. One of their number carries the alms dish high above his head, laden with the Maundy money contained in purses, the strings of which hang over the edge of the dish.

Topical Press

PENNIES FROM THEIR SOVEREIGN'S BOUNTY

These two old people are among the fortunate recipients of the Maundy money. The gift is made to as many aged men and women as there are years in the sovereign's age, at the rate of one penny for each year. Formerly food was also given, but this has been replaced by a money payment in addition to the Maundy pennies.

school-children gather in the market place to sing, many of them wearing curious garments and garlands of flowers. At Beverley, in Yorkshire, boys go to the top of the Minster tower and sing hymns.

Good Friday customs were once almost as numerous and as well honoured as those of Eastertide. Now scarcely any survive excepting the hot cross bun, which is eaten only in England, by the way. Once there was careful baking of bread as well as buns on Good Friday, and loaves were put aside to be kept all the year and used in miraculous ways. If you were seized with sudden illness, you could have a piece cut off and soaked in water. Drinking the water would make you quite well. It was wise, too, to keep a few eggs laid on Good Friday as fire extinguishers. They could be trusted to put out the flames of any ordinary conflagration.

Again, if you suffered from rheumatism, you could take a ring to Court on Good Friday and get the King or the Queen—either would do—to bless it. That would cure you very soon. Less than a hundred years ago it was still believed in Suffolk that if nine young bachelors in a parish gave each a crooked sixpence and had the coins made into a silver ring, it would relieve any young woman who happened to be afflicted with cramp. And, of course, there are many people to-day who believe that certain kinds of rings will keep off certain ailments—even though they have not been blessed by king or queen. The sovereigns had another duty to perform on Good Friday; they had to 'creep to the Cross.' It is true a special carpet was laid for them to creep on, but they did actually go down on all-fours, which signified 'a humbling of themselves to Christ before the Cross,' and they then kissed it 'in memorie of our redemption made upon it.' That was how Henry the Eighth understood it.

The ceremony of giving money to poor folk on Maundy Thursday has, on the contrary, always been kept up by English sovereigns. This takes place on the day before Good Friday; it commemorates the washing of the disciples' feet by Jesus on the eve of the Crucifixion, though there is nothing in the present-day proceedings to indicate this, since the 'act of humility' was left out a very long time ago. Up to the reign of Dutch William the sovereign actually did wash the feet (though in a perfunctory way) of a number of poor men. But the Protestant Prince of Orange told the Archbishop of York that, as he was Lord High Almoner, he must do it. That went on for a good many years, then the washing was given up altogether. Also the distribution of food was altered to a money payment in addition to the 'Maundy money' which all the old people receive. This is specially struck by the Mint, as it differs from the ordinary coinage.

'Maundy' is derived from an old word meaning 'basket': the poor brought with them baskets in which to take away the provisions given to them. What these were in 1731 we learn from the Court Circular of the time. For forty-eight men and forty-eight women—the number was always that of the sovereign's years, and George the Second was in his 49th year—there were provided 'boiled beef and shoulders of mutton and small bowls of ale which is called dinner; after that large wooden platters of fish and loaves, viz. undressed, one large old ling and one large dried cod; twelve red herrings and twelve white herrings, and four half-quartern loaves.'

Once it was the Christian duty of all men of high rank and great wealth to go through this symbolical feet-washing ceremonial. The Pope keeps up the practice, but has substituted for the poor men thirteen bishops. Twelve represent the Apostles and the thirteenth an angel who once appeared (in the 6th century) while the performance went on. But they were really poor folk who were having their feet washed then.

CUSTOMS OF COURTESY

STUDY of the daily routine of representative men and women is an important branch of cultural anthropology. Here we are concerned chiefly with the etiquette that governs the exchange of salutations among various peoples. Other aspects of racial manners are dealt with in later chapters on Distinctions of Rank and differences in the Standards of Decency and Decorum.

'MANNERS maketh Man' is an old saying which time has familiarised; but man's conception of etiquette varies so very widely in different parts of the world that the proverb needs some modification. For instance, the use of the handkerchief is usually associated with polite society, and especially with the fairer sex; but in Montenegro the fingers are used by the ladies, handkerchiefs being reserved for officers of the army. Numerous customs have become so well known or so familiar that their original meaning has been obscured. The casual invitation to 'Come and have a shake-down' alludes to the period when a bed meant a litter of straw. Similarly the handshake, which implies friendship, arose from the fact that the knight of the medieval period had to remove his gauntlet to offer his hand; an act of faith, since a blow on his right hand might disable him for life.

Many and varied are the forms of ceremonial greeting. 'Good-bye' is a corruption of 'God be with you,' and the Irish peasant's 'May your shadow never grow less' refers to an old-time belief whereby practitioners of the Black Arts were compelled to run through a subterranean hall with the Devil after them, and if he could catch their shadow or part of it they became first-rate magicians. The saying really means may you escape wholly and entirely the clutches of the foul fiend. The loss of Peter Pan's shadow is an important episode in Barrie's play of that name. Another kind of greeting is to be found in the Albanian mountains, where the stranger is welcomed with the words, 'Bread, salt and my heart,' indicating the most lavish hospitality the Albanian can offer; while certain sects among the Montenegrins will introduce their wives with the words 'My wife, if you will excuse me.' This practice is a surviving relic of an era when the unmarried were regarded as perfect and the married as sinful—a species of Manichaeism. Numerous savages have ceremonial forms of greeting and farewell, and perhaps one of the strangest is the leave-taking of the Lengua Indians of the Paraguayan Chaco. When the guest is ready to start a dialogue ensues:

Guest. I am going to leave.
Host. You are going to leave.
Guest. I am going by the straight road.
Host. You are going by the straight road.

This repetition proceeds for some time until the host feels that the forms of politeness have been duly complied with, when he says 'Go.'

Topical Press

HERE'S A HAND, MY TRUSTY FRIEND'

Western etiquette prescribes that in hand-shaking the right hand, ungloved, shall be used. This custom is a relic of medieval times, when a knight arriving in friendship laid aside his weapon, removed his gauntlet and showed his sword hand empty and unprotected.

ANOTHER curious custom amongst primitives is greeting by excessive weeping. The pigmy Andamanese weep at a wedding, on seeing friends and at a funeral; Ainu women take great delight in falling on the necks of friends they have not seen for a long time and addressing them in voices choked with sobs, while the Tupi Indians of the Chaco region of South America adopt the same practice.

Drinking healths was a Roman custom, and in England the Saxons followed the habit. The Loving Cup, which is still used at the banquets of the City Guilds, is a large cup filled with wine passed round at great dinners from guest to guest. In olden times, and the custom is kept up to-day, a man's immediate neighbours on the right and left rose with him when he drank to protect him from the dagger of the assassin.

The stirrup cup has been immortalised by Scott in the lines

> Lord Marmion's bugles blow to horse;
> Then came the stirrup cup in course;
> Between the Baron and his host
> No point of courtesy was lost.

It is really nothing more than the last glass

Topical Press and P. & A.

A STIRRUP CUP TO SPEED THE PARTING GUEST

Strictly speaking, the term stirrup cup means the cup of wine offered in olden days to a guest when he mounted his horse preparatory to departure. The custom is a very widespread one. Thus the Swanetians (right), inhabitants of an extremely remote valley high up in the Caucasus Mountains, are toasting some departing travellers, pledging them in vodka from a ram's horn. In Great Britain when hounds meet in private grounds the owner usually offers a stirrup cup to the huntsman and others gathered for the hunt.

prior to the general good-night. In Scotland the stirrup cup is more usually known under the sobriquet of the 'Deoch and Doris,' and in France, in the Ardennes, as the Gloria, the last of a series of cups of coffee, laced with brandy.

Ceremonial drinking is not, however, confined to Europe, and in the South Seas the presentation of kava to strangers and to kings was hedged about with ritual. In Samoa the youngest and fairest of the female sex chewed the kava root, which was then placed in a bowl and kneaded, the solid particles removed, and the resultant liquid left to clear. In Fiji these functions were performed by the men, and a cup-bearer presented it to the stranger or the chief.

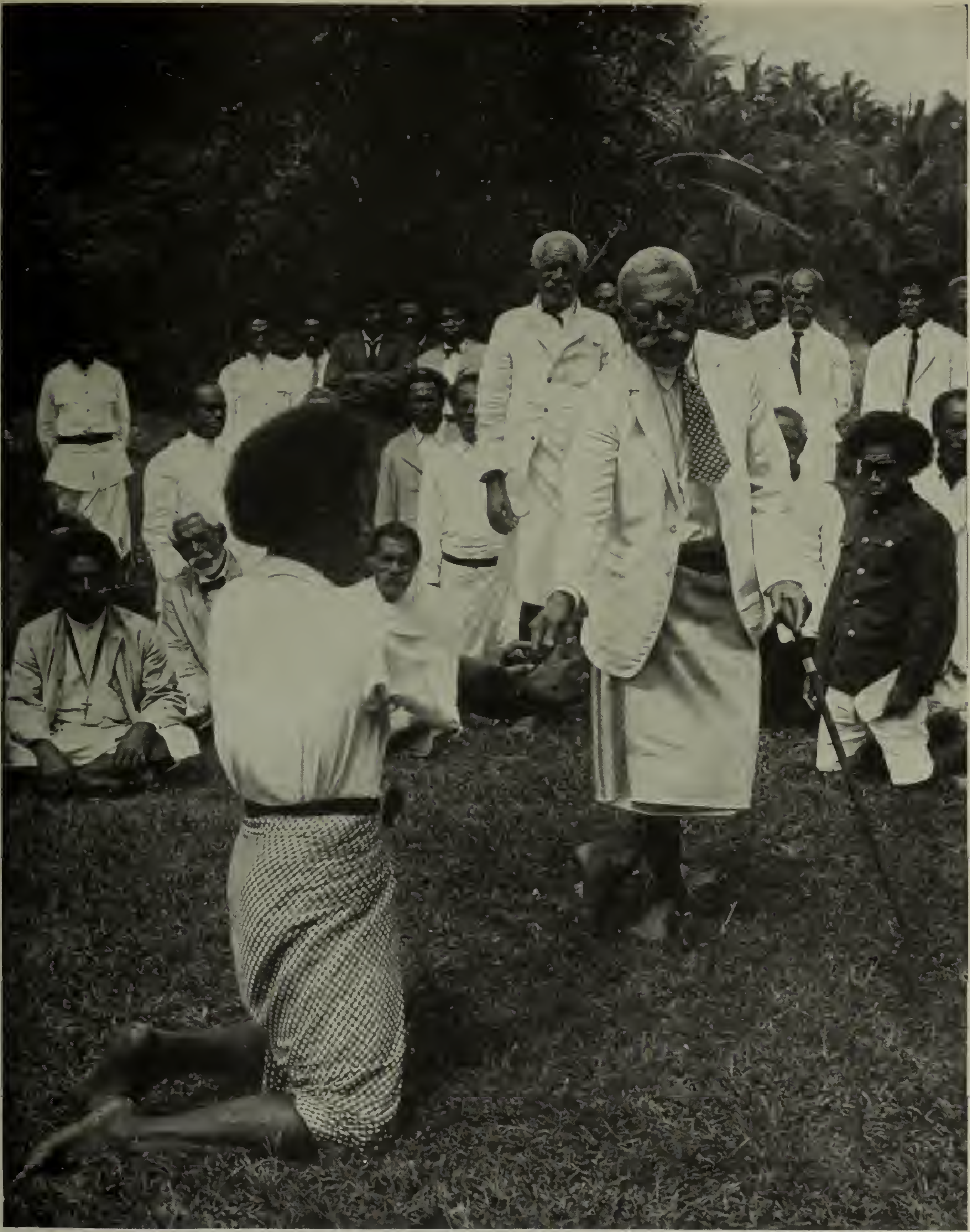
ANOTHER European custom closely associated with drinking which persists to-day, and which was introduced by the Vikings and Norsemen, is that of the ladies retiring after dinner and leaving the men to drink. It is said that the Vikings always dismissed the women from their drinking parties, since in those rough times the women were frequently the cause of brawling and fighting.

The custom of 'sending a person to Coventry' arose from the fact that the citizens of Coventry had at one time a great dislike to soldiers, and if a woman of that town was seen speaking to one she was immediately cut off from all social intercourse. Amongst the Australian aborigines a ban of silence is sometimes imposed upon the women, who dare not break it under penalty of death. Release is effected by the husband passing his hand across the lips of the woman, who has afterwards to bathe to cleanse herself from the sin of loquacity.

The practice of 'chucking a person under the chin' recalls to English readers the days when the young squire indulged in that pleasant pastime with the buxom lassies of the countryside; but it is part of the social etiquette of the Koiari tribe of British New Guinea to salute by chucking under the chin.

Kissing, the most popular of the salutations, is practically restricted to Europe; but in Turkey wives salute their husbands by kissing their beards. In Japan maidens should beware of the fact that the word kiss does not appear in the vocabulary, the practice of kissing in that country being regarded as revolting and immodest.

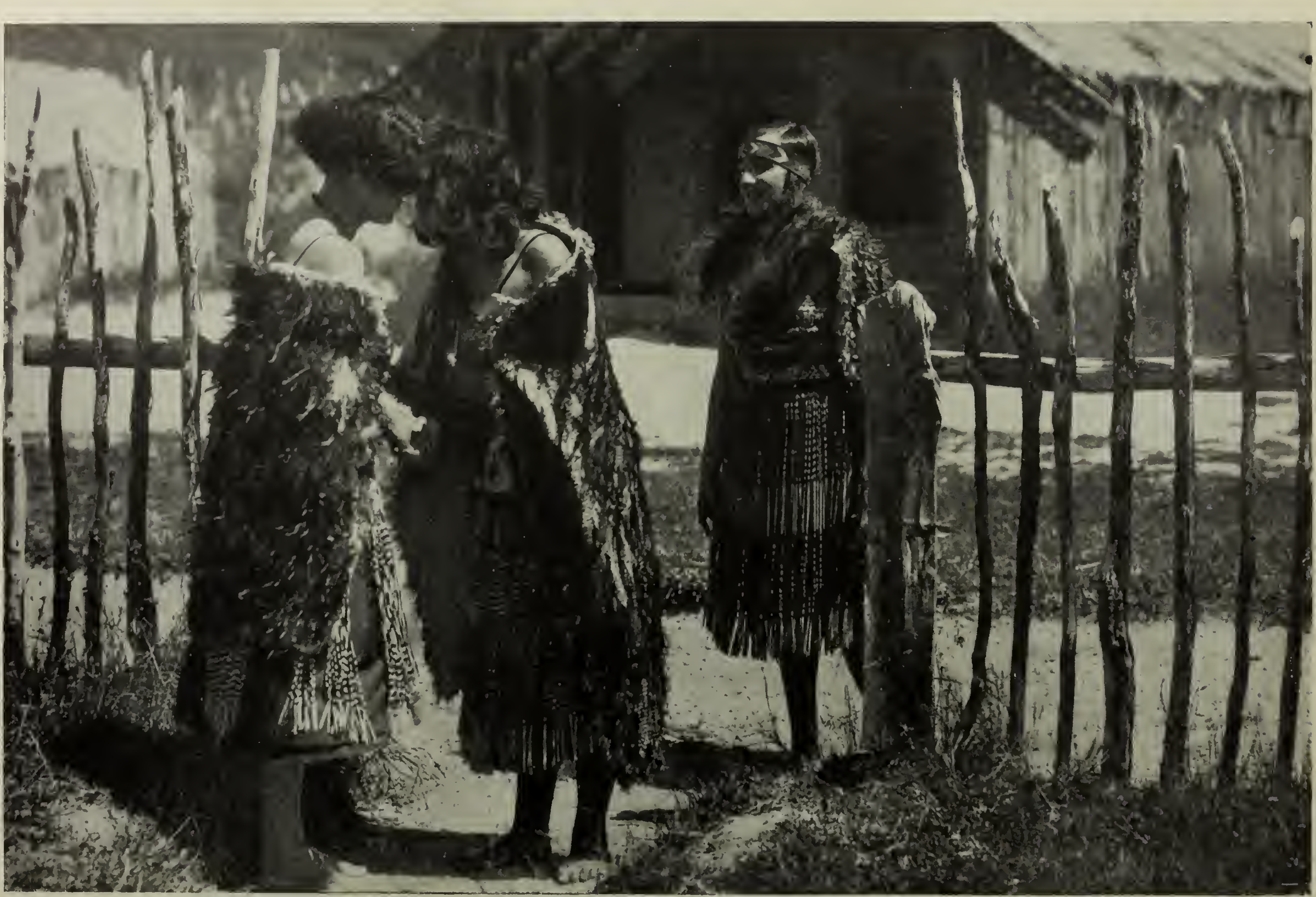
In Polynesia the kiss is replaced by rubbing noses, the salute by smelling or sniffing, in contradistinction to that of kissing, the salute by tasting. The Maori



Thos. McMahon (S. & G.

CUP-BEARER ON BENDED KNEE SERVES A FIJIAN CHIEF

Ceremonial kava-drinking is a custom widespread throughout Melanesia and Indonesia. Kava is a plant of the pepper family, and the root is pounded or chewed, mixed with water, and allowed to ferment, an intoxicating beverage resulting which has useful medicinal qualities and is supposed to contribute to longevity. On formal occasions it is offered to guests with a good deal of ceremony, to the highest in rank first, in a cup of coconut shell which from saturation and frequent use comes to resemble tortoise shell.



Mondiale

NATIVE LADIES OF NEW ZEALAND EXCHANGING FRIENDLY GREETINGS BY THE NOSE

If traced back to their actual origin all forms of salutation among the peoples of the world will be found to have their root in the instinctive animal use of the sense of feeling, smelling or tasting to test the nature and quality of another animal encountered for the first time. The kiss is a refined method of testing by taste, and as a salute is unknown among savage races and unpractised by many others. The greeting used by Polynesians and some other peoples is generally, but inaccurately, described as rubbing noses. Actually the nostrils are pressed together and the practice **is drawn** from the animal use **of the** sense **of** smell. **Among the** Maori **of** New Zealand **the salute is accompanied by a queer dog-like howl** that further emphasises its animal derivation.

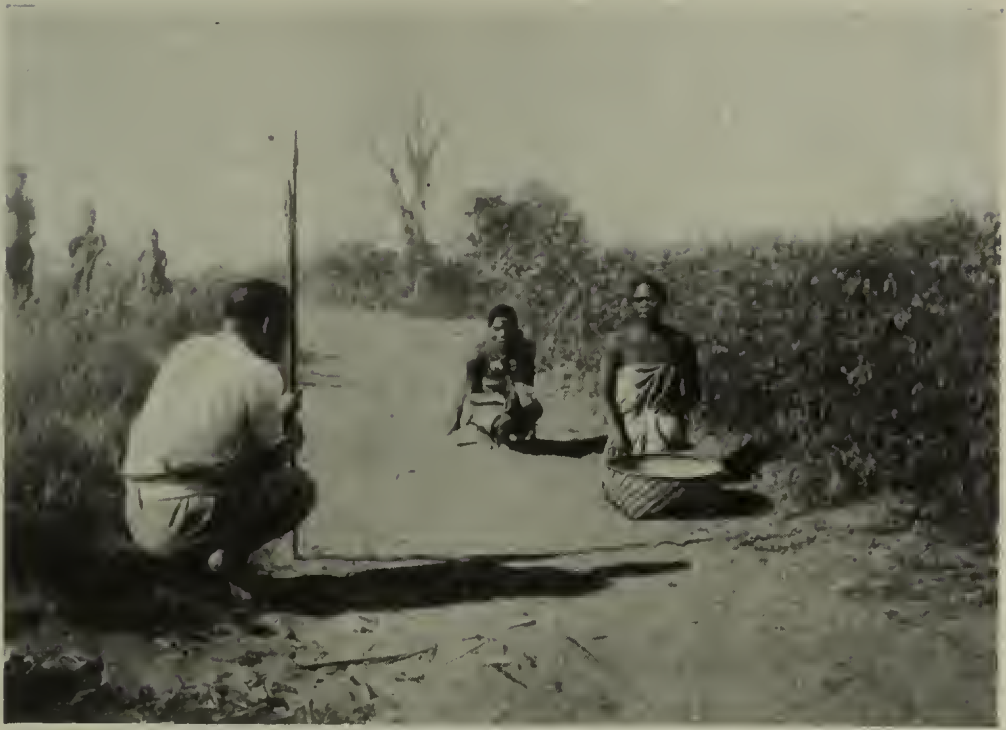
of New Zealand, when they meet, rub their noses together and utter a strange, dog-like howl. This curious practice is remarkable for its similarity to that of certain animals, and is only found among primitive peoples. The Eskimo add to this pastime the disgusting habit of licking the face and hands of the visitor, while in Lapland the practice of rubbing noses is accompanied by a pantomime of leaping and jumping.

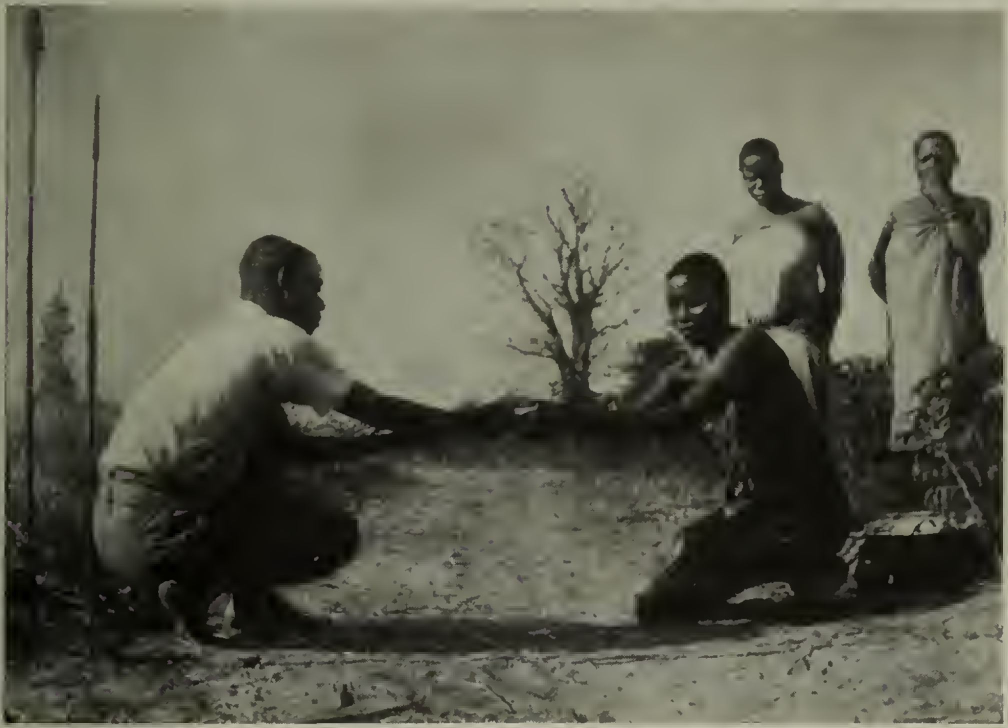
The formal and ceremonious act of kissing the hand has some curious variants. In Fiji it was the custom to smell the hand of the honoured guest, and amongst the Andamanese persons greeting each other after a long absence, or at a leave-taking, invariably blow upon the hand. The Nandi, a wild tribe of Uganda, spit upon the hand before offering it to a friend ; this practice is supposed to bring good luck and avert evil. Amongst the Masai, a kindred people, there is a form of ceremonious salutation in which young girls file past the visitor with a mincing, half-dancing step, holding a bunch of grass in one hand as a token of good will. At this ceremony the hand is offered ; but, nevertheless, it is better to spit upon a Masai damsel than to embrace her.

The embrace has a wide distribution, and is found amongst the lowest of mankind, but in Greece it is customary for the priests to touch the ground with the fingers before embracing anyone they wish to do special honour to.

The more ceremonious forms of salutation, such as the bow, which may be of the hasty nod variety, or accompanied by those genuflexions of the body which one usually associates with obsequious servility, are usually found in the East. In Southern India the Tamils prostrate themselves at the feet of a benefactor or persons whom they wish to solicit. The Todas, a wild people of the Nilgiri Hills of Southern India, have a curious form of salutation called 'kalmel-pudithti,' or 'leg up he puts.' It consists of a woman saluting her older male relatives by bowing down and placing the foot to her forehead.

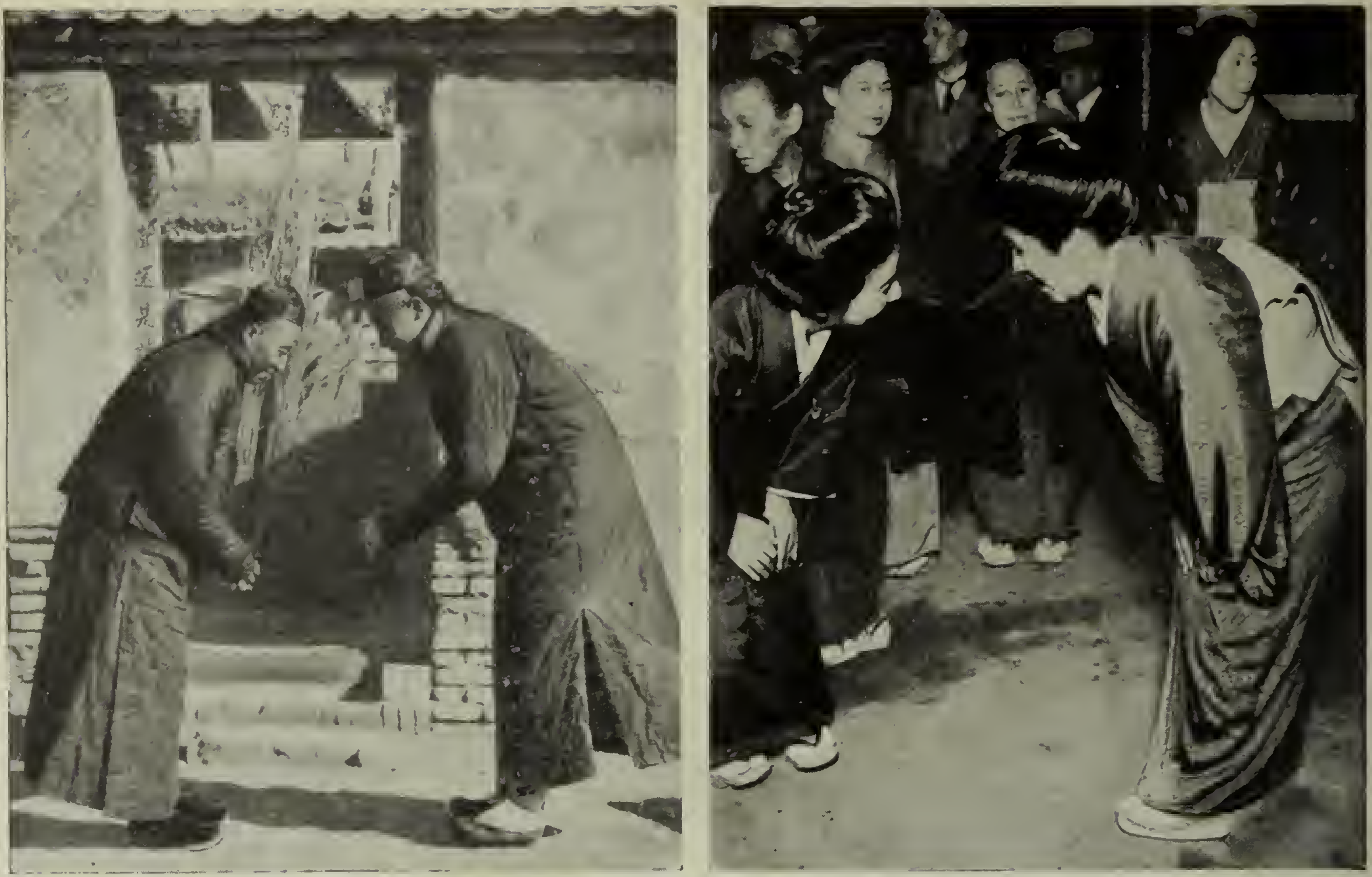
Amongst the hairy Ainu, the aboriginal inhabitants of Japan, salutations are of a most ceremonious kind. Before entering a house the Ainu man gives a low cough, waits a few moments, walks in and sits down cross-legged before the owner. He then stretches forward his hands as though praying, while his host performs similar exercises, not a word being spoken. He next gently rubs his hands together and calls



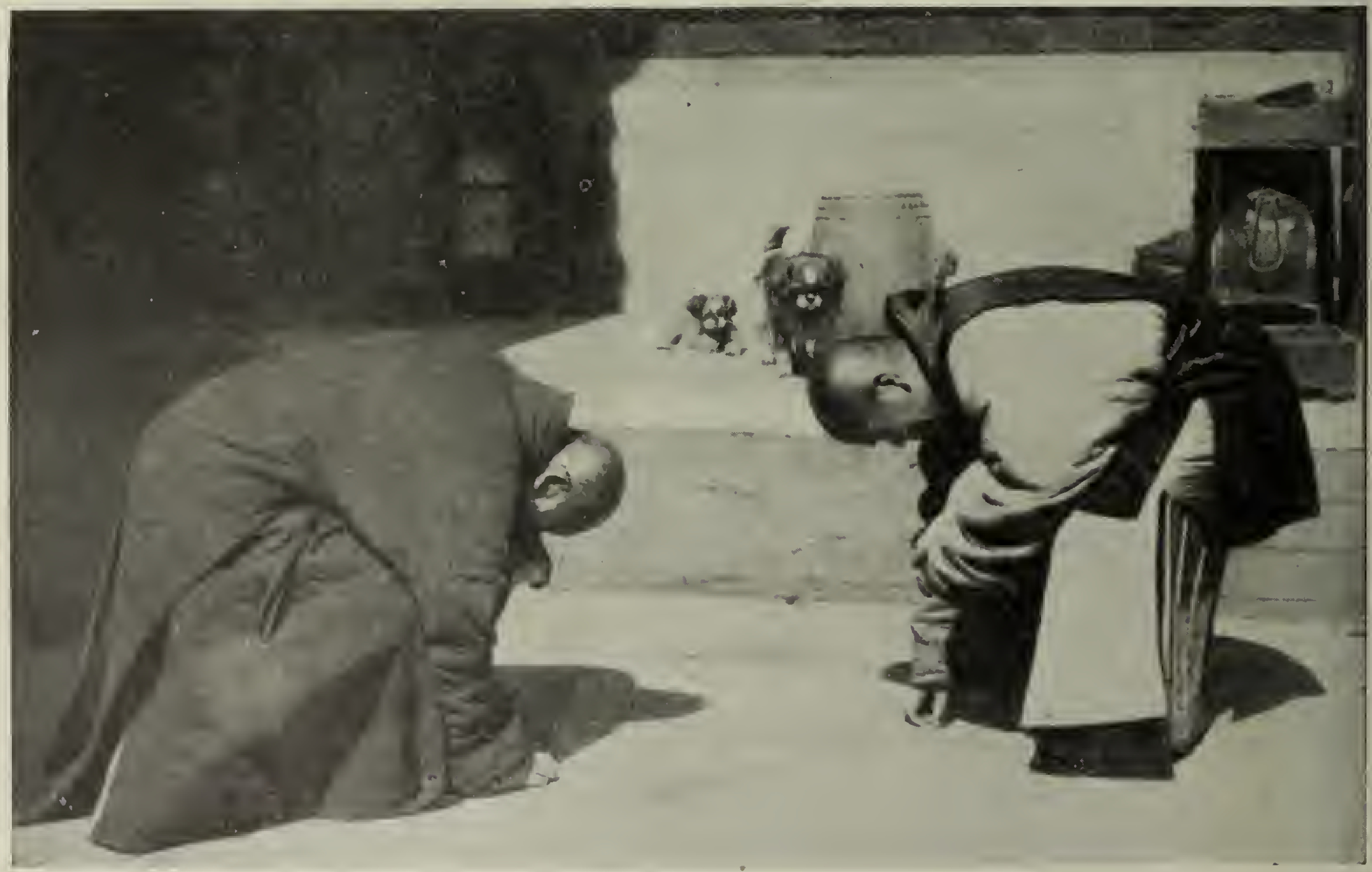


NICE POINTS OF CONDUCT IN NYASALAND

Among the Henga tribe of Nyasaland the small courtesies of daily life are rather elaborately punctilious. Thus, the method of offering and accepting anything is for the man to place his left hand on his right arm while delivering the article with his right hand, and for the woman to receive it with both hands. Persons of both sexes kneel when meeting on the road (top).



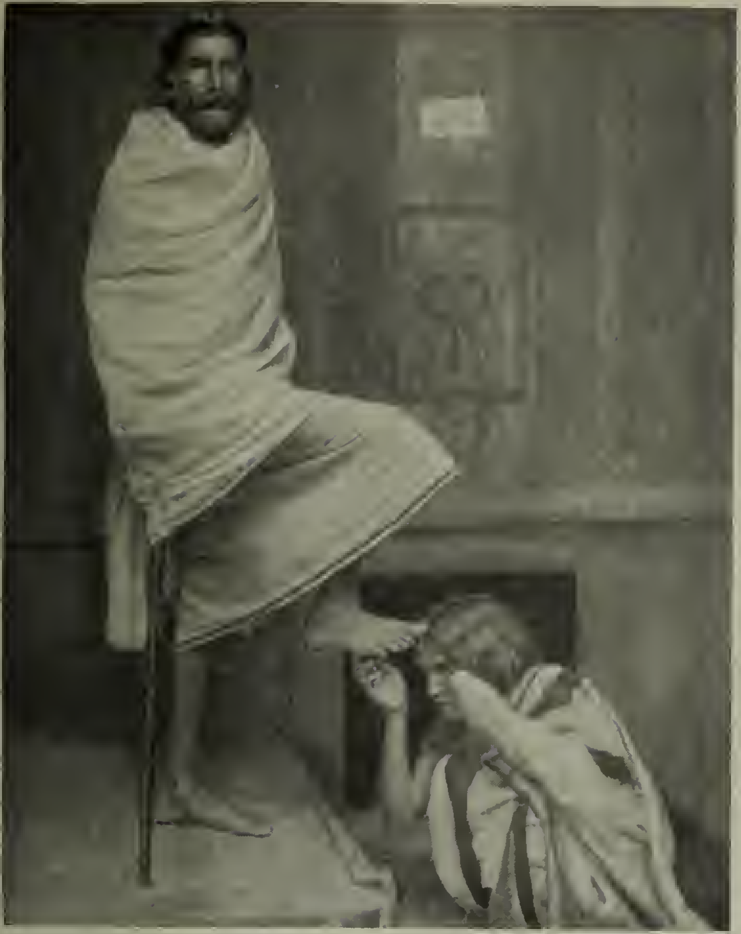
E.N.A. and Sport & General

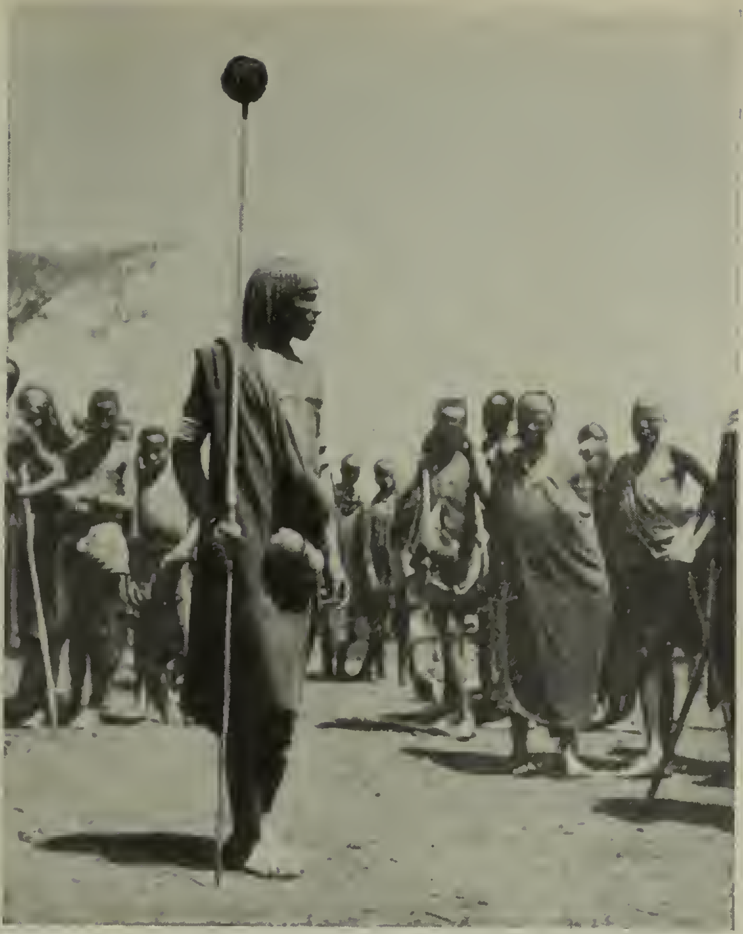


G.P.A.

SALUTATIONS PRESCRIBED BY POLITENESS IN THE COURTEOUS EAST

Politeness is a marked characteristic of oriental society, the initial exchange of verbal compliments and the attitudes to be adopted being matters most carefully prescribed. Chinese gentlemen when meeting at the new year beamingly shake hands with themselves. Japanese ladies bow low, with their hands resting on their knees, while smiling amiably into one another's faces. In Buddhist temple precincts genuflection almost amounting to prostration is the correct thing, and priests when meeting will crouch to the ground and touch the earth with their hands.





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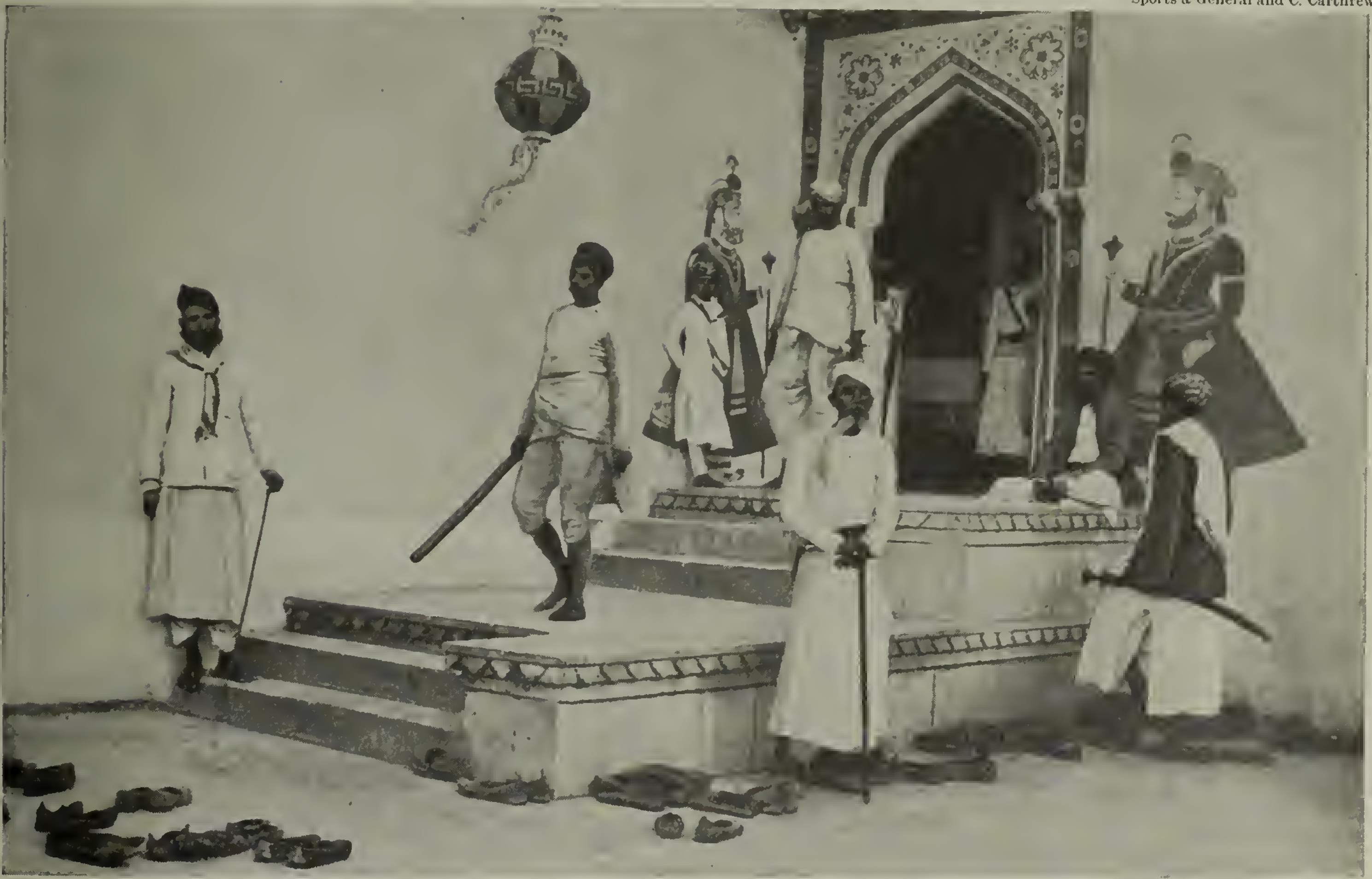


Col. F. D. Fayrer

COURTESY MEET AND PROPER FOR WIFE, WARRIOR AND SUBJECT

Removal of the shoes before entering sacred precincts is a very ancient, widespread custom. It is sometimes exacted as a social habit, as by an Indian prince at Udaipur, outside whose reception hall visitors and guests are required to leave their shoes. Much more abject humility is exacted from Toda women (top left), for they have to kneel and place their husband's foot upon their forehead. In Kenya tribal custom secures safe passage through strange villages for natives who cover their spear head with a pompon (top right) in token that they come in peace.

Keystone

SIOUX CHIEFS SMOKE THE PIPE OF PEACE

Among the American Indians ceremonial pipe-smoking at tribal councils is almost a religious rite, and at inter-tribal conferences circulating the pipe of peace has actual sacramental significance. In some tribes the charge of the sacred pipe is committed to a particular selected individual for a specified time, and during this he is under obligation of fasting and continence.

down heavenly blessings on his host and the occupants of the house; the formal salutations closing by both host and guest stroking their beards and looking attentively and respectfully at each other. After these preliminaries business can be discussed. It is curious to note that the Ainu idols are saluted in an exactly similar manner, and that, therefore, this form of salutation is in a sense religious. Ainu women, however, have a different form of salutation. On entering a house they must remove their headgear, while they draw the index finger of the right hand up the middle and left of the shoulder, and then from left to right across the upper lip, ending by stroking and smoothing the forelocks of the hair. They then await the invitation of their lords and masters to speak. When leaving the house, Ainu women have to walk backwards, as it would be considered disrespectful to turn their backs on their menfolk.

Smoking and offering snuff often form the prelude to polite conversation amongst peoples all over the world. With the Hopi Indians of America, pipe smoking is almost a religious ceremony, and any person invited to join in the tribal council and partake of the circulating pipe is indeed honoured. In Tibet the ritual act of hospitality is the offer of tea, everyone carrying his own wooden cup at his belt. Nevertheless, tobacco pouches and snuff boxes are often exchanged and form the usual welcome to the stranger, accompanied by those stereotyped phrases anent the weather and the crops common among pastoral peoples all over the world.

Sometimes, ignorance of modes of address and procedure among primitive peoples leads to awkward results. A recent explorer amongst the Eskimo, on arriving at a village, asked one of the girls to help him off with his heavy outer clothing, a request customary enough amongst most Northern peoples; it was, however, construed by the bystanders as an offer of marriage, and the unfortunate explorer was pursued by the girl's mother with the offer of her daughter's hand during the whole length of his visit. In India it is customary to keep the honoured guest waiting before admittance to the master of the house. An Englishman who was not acquainted with this custom of the country, after waiting half-an-hour, left the house in a rage, only to find his host very apologetic in the drive, where he explained that what was intended was not an insult, but an honour.

Customs of courtesy are so numerous and so varied, so strange and yet so natural, that we are apt to forget they have, in the majority of cases, a deeper inner meaning, the outcome of traditional lore framed by etiquette.

INITIATION AND OTHER CEREMONIES OF PUBERTY

THE root idea of the customs connected with puberty is that of dying to childhood and being born again to adult life, although among primitive peoples the initiatory rites for boys are largely concerned with testing their powers of enduring pain. Religious and other aspects of the subject are touched upon in the chapters on Ceremonial Circumcision, Mystical Societies and Secret Societies.

THE ideas behind the ceremonies or initiations which savage and barbarous peoples undergo at the dawn of manhood and womanhood are symbolic of entrance to the adult condition and the putting-off of the childish state. Primitive peoples occasionally dramatise the circumstances of adoption into the new adult life with its responsibilities, social and sexual, though the preliminary actions gone through or the trials endured are sometimes intended either as a rehearsal of the ceremony of initiation or a hardening process for the battle of life.

Puberty initiation among some savage peoples is accompanied by rites so ghastly and barbarous that most observers who have recorded them hesitate to describe them in all their hideous details. Such rites usually take place in the ' men's house ' of the village, are thus taboo to women, and frequently result in maiming the unhappy victims for life. As examples of some of the less horrible of these practices, certain South American tribes in the Amazon region hang up the initiate by the lips with fish-hooks and leave him suspended for hours as a test of his manhood and endurance, while among the people of Borneo beatings of a nature so severe are administered as often to end in death or entire disablement. Scarification of a most dreadful kind is common in the puberty rites of central African communities, while tooth-filing and shaving the head are encountered among many barbarous peoples throughout the world. Frightful obscenities, too, often accompany the more strictly social ritual, and wild orgies, the details of which it is impossible to describe, are often indulged in.

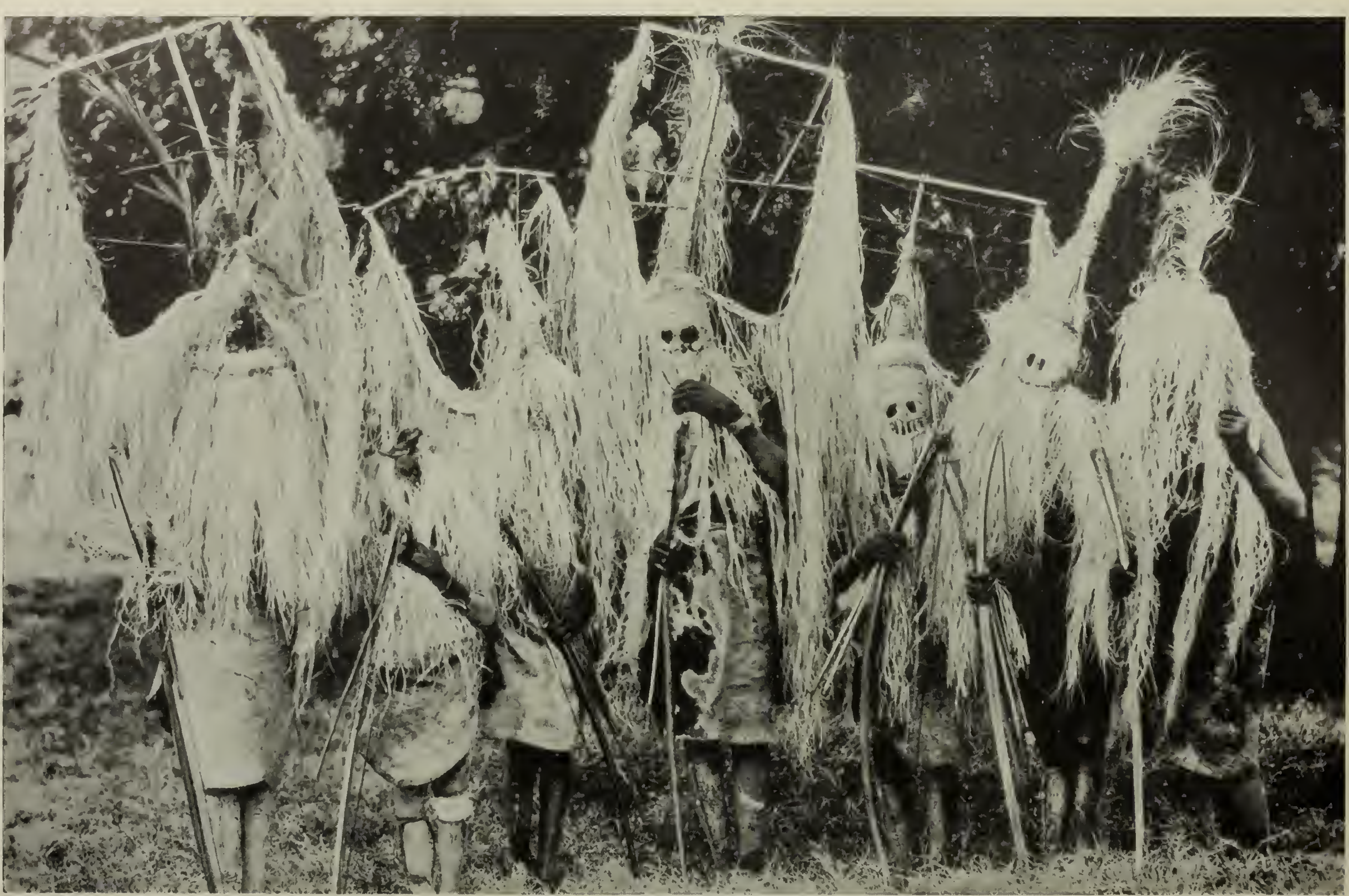
ON the other hand, these initiations of young people at the age of puberty are often combined with excellent advice as to the duties of manhood and womanhood, the feminine lore of the women of the tribe being passed on to the maidens, and the tribal history and secrets of the men to the boys. Continuity of tradition and tribal cohesion are thus ensured. The tests of endurance gone through, fasting and purification and severe beatings, are applied with the object of freeing the candidate from the old taboos of childhood, and fumigation and seclusion are also often employed for this purpose. As one sex is regarded as taboo against the other, the ceremony is also directed against the dangers of sexual contact in adult life. Thus the girls must on no account see or be seen by males, nor may the boys have any association with females, in the great majority of instances.

Moreover, personal identity undergoes a very real transformation at puberty. In the ceremonies connected with the East African tribe of the Wanika the boys are smeared all over with white earth so that they cannot be recognized, and names are often changed at puberty, especially among the Australian tribes. Sometimes, too, part of the body is scarified as a renunciation of the ' old man ' or old personality ; for example a tooth is knocked out, or circumcision is performed. There are also, in some cases, specific rites to ensure a new supply of manly strength, as that known among the Central Australians as Engwara, in which the boy to be initiated is drenched with the blood of adult men. Fasting is often prescribed to prevent dangerous influences entering the system with the food at a peculiarly perilous stage in the adolescent's life-history.

THE novelty of the adult life is often emphasised by the supposed reception of an external soul or guardian spirit, the boy not being regarded as a human entity or person before puberty initiation. The lad retires to a solitary place and remains for days without food. Visions descend upon him, induced doubtless by exhaustion, and his tutelary spirit reveals itself to him in dreams, usually in animal form, remaining with him in after-life as a guide, philosopher and friend. The Australians believe that an ancestral spirit enters each child at conception and is also outwardly materialised in a ' churinga ' or sacred object, often a piece of stone or slate. These are treasured and held sacred by the tribe, are alluded to by them as ' grandfathers,' and shown to the boys at initiation as their ' ancestors.'

Throughout Melanesia and the Indonesian Archipelago puberty rites begin when the lad shows signs of a beard. He is hidden in a tabooed spot in the bush and carefully instructed in the moral code, social customs and sacred legends peculiar to the clan. In short, the young man is taken out of the family and made one with the community.

Perhaps the most complete example of a puberty initiation rite extant is that still maintained by the Queensland tribes of Australia, and known as ' Bora.' In a clearing in the woods a short pole is erected, and from this centre a track is led into the bush. The rudely sculptured figure of Baiamai, the divine culture-hero, is erected in this sacred enclosure. He it was who slew Dhurmoolan, who was formerly


Columbia

LION-KILLERS OF TANGANYIKA WHO DRESS UP AS WOMEN IN ORDER TO BECOME MEN

Youths of the Nandi tribe, one of the most warlike races of the lion country of the Tanganyika plains, cannot qualify as full-grown hunters until they have masqueraded for some time as women. Shortly before undergoing the first initiatory rite they are presented with young girls' garments and ornaments. These they wear until the rite is performed. They then change into women's clothes, which are provided by their mothers, and put on skull-like straw masks, adorned with straw streamers, as shown in this photograph taken by Paul Hoeffler for 'Africa Speaks.' For several months they wear this costume, and only when they have performed certain stated tasks can they discard their unmanly garments and unwieldy head-dresses and receive adult status. These changes of garments may be intended to disguise the wearer against demons at a critical time.

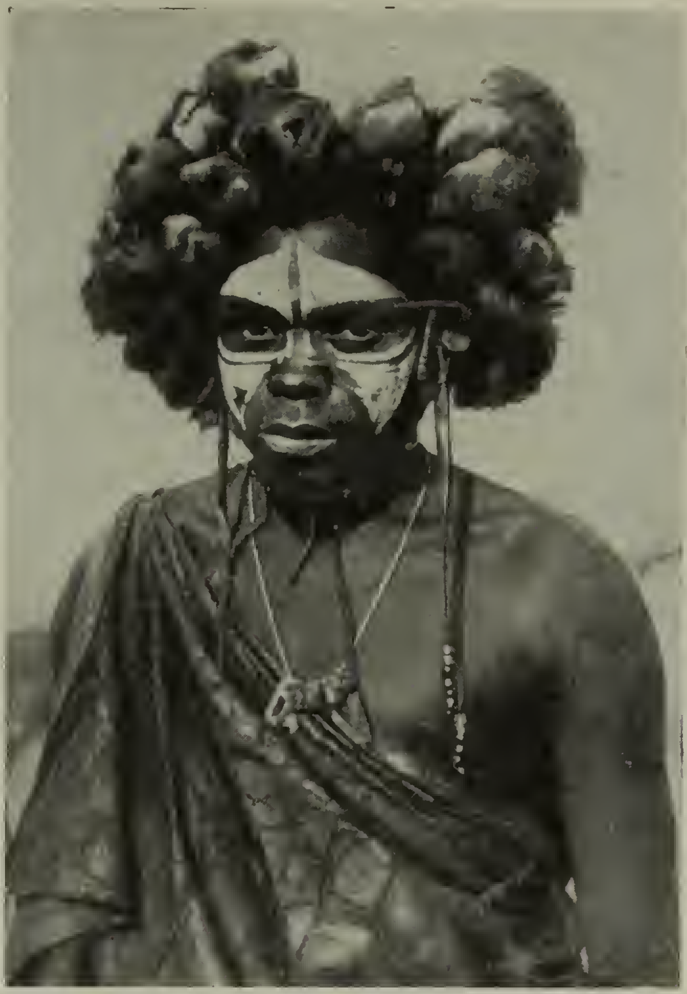
regarded as actually re-creating men at the time of initiation, but who occasionally devoured the neophyte. Other mystic figures are scattered about the enclosure, representing the sun and the moon and the great snake, fashioned from a mound of earth.

The ceremony takes place in the spring, the men being attired in full tribal regalia. The boys are seated in a circle, each painted with red ochre, his hair decorated with swans' feathers and dressed in the warrior's kilted garb. They are accompanied by their sisters and brothers-in-law, who act as their guardians during the ceremony.

Bull-roarers—instruments which make a loud roaring noise when swung—are now sounded to herald the approach of the god, and burning brands cast in make-believe of his fiery descent. The guardians each seize a lad and carry him along the mystic path, to the accompaniment of a terrific din. The boys are carried for some miles into the bush, where they are instructed in the secrets of tribal sodality. Eventually they are carried back to the enclosure, where they behold the mystery plays representing the myth or story of Dhurmoolan, which are danced out before them. These are explained to them, a tooth is extracted by way of sacrifice, and they are then regarded as initiates, or full men.

In Victoria the blackfellows employ somewhat different rites. Boys of thirteen are removed from the camp by old men for a month and are instructed in the legends and secrets of the tribe. A tooth is then knocked out and the lad is restored to his family, but at the age of eighteen he is again removed and the initiation is completed. Among the Xarra river tribes the boy is daubed with clay—a rite also found in connexion with the ancient Greek ceremonies of initiation—and his hair is shaved off. No one speaks to him until his hair begins to grow, when the women wash and paint him and dance before him. It is obvious that many of these ceremonies are merely fragmentary and degenerate parts of some more ancient and complete initiatory drama or system.

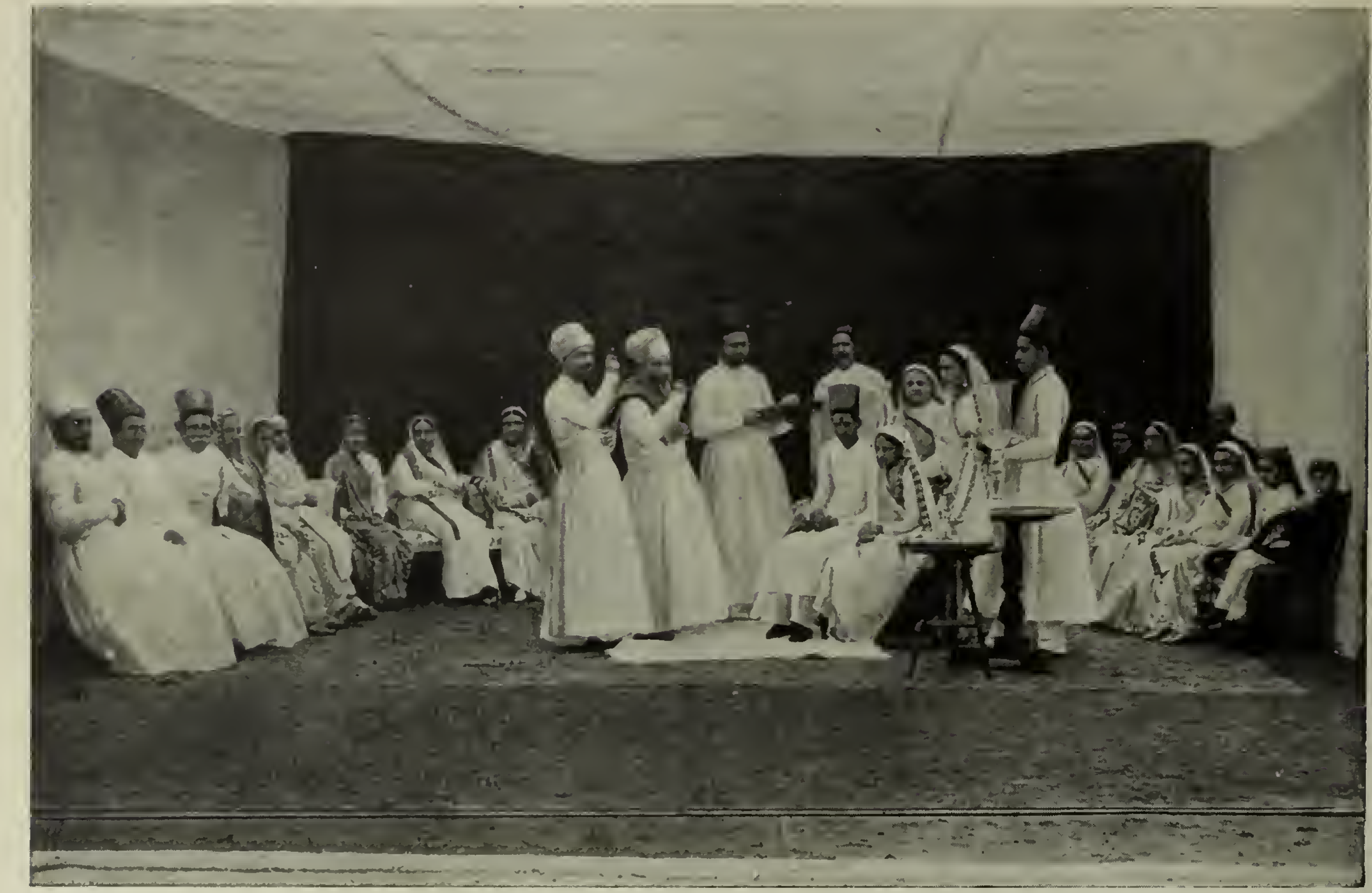
The boys of the Bechuana tribes are stripped and placed in a row before an equal number of men. First they dance the Koha dance, with sandals on their hands, and are asked whether they will worthily perform certain tasks of manhood, such as 'Will you watch the cattle well?' 'Will you guard the chief well?' As they reply the lesson of undertaking their duties is 'thrashed into' them with elastic rods, their backs being scarred for life, yet they must continue to dance and look happy without the slightest murmuring. The boys of the Kosa tribe, in South Africa, live by themselves for two months, and are smeared with white clay and wear a peculiar head-dress. During this period they can steal what they choose, provided they are not caught in the act, and eventually are brought before the old men of the tribe, who lecture them on the responsibilities and duties of manhood. They are then permitted all kinds of immorality without let or hindrance.


E.N.A.

A STAGE IN THE MAKING OF A WARRIOR

This Masai boy of East Africa has recently been initiated into manhood. Therefore, in accordance with custom, he is dressed like a woman, wears earrings, and has whitened his face with chalk. Not until his wounds have healed may he don the dress and ornaments proper to a warrior.

Among the Indians of North America the most typical puberty rites were those associated with female life, but others appertaining to the male sex were not wanting. The Omaha brave was initiated at fourteen into the mysteries of the rite known as Non-Zhin-Zhon, which brought with it communications from the supernatural powers. For four days and nights, his head daubed with clay, he must sing the tribal prayer-song with tears and sighs, until the vision of his guardian is vouchsafed him and its sacred song is revealed to him, which is for ever after to be the medium of communication between him and the unseen. He is then informed by his manitou or patron spirit whether he is to be a warrior, a hunter, or a medicine man. The Tuscarora boys are given a bark to chew which induces raving intoxication and subsequent visions. But, on the whole, male initiation in America is strangely uniform. Indeed, as Hutton Webster has well said, the vision among the American Indians has become 'the regular puberty ordeal,' although in California the vision-experience and the puberty initiation are quite distinct, the former in that region being an exclusive prerogative of the medicine man. Other Indians, notably the Crows and Plains Indians, seek



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PARSEE CHILDREN PUTTING ON THE SACRED SHIRT OF NEW BIRTH

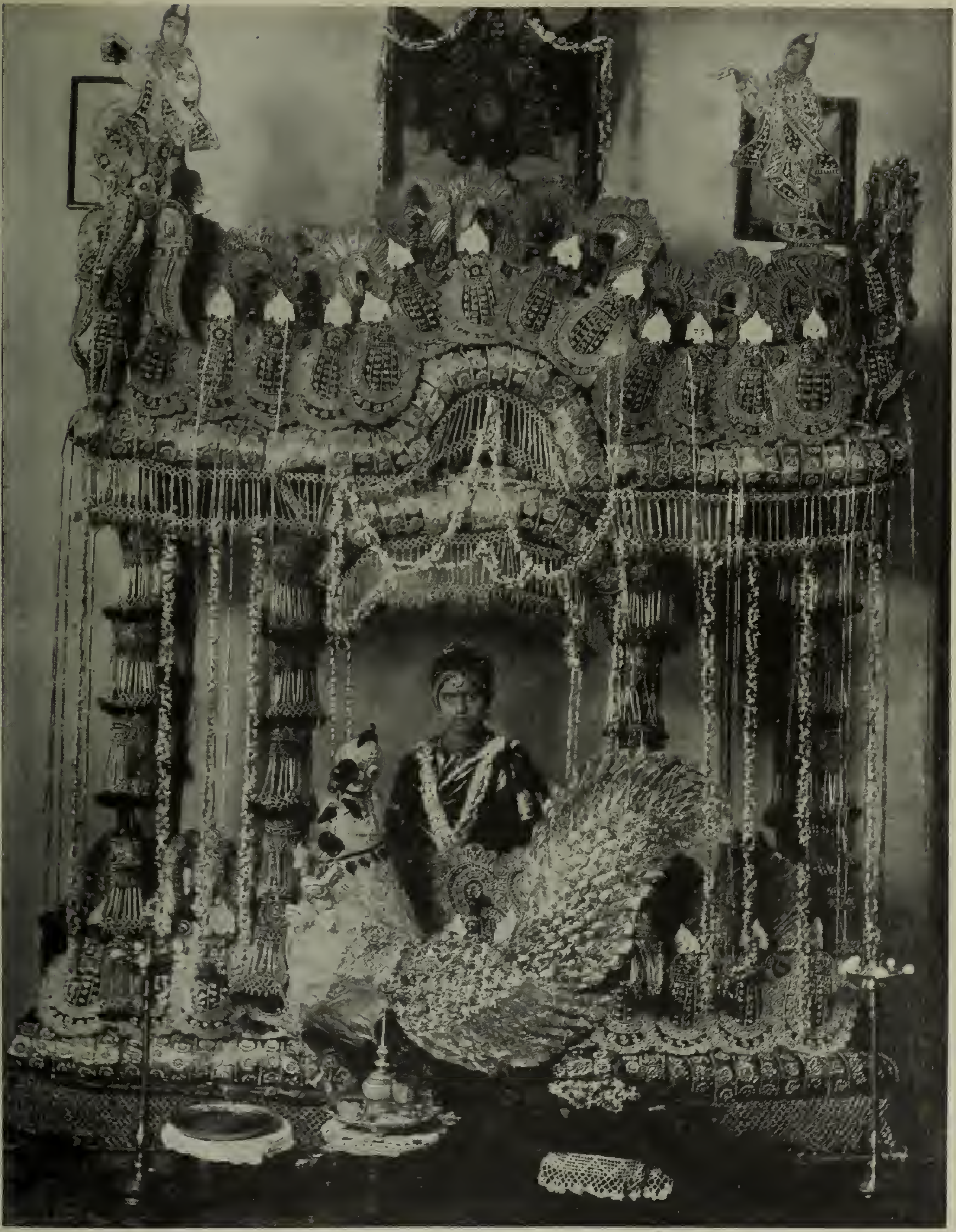
Parsees are initiated into the religion of Zoroaster usually between the ages of seven and eleven. The chief feature of the Nav-Jote ceremony, as it is called, is the investiture of the neophyte with the sudra, or sacred shirt, and the kusti, or sacred thread. The latter is a cord of seventy-two threads, representing the seventy-two chapters of the Yasna, a part of the Zend-Avesta. Nav-Jote means new birth, and signifies that the initiate is reborn when he assumes life's responsibilities. A Parsee girl and boy are here seen undergoing the rite.

the vision-experience at a much later date in life than puberty, and among the Kwakiutl of the north-west coast the guardian spirit is acquired by marriage, by killing its owner, or by purchase, and has nothing whatsoever to do with puberty initiation.

But, as has been said, the puberty initiation of the girl is of much more importance among the American Indians. The following is a typical story of an Indian girl's puberty vigil.

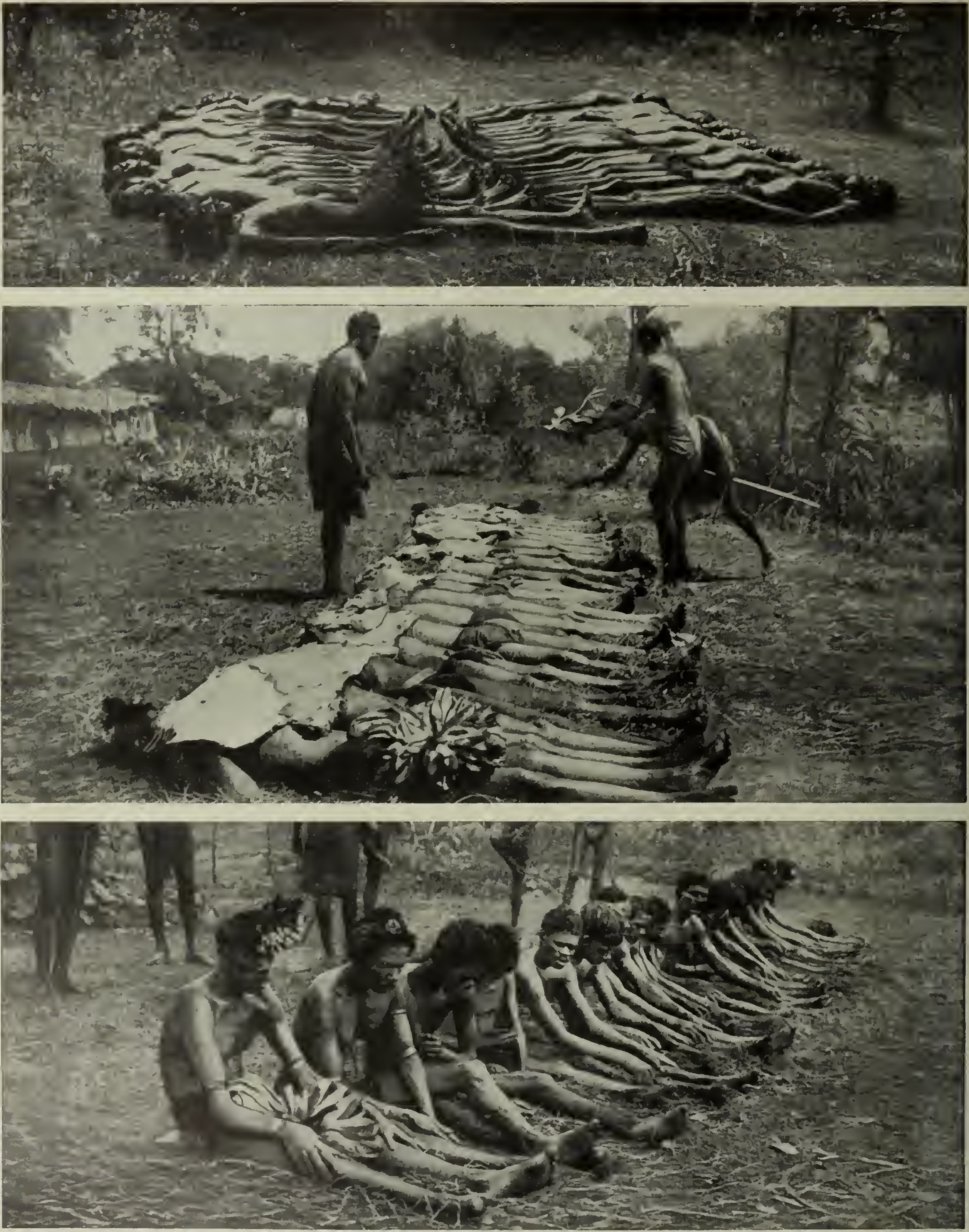
Catherine Wabose, when about thirteen years of age, left her mother's lodge and built a small one for herself. After a fast of four days she was visited by her mother, who gave her a little snow-water to drink. On the eve of the sixth day, while still fasting, she was conscious of a superhuman voice, which invited her to walk along a shining path, which led forward and upward. There she first met the 'Everlasting Standing Woman,' who gave her her 'supernatural' name. She next met the 'Little Man Spirit,' who told her that his name would be the name of her first son. She was next addressed by the 'Bright Blue Sky,' who endowed her with the gift of life. She was then encircled by bright points of light and by sharp, painless instruments, but, mounting upon a fish-like animal, she swam through the air back to her lodge. On the sixth day she experienced a repetition of the vision. On the seventh day she was fed with a little pounded corn in snow-water. After the seventh day she beheld a large round object like a stone descend from the sky and enter the lodge. It conferred upon her the gift of prophecy, and by virtue of this she assumed the rank of a prophetess upon her return to the tribe.

The Thlinket Indian maiden was usually confined in a small outhouse for six months, wearing a peculiar cloak or hood as a badge of her condition. During this isolation she was kept very busy sewing squirrel skins into blankets to teach her industry and patience. She fasted, and the water she drank must be poured out three times to teach her self-denial. She must exercise great care in the choice of food when at last she did eat, as fatty meats might make her fat for the remainder of her life. Indeed, whatever she did during the period of her seclusion she would, it was believed, continue to do so throughout life, the superstition being much the same as that by which children are told that what they 'do' on their birthdays they will 'do' for the rest of the year. By some tribes the girl was even made to pick the spines off a pine tree for days on end to inculcate habits of industry. At the conclusion of her ordeal she was dressed in her best, heralds sang her praises as healthy and active, and, other things being equal, she soon achieved the state of married squawhood.



POMP OF A HINDU GIRL'S FAREWELL TO CHILDHOOD

This young Hindu girl on her gorgeous dais is celebrating her attainment of womanhood. Round her neck she wears garlands of freshly plucked flowers. The dais is encrusted with pearls and beads. Over her head on the top of the dais is a representation of Vishnu in his character of protector from evil, flanked on either hand by a figure of a musician. The elaborate figure of a bird in front of the girl is in silver filigree, and is fitted with compartments for holding perfumes and other things needed for the ceremony.



Francis Birtles

SEQUENCE OF TORMENTS ENDURED UNFLINCHINGLY ON MANHOOD'S THRESHOLD

Among the aborigines of Arnhem Land, in North Australia, boys who have reached the age of adolescence are subjected to very severe tests of endurance when they come to be initiated into manhood. First, the candidates lie flat on their backs in the mosquito-infested jungle with the sun beating full on their naked bodies (top). At a later stage of the proceedings bull ants and other noxious insects are strewn over them (centre), the faces of the candidates being covered with tree bark to protect their eyes. When the ceremonies are complete (bottom) nourishment is offered by waiting women, on whom the new-made men may now look. Some die before the initiatory period is complete, so strenuous is the discipline.

Among other Indian tribes the girl must carry out rigorous ceremonies of purification, bathing ceaselessly, living upon ceremonial food and wearing cloth made of the inner bark of the maple, which was supposed to confer peculiar sanctity. She must not touch her hair or face, or these would decay. Among the Hupa Indians of California she must be ' danced over ' by the men and women of the tribe for nine nights, at the conclusion of which she whips herself with strands of maple bark, gazing into polished abalone shells held by the women, to catch a glimpse of the supernatural world. After a final bath she is a free woman.

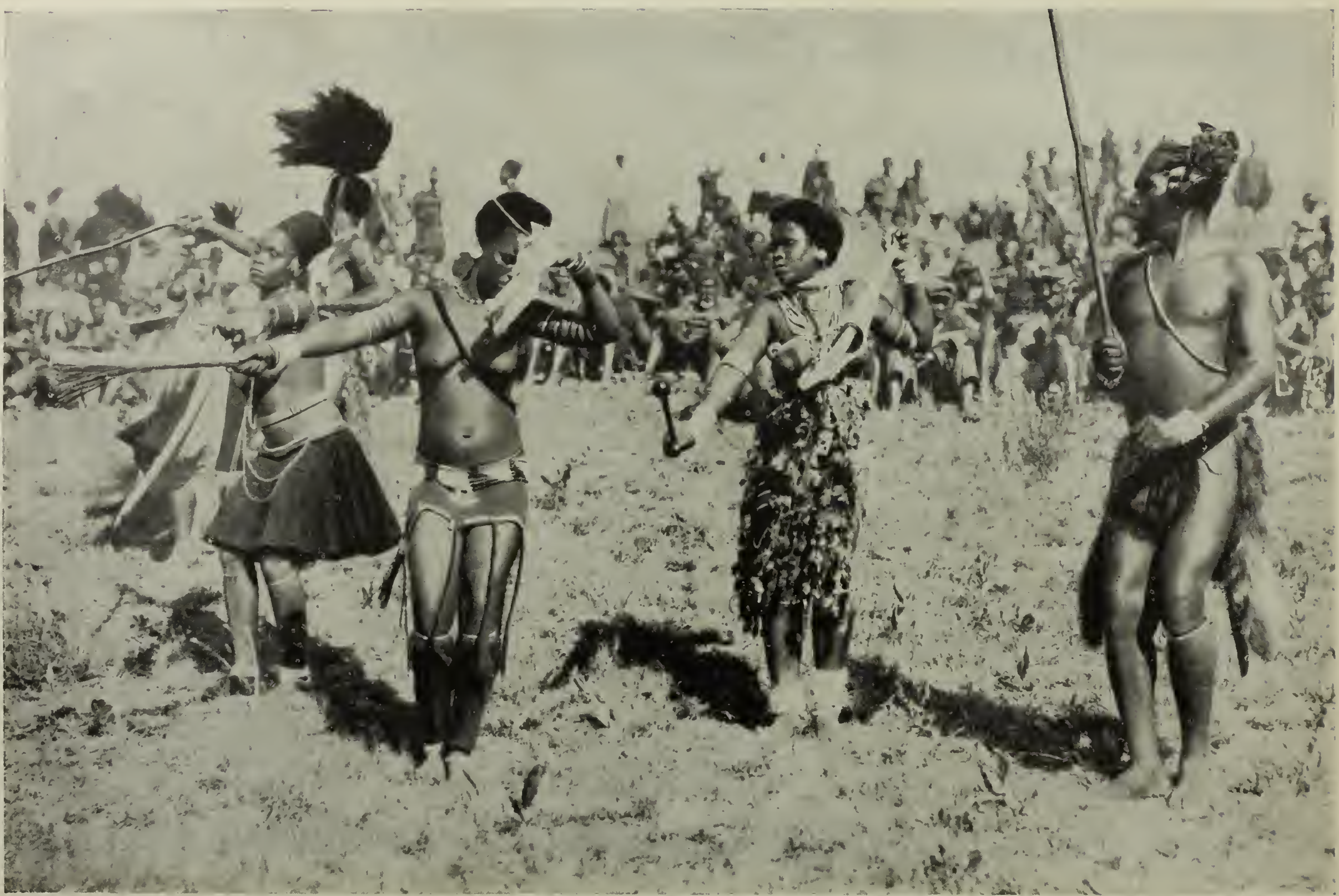
With some primitive peoples the puberty ceremonies of initiation prepare the young people for marital responsibilities, and some of the rites associated with them are believed to assist future sexual relations. Circumcision and the artificial rupture of the hymen are not infrequent. This is sometimes combined, as in Central Australia, with a ceremonial act of intercourse which is regarded as preparatory to married life, the dangers of which it is supposed to lessen by the ritual breaking of taboos. Among other peoples a mere rehearsal or dramatisation of the act suffices. With the Ceramese, one of the old women ceremonially perforates a leaf with her fingers, after which the young woman may associate with any man she pleases. Boys, among the Galelas of Halamera, have their faces painted red, the colour of women's blood, to inoculate them against feminine contacts and the dangers of effeminacy thought to be resident therein. They are also made to sit in the broiling sun as a method of counter-irritation against the ' fires ' of love and to neutralise its perils. The future sexual power of the young people, too, is frequently assisted either by symbolic dance or drama among the older people, or by an actual and quite ' sacred ' ceremony of tribal promiscuity, undertaken for this specific purpose.

PUBERTY initiation is, indeed, sometimes regarded as a preliminary marriage ceremony in which a boy or girl is regarded as having been wedded to the opposite sex in general, the later actual marriage rite confining him or her to one individual in particular. Among the Central Australian tribes the puberty ceremony for girls is actually their marriage rite. As regards the boys, their future mothers-in-law run off with them, but are chased by the men, who recover the lad, the rite indicating an approach to marriage. Among the Kamilaroi of Australia the men of the clan to which his wife must belong by totemic law bear off the newly initiated boy from the women of his own clan.

But on the whole the idea residing beneath puberty rites is that of putting away the old life of childhood and surveillance by women and the acceptance of the manly life. That the main theme of this idea survives, although its original and perfected ceremonial has been lost and become degraded, is sufficiently clear from the examples quoted. That, however, there was one original rite for boys and another for girls is equally clear, and that these were, at a remote period, fully formulated and later disseminated from a common centre seems highly probable. The circumstance that girls in North America were isolated in huts and girls in New Ireland were confined during puberty in small cages kept in the dark, from which both were released only to bathe, renders it clear that the thousands of miles which separate the actors in these observances do not preclude their close resemblance nor the reference of them to a very remote common origin. The practice, too, in North America and Australia, of smearing boys at the stage of puberty with clay and the occurrence of this feature in ancient Greece is eloquent of a common origin in a distant past.

THE ancient mysteries of initiation in Egypt, it is known, originally applied to the dead alone, and only at a later period were they associated with the justified living. They were connected with the theory or belief in the necessity for a spiritual rebirth after death, and it seems possible from their correspondence with the savage initiatory rites of puberty that it was once believed among barbarous peoples that the young must, on reaching man's estate, undergo the initiation essential to the welfare of a resurrected spirit. Ceremonially the boy ' died ' at puberty, and was born again as a man. It was, in short, a psychic, if not a physical death. The Australian blackfellows, for instance, in some cases make their initiates believe they are really dead, and their mothers loudly lament them. They become new persons and change their names. Congoese boys and girls at puberty form a secret society called N'Kimba and are supposed to die and rise again, and take new names. Jonathan Carver witnessed an initiation among the Great Lakes Indians in which the candidate was told by the chief that he would be struck dead and instantly restored to life. The lad fell as if lifeless and rose in a few moments, none the worse. It is obvious, too, from the belief that the spirits of ancestors are sometimes believed to enter the initiate that the original ceremony, the full details of which can only be gleaned through comparisons among existing rites, was in some manner connected with the belief in reincarnation.

Apart from this, the accepted reason in the savage mind for a belief in a psychical death for boys at puberty is not so clear. In the opinion of the present writer the boy ' died ' to the women's clan or sex, of which hitherto he had been a member, and must be ' reborn ' into the men's clan or sex before he could be regarded as partaking of the male virtues. It cannot be too strongly asserted, for the proper comprehension of these primitive ideas, that early man regarded woman as a being of a separate type or clan from himself, and therefore as surrounded by taboos of the most fatal description, with which the younger boys who were under her tutelage were infected. Thus it was essential, to rid him of effeminate contagions, bodily and mental, that the candidate should become an entirely new individual.



P. and A. (Carl von Hoffman

ZULU FORM OF MARRIAGE BY CAPTURE: BRIDESMAIDS 'RESCUING' THE BRIDE FROM THE GROOM

Among the various ceremonies that are performed on the occasion of a Zulu wedding one of the most striking is the enacting of the attempted rescue of the bride, who, according to old tradition, is supposed to have been stolen from her people by the bridegroom. The bridesmaids, acting together in accordance with a preconcerted plan, make a determined rush as if to free the bride from her captor. In this united effort the bride, too, takes part, in order to make it clear that she herself has joined in this dash for freedom. This strange episode in the nuptial ceremonies of the Zulus, like so many similar features in the marriage customs of other peoples, is a survival of the generally obsolete marriage by capture.

THE VARIOUS FORMS OF MARRIAGE

MARRIAGE, as distinct from mere mating, is a lasting union, and the main varieties it presents are discussed in this chapter, which is to be regarded as a preliminary discussion of the whole subject. In its monogamous form it may be regarded as the primeval foundation upon which the human family is based. The specific aspects of Polygamy and Polyandry are enlarged upon in the chapter under that heading, and many separate chapters deal with marriage ceremonies.

TO barbarous or savage man marriage has an altogether different meaning from that which it has for ourselves. We regard it as a happy contract and union between two persons for mutual comfort and support, while he considers it primarily as the breaking of a taboo between the sexes which may be fraught with consequences most dangerous to himself. Woman, in the eyes of primitive man, is an uncanny being surrounded by magical influences, and these may contaminate him and make him effeminate unless he employ proper safeguards.

He is indeed environed by prohibitions arising out of obscure and deep-lying human instincts, and in view of this general attitude his outlook on marriage is naturally a somewhat timorous one.

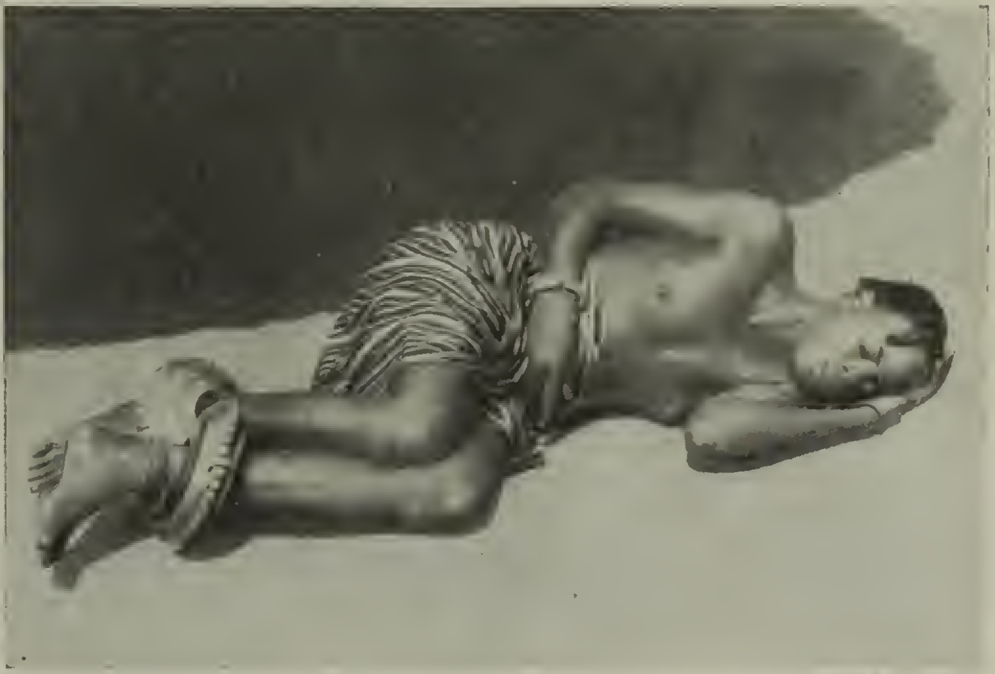
In his eyes the female sex is surrounded by a completely different set of laws from those he practises and recognizes and, if he is not to infringe these, he must tread warily. He realizes the necessity for female companionship and assistance, just as does civilized man, yet his training leads him to believe that he is forming a union with a creature fundamentally different from himself, whom he regards as a member almost of another order; for the idea of sex solidarity and sex diversity among primitive peoples is far stronger than can well be realized by the members of a modern civilized community.

It is this ancient and indurated opinion that lies at the basis of most of the different forms of marital arrangement to be found among primitive human communities, which scientific writers on the subject formerly, and rather erroneously, labelled as 'marriage by capture,' 'marriage by purchase,' and so forth.

Marriage by capture, so-called, was for at least a century a favourite theory among social historians, but it has now been demonstrated to belong to a group of ideas profoundly different in their origin from the mere crude desire to steal a helpmeet. All primitive marital customs, in short, are rather designed to neutralise the supposed dangerous influence which the sexes possess for each other, and the peril involved in the breaking of personal and sex taboos. To minimise this, an extraordinary degree of bashfulness is assumed on the part of the bride, and on the approach of her suitor, or his envoy, the women of the tribe resist him in the instinctive belief that the solidarity of their sex is threatened. In some cases, as among the Roro of British New Guinea, a party of the groom's male friends raid the bride's house by mimic assault and carry her off, struggling and screaming

EVEN if a price be paid for the girl, in some instances force must be employed to carry her off, as among the Wakamba of East Africa. With the Samoyeds, Kalmucks and other northern Asiatic tribes, the same custom prevails, and even a century ago in Wales it was not unknown. The groom appeared on horseback and demanded the bride. Her parents gave him a positive refusal, a scuffle ensued, and the girl was mounted on a horse behind her father, to be pursued by the suitor and his adherents who finally seized her and bore her off.

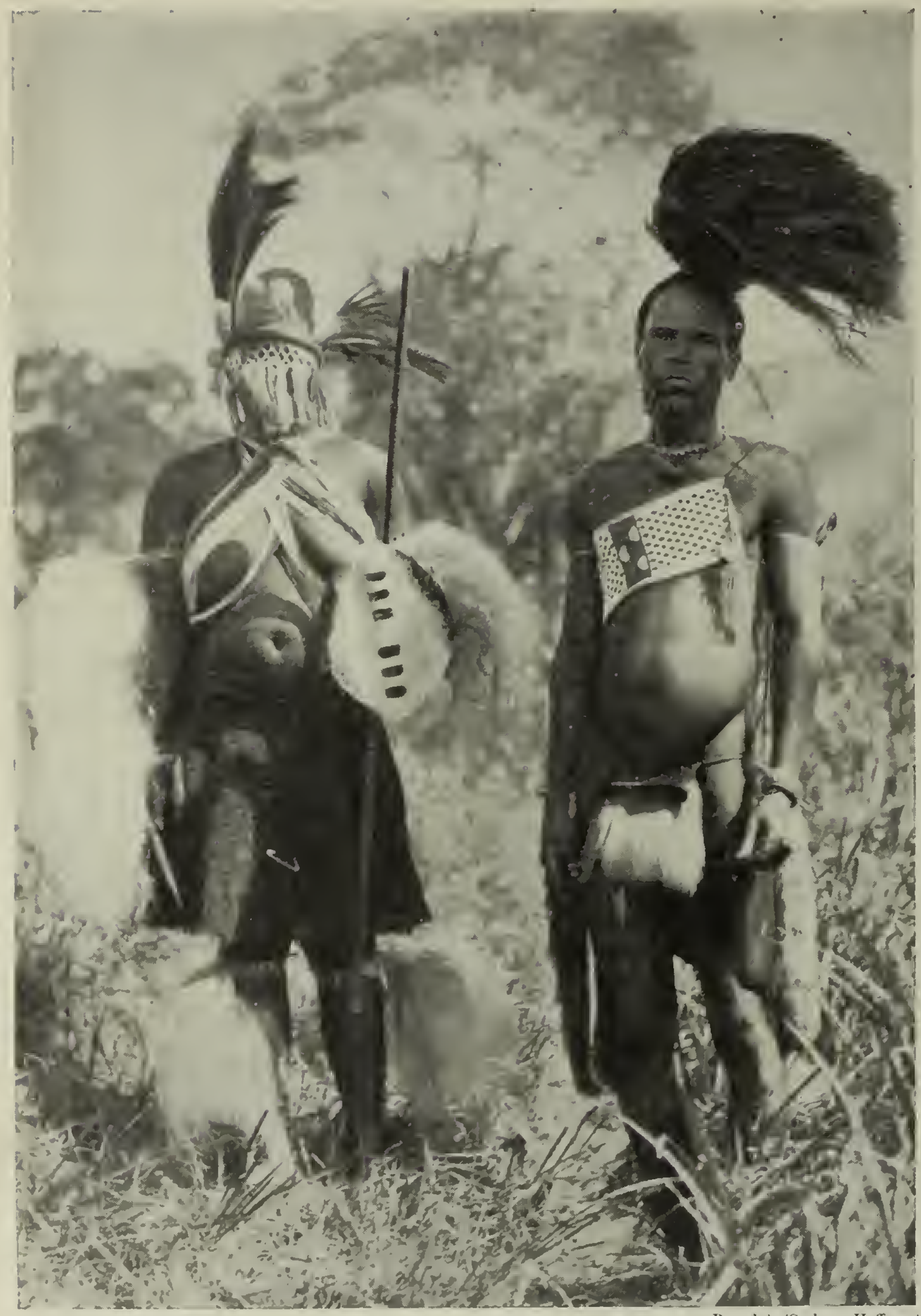
In Greenland a couple of old women are despatched to the house of the girl to negotiate a marriage and, on hearing the proposal, etiquette enjoins that she



Wide World (Wᵐ B Seabrook)

UNWIELDY WEDDING RINGS OF AN AFRICAN CHIEF'S WIFE

The heavy ornamental brass anklets worn by this Yafouba woman of West Africa indicate that she is a favoured wife of a chief of the tribe. The anklets weigh fifteen pounds each, are welded on, and must never be removed. The wearing of these unwieldy ornaments, burdensome though it may be, exempts the woman for life from all heavy work.



P. and A. (Carl von Hoffman)

STRANGE ADORNMENTS OF A 'CAPTURED' BRIDE

The couple here seen are the bride-to-be and the bride's father at the Zulu wedding illustrated in page 140. Apart from her magnificent ostrich feathers, the most notable features of the bride's dress are the tasselled veil and the balloon-like objects round her head. These are the bladders of goats that have been sacrificed to the spirits of her ancestors.

attempting to escape even after marriage, as custom has dictated that a bashful young woman should.

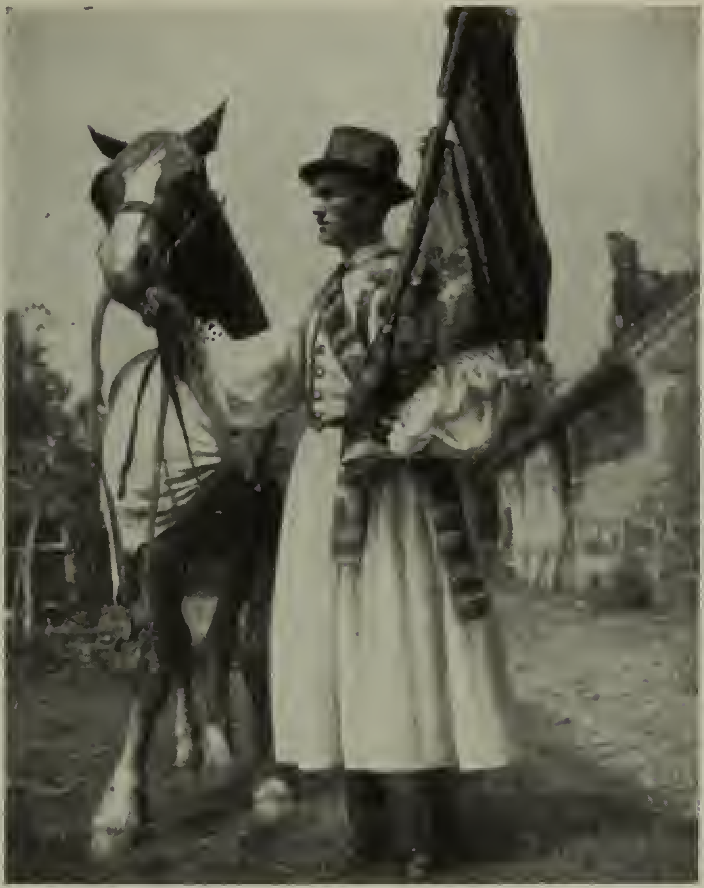
Perhaps the most primitive example of the practice is to be found among certain Australian tribes, where the man drags the woman to his hut with extraordinary violence. But careful observers have been at pains to make it clear that this cannot be described as 'marriage by capture,' but merely as the formal and accepted manner of breaking down sex resistance. Capture proper is, indeed, of the rarest occurrence among the Australian blacks, and it is not in any case a mode of marriage, but only a method of obtaining a wife, or, rather, a female slave without marital rights. As Crawley remarks, it is 'evident that it is not the tribe from which the bride is abducted, nor primarily her father and kindred, but her sex,' as is abundantly proved by the circumstance that in many cases the women of the tribe assemble to obstruct and revile the bridegroom. The mere fact of hostile capture in certain instances cannot prove a rule, is actually rare, and is merely an attendant circumstance of invasion. 'When carefully examined, most of the old examples adduced as instances of "marriage by capture" turn out to be either mere inferences of such, or cases of connubial and formal capture or . . . elopements.' 'The possession of a stolen woman,' says Westermarck, 'would lead to constant attacks, hence the tribes set themselves very generally against the practice.'

must rush from her igloo or hut, tearing her hair, and conceal herself in some deserted spot. The women seek her out and drag her forcibly to the suitor's hut, where she crouches sulkily for days, refusing food, until, by reproaches and even blows, she is compelled to receive her husband. The more vigorously a girl struggles on such an occasion the more she is esteemed ever after among the women of the Bedouins of Sinai, and among those of the Mezeyne tribe of that region she is actually encouraged to run away after betrothal and hide herself in the mountains, repeatedly

'Connubial capture' may be described as that form of marriage as found among the Karens of Siam, where the man fights with a picked champion for his bride, overcomes him, and carries her off from her parents' hut, the affair being conditioned by the ability of the suitor to prove his strength. 'Formal capture,' on the other hand, is merely ceremonial, and previously arranged, as in several of the instances already alluded to. The theory that marriage by capture is associated with exogamy, or the law which compels a man to marry outwith his tribe, has been almost exploded by the discovery that certain endogamous or in-marrying peoples, like the Maoris and Ahts, practise it.

Among the Mosquito Indians of Colombia, even after the wedding is arranged and the presents have been proffered, custom compels the man to seize the girl and make off with her. A rescue is attempted by her female relatives, and serious results sometimes ensue. The Indians of the Uapès river, in Brazil, who possess a very elaborate system of taboos, recognize no other ceremony of marriage than that of carrying off the bride by force, or at least making a show of doing so, and where such an arrangement is found it may reasonably be concluded that the idea of the sex taboo has been weakened. In some parts of Polynesia, as, for example, Fiji and Samoa, the same custom prevails, and traces of it are said to occur in certain districts in Russia and Finland to this day, elopement taking place when the bridegroom cannot afford to pay the fixed purchase sum. Indeed, vestiges of the rite of marriage by capture still remain in the marital ceremonies of the Russians.

Nowadays, however, marriage by capture alone is in the main uncommon. Among most uncivilized peoples to-day it is usually incumbent on the man to pay some compensation for his bride. This was described by the late Lord Abercromby as ' marriage



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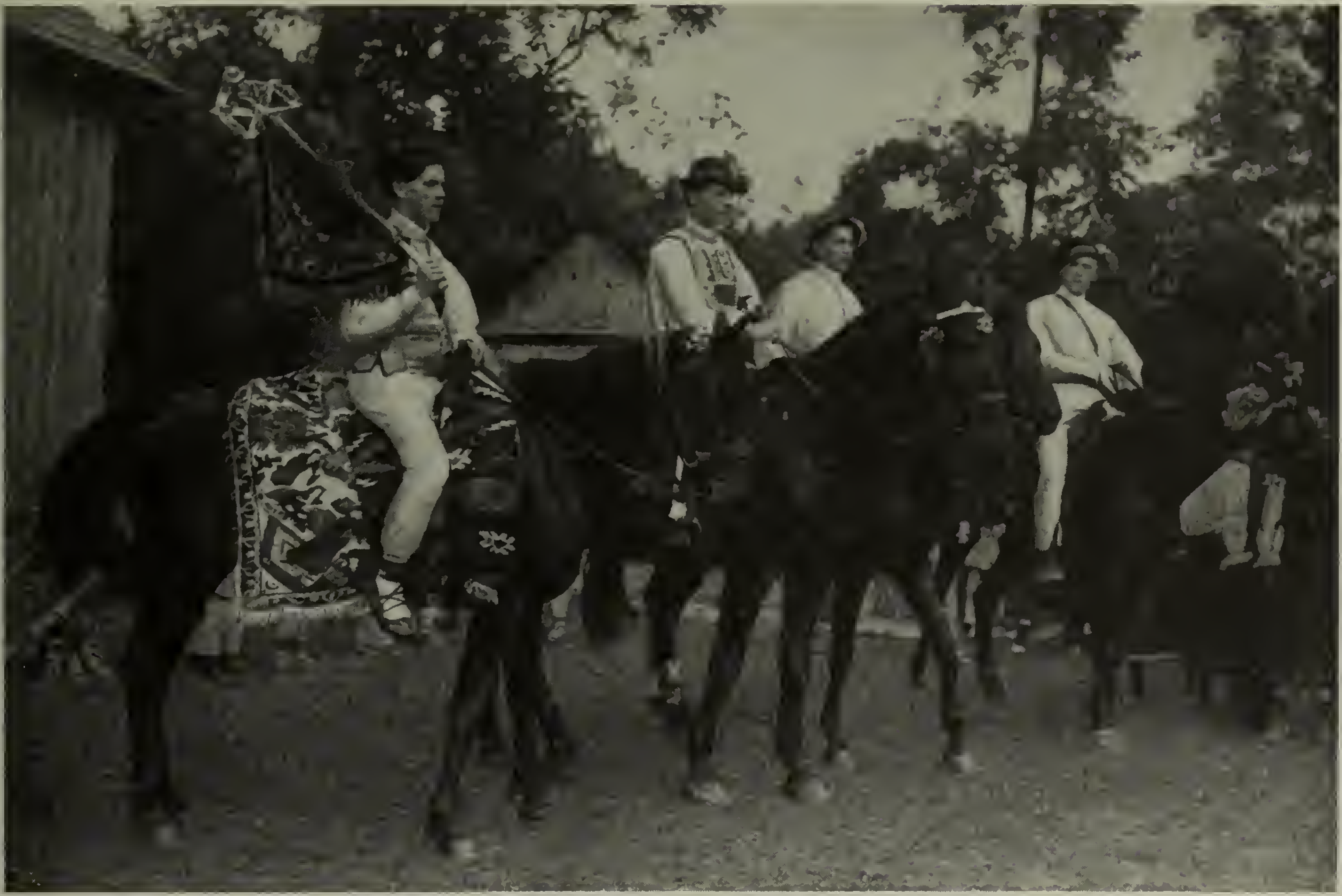
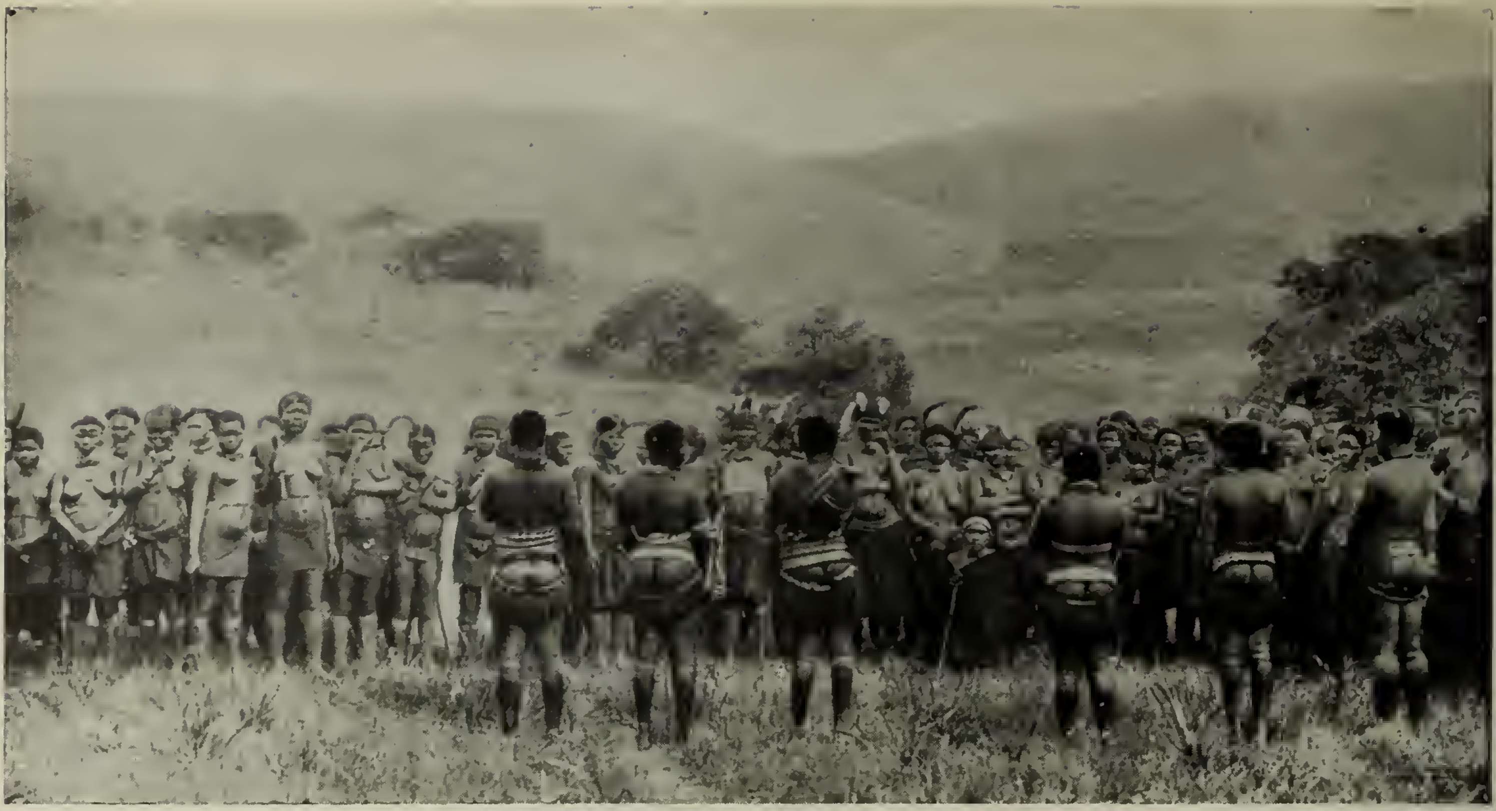
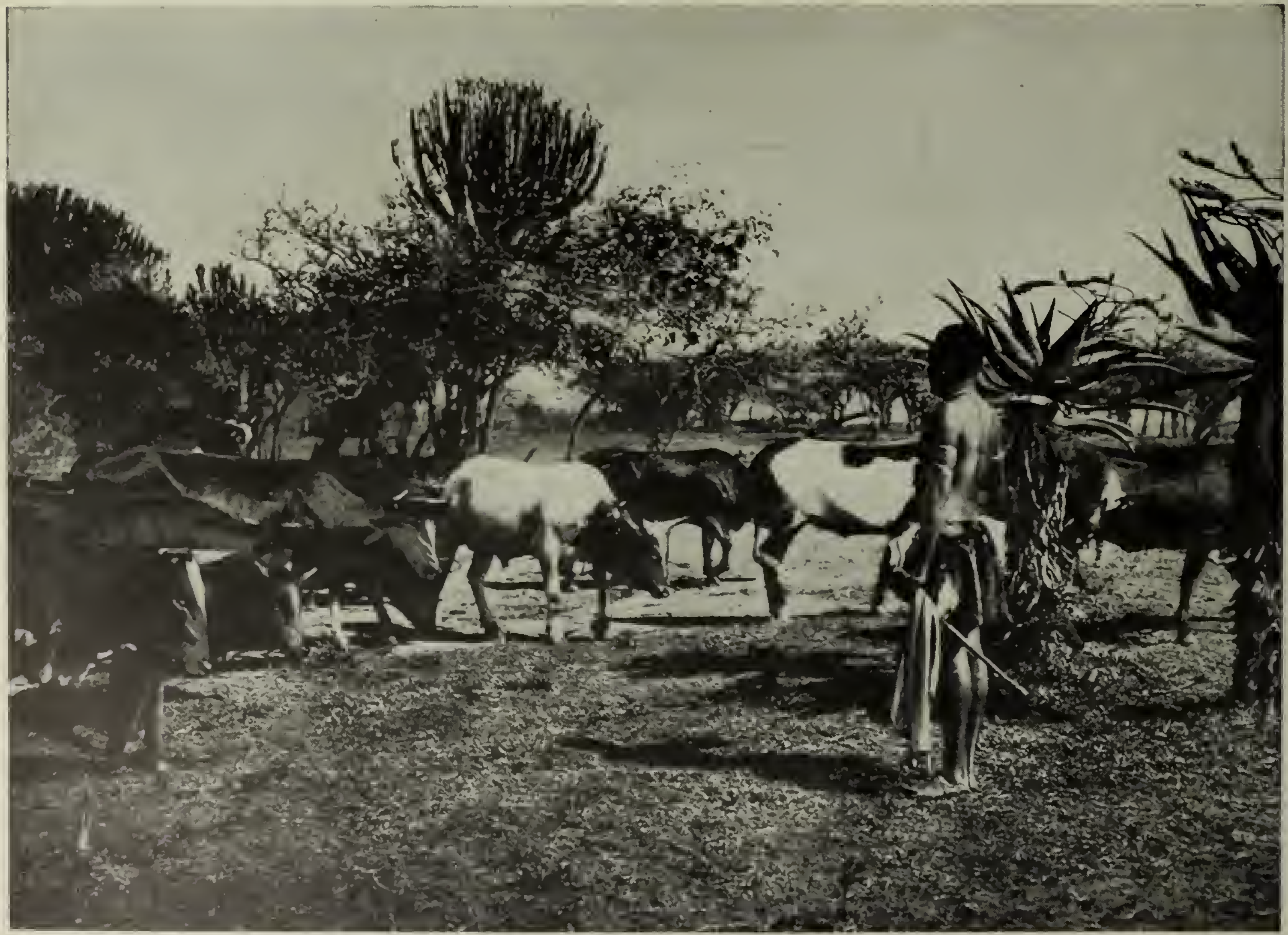


E.N.A.

HOW SOME BRIDEGROOMS OF EUROPE 'STEAL' THEIR BRIDES

Wedding customs obtaining in various countries of Europe furnish examples of what has been called 'marriage by capture.' In Hungary the Magyar bridegroom (top), bearing the bride's banner, embroidered by herself and her first gift to the groom, rides with his party to the group where the bride is dancing, seizes the bride, mounts her on one of the horses, and rides off. The Rumanian bridegroom (bottom), also carrying a banner, rides with his party to the bride's house, captures her, and carries her on his horse to the village.

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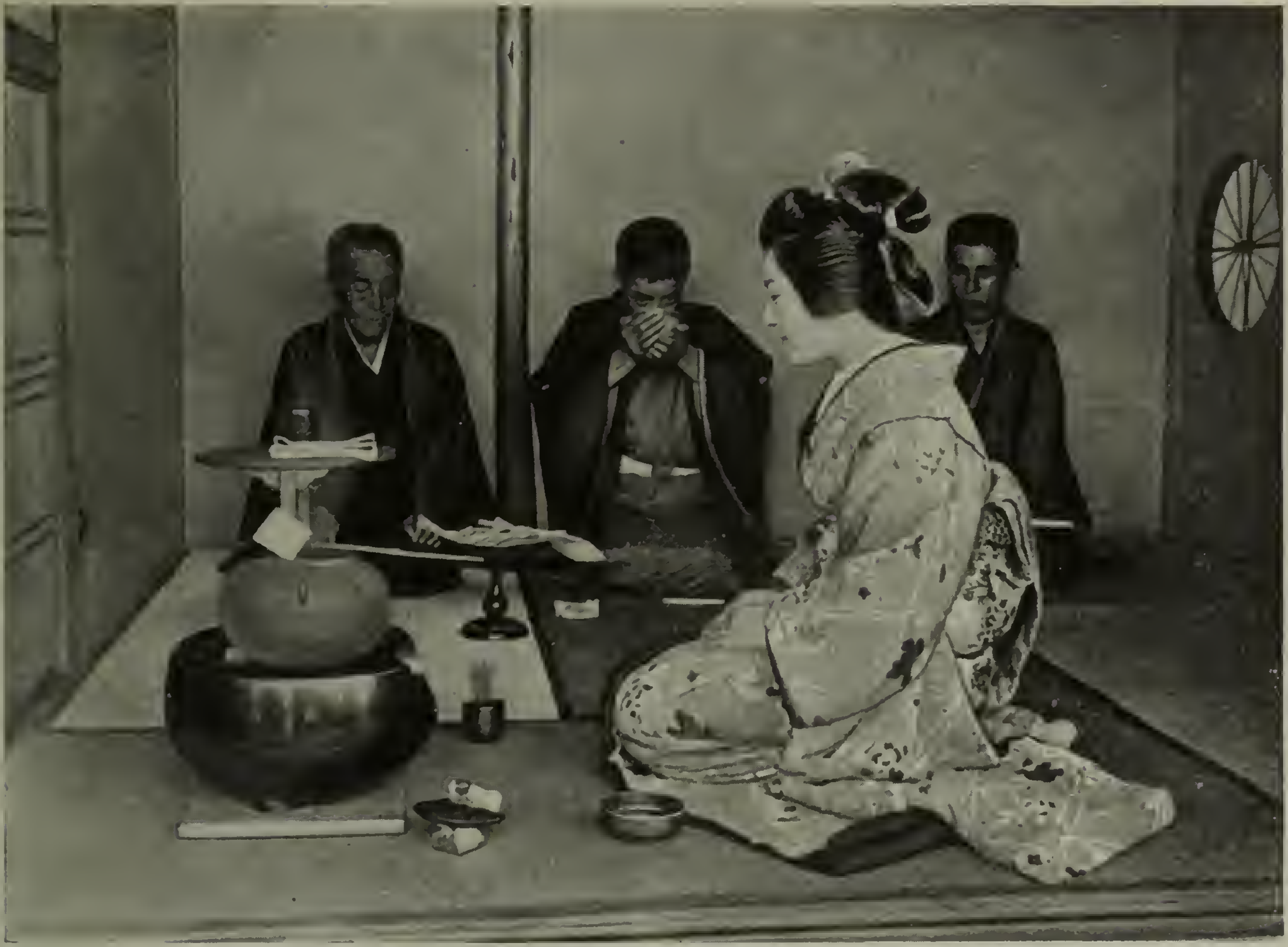
PRICE PAID IN CATTLE BY A ZULU BRIDEGROOM

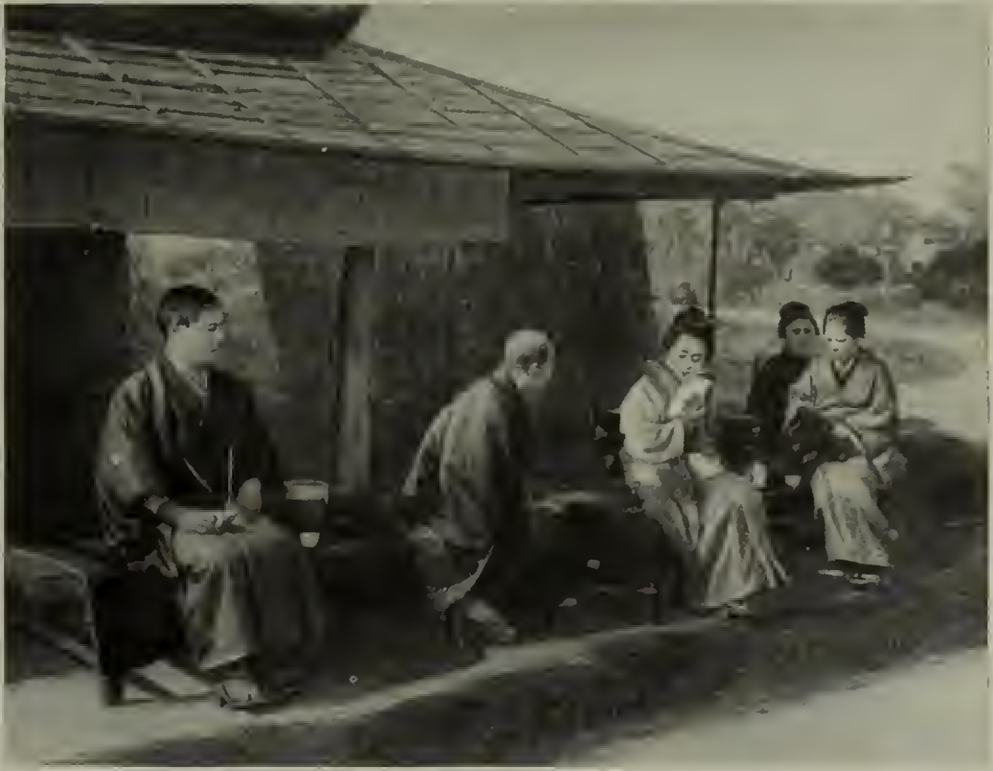
The actual wedding ceremony of the Zulus is a very picturesque function (top), and is generally the occasion of a large concourse of members of the tribe. Below is seen a young Zulu brave bringing his bridal gift of cattle. Cattle are formally made over to the bride's father by the bridegroom before the wedding. Gifts are also exchanged between the bride and the bridegroom, but these are of little intrinsic value, though made significant through personal association. Beads, as having been in actual physical contact with both the parties, are commonly given.



Keystone

with capture,' by which he meant the ceremonial capture of a bride for whom compensation was paid, a circumstance which clearly reveals the ceremonial character of the 'capture' side of the contract.

But as regards marriage by purchase, we must also use caution in our description of this form or mode of approaching union, for the bride-gift has its origin not so much in the idea of purchase or barter as in the notion of tendering a pledge or part of oneself. In other words, the sex taboo between the pair has to be broken by tendering some article which has had a close physical association with the givers; that is, the act has more of a religious and personal significance than one of barter. Buying and selling among primitive peoples have not the same sordid and material significance as among



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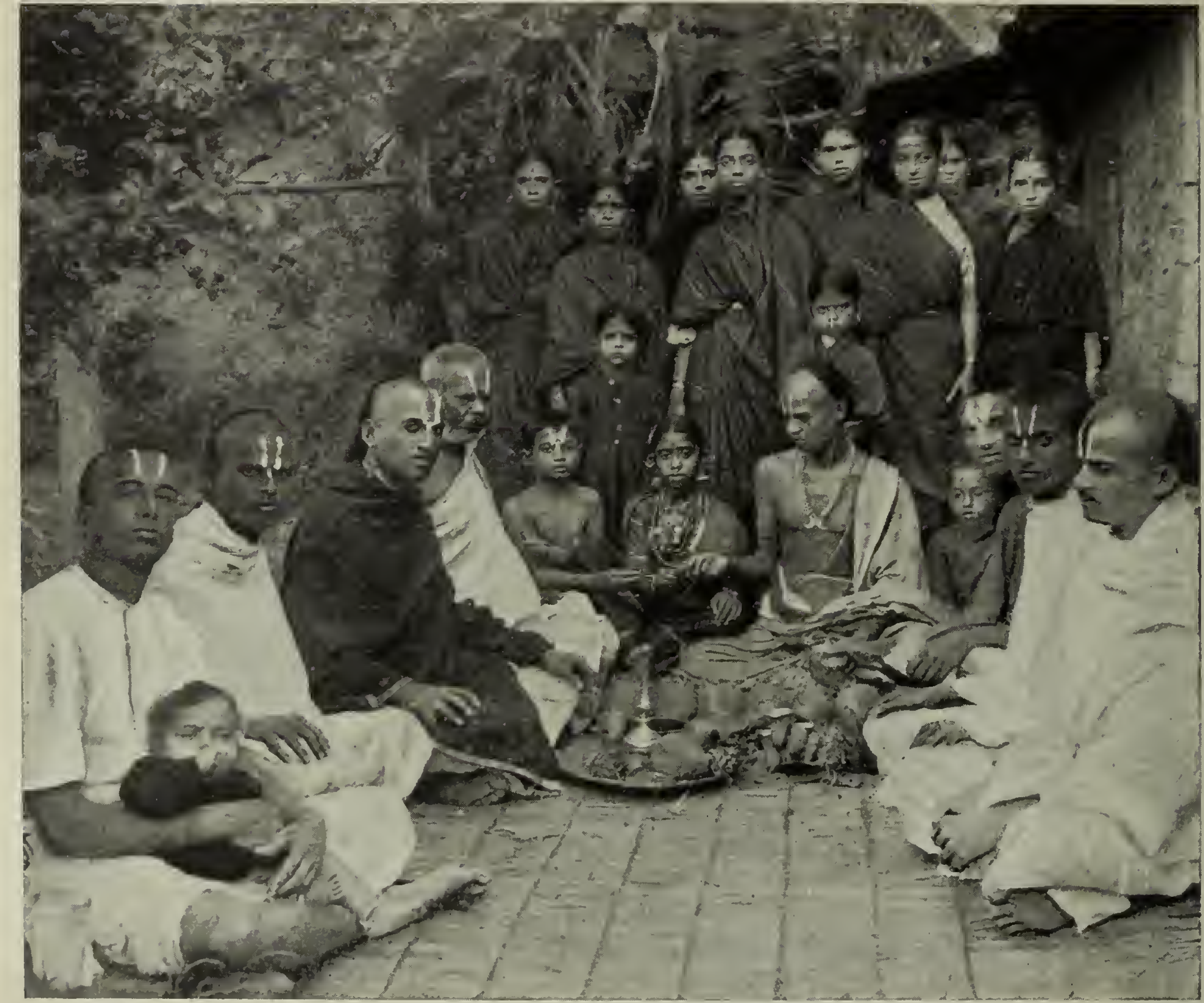
WHERE MATCHMAKING IS PRACTISED AS A PROFESSION

When a marriage is contemplated in Japan the matter is placed by the parents in the hands of a marriage broker. This functionary arranges for the two young people to meet at the teahouse (bottom), so that they may see whether they like one another. If the affair proceeds satisfactorily the bride-to-be serves the ceremonial tea to the prospective bridegroom (top).



E.N.A

CHILDHOOD SACRIFICED UPON THE HYMENEAL ALTAR

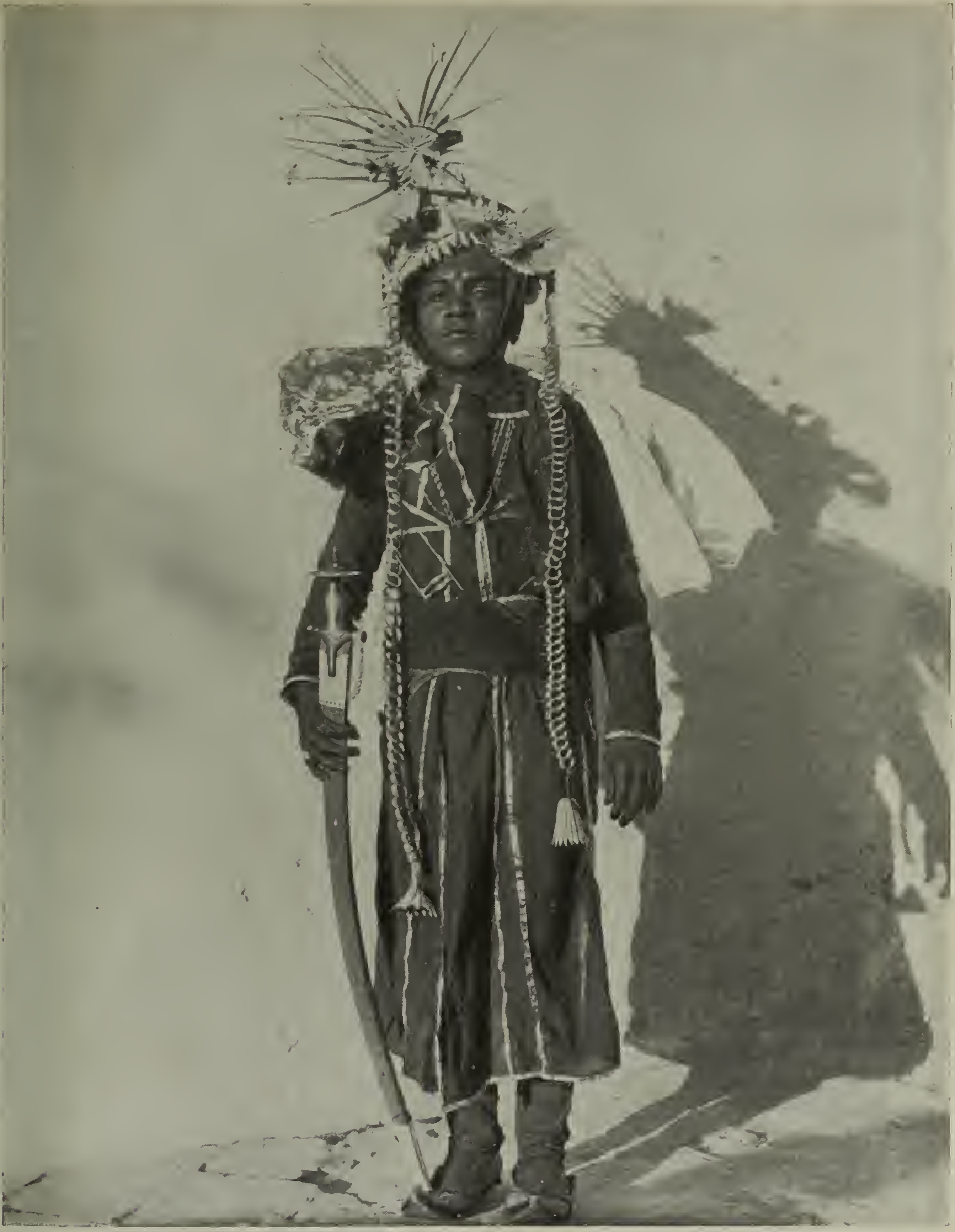
On April 1, 1930, the Child Marriage Restraint Act came into force in India, prohibiting the marriage of males under the age of 18 and of females under 14. Hindu devotion to old tradition led to a remarkable increase in the number of child marriages celebrated just before the act became effective, and here we see a child bride in the Madras presidency sharing her wedding meal with her tall bridegroom on her left hand, and on her right her little brother, who has just been married to the small girl standing behind him.

civilized communities, and this view is strengthened by the fact that the gifts made have often no real intrinsic value, though where there has been contact with civilization they usually tend to grow more costly in the material sense.

For example, among the Kaffirs of South Africa it has been observed that the cattle paid for the bride are held in trust for her by her male relatives should she be left a widow, but the actual betrothal gift consists merely of beads, proving that the former gift-custom is only a later development of the latter. The girl also tenders beads to the man; that is, each gives the other something which has had an actual physical association with the giver, as lovers in ancient Europe exchanged their rings.

Prices as now paid among uncivilized people for their spouses are astonishingly high when compared with their actual personal wealth, but vary, of course, with the desirability of the bride and her rank. In British Columbia and Vancouver Island the price tendered by an Indian for a wife ranges from £20 to £40 of our currency, and among the Californian Indians ten or twelve ponies is regarded as a fair price for an attractive girl. The Navahos of New Mexico consider this exorbitant unless in the case of a girl possessing unusual beauty, industry and skill.

Cattle are the general currency among the negroes of South Africa, as among the primitive Romans, who coined the term ‘pecunia’ (money) from their word for cattle; and the Kaffirs usually pay from five to ten cows for a wife. Among poorer tribes, like the Damara, one cow is generally regarded as sufficient to purchase a daughter from her father, although in Uganda needles, ammunition, or even clothing are frequently tendered and accepted for a promising damsel.



Col. F. D. Fayrer

YOUTHFUL HINDU BRIDEGROOM OF CENTRAL INDIA AND HIS WEDDING GARMENT

In the Laws of Manu, which form the basis of Hindu law, eight kinds of marriage are enumerated. They include marriage by purchase, fraud, ravishment, consent of the girl, and gift of her to the bridegroom by her father without bargain or recompense. The last is the form of marriage in common use among orthodox Hindus. Marriage ceremonies are very numerous and varied. For Hindus generally the most important consists in the bridegroom taking the bride's hand and walking seven steps. In some parts the only ceremony is a feast for the two families.

E.N.A.

SIMPLE FOLK WHOSE MARRIAGE RITES ARE REDUCED TO THE LOWEST TERMS

The aboriginal race inhabiting the Andaman Islands comprises what is considered to be the last pure remnant of palaeolithic man, and all their customs are primitive in the extreme. For example, when the elders of a sept learn that a young couple desire to be married the bride is taken to a newly made empty hut and made to sit down. The bridegroom runs away into the jungle, but after some pretended hesitation is brought in and made to sit down on the bride's lap That is the whole ceremony This photograph shows a group after such an event.

In northern Asia large prices are often given for wives, as much as 3,000 roubles being paid among the Baskirs, though in Tartary parents, in time of stress, will sell a daughter for a few pounds of butter. The Samoyedes and Ostiaks reckon the bride-price by reindeer, and some low-caste Indian tribes will barter their female relatives for a basket or two of rice and a few rupees. As showing the extraordinary distance sometimes covered by 'bartered brides,' and that a commerce existed in selling or exchanging women, apart from marital purchase, Charlevoix, the Jesuit missionary (died 1761), mentions that he met a Huron Indian woman whom he had known personally in America, in the interior of Siberia. She had been passed from tribe to tribe by barter, and had crossed from America to Asia

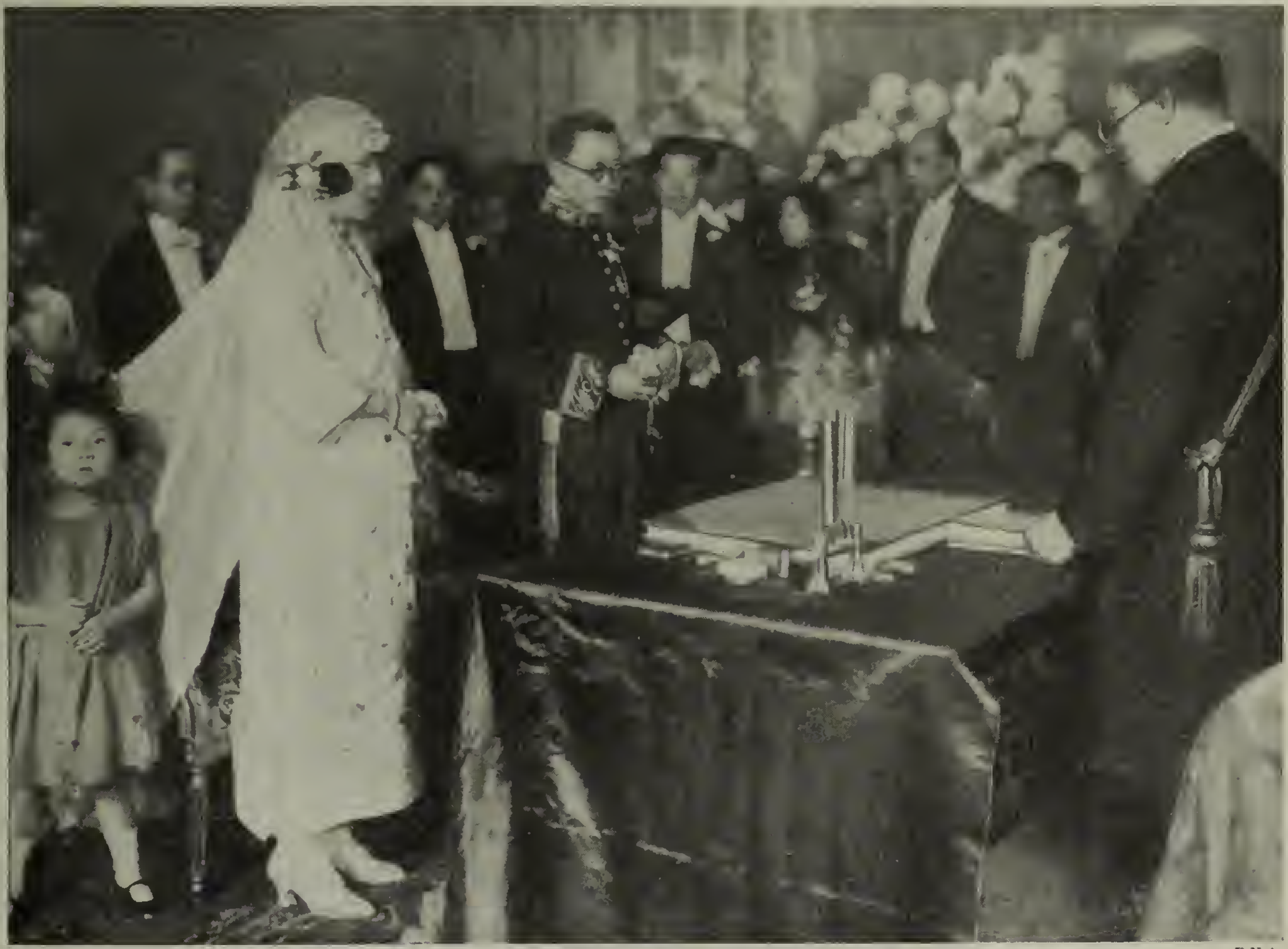
Among the Polynesians canoes, pigs and guns were formerly the media of barter for a wife. Sometimes the price is paid in instalments, as among the people of Unyoro in Central Africa. In Japan the system of present-giving which prevails is doubtless a survival of a time when the transaction was one of ordinary bargaining.

Marriage by service, where the man serves the bride's father in lieu of purchase price, is familiar to us from certain instances in the Scriptures. It was by no means confined to the Semitic races, but was, and is, common to the uncivilized races of America, Africa and Asia. Usually it is an expedient resorted to by those who cannot afford the bride-price, but in some instances it is formal and must be adhered to, be the suitor rich or poor, as among certain of the Kamchadale tribes. The custom prevails among the Bushmen and the Fuegians of Tierra del Fuego.

Simple exchange of women, as sister for sister or daughter for daughter, is, of course, probably the most primitive form of purchasing a wife, and is the rule rather than the exception among the Australian blacks and in Sumatra. Nor is the purchase of a wife on credit unknown, custom in this case demanding that the wife and her children cannot leave the parental roof-tree until the price is paid in full. In some Central African communities when a poor man is unable to procure sufficient cattle to pay for a spouse, he may purchase one by the payment of instalments, but the children born in the meantime are the property of the wife's father, although they may be redeemed by the payment of a cow apiece.

It must not be inferred, however, that the purchase of marriageable girls is a universal human custom. Among many uncivilized communities the suitor gives preliminary presents to the parents in order to dispose them favourably to the match, and not as a bride-price. The Ainu of Japan, for example, do not buy their wives, but make presents of tobacco and liquor to the parents, and no stipulated price is fixed beforehand. Certain South American tribes, too, cultivate the practice of present-giving by the suitor rather as a proof of his ability to keep a wife than as a means of barter. Wife purchase does not exist among the Yukonikhotana of Alaska, and the rather debased Wintun Indians of California procure their wives for nothing, the lack of provender probably acting as an incentive to the parents to part with their daughters. The Andaman Islanders, the Chittagong hill people and the cave-dwellers of the Aru Archipelago also make no payment for the bride, probably for similar reasons, or because their culture is so primitive that they have not as yet reached the stage of marriage by barter.

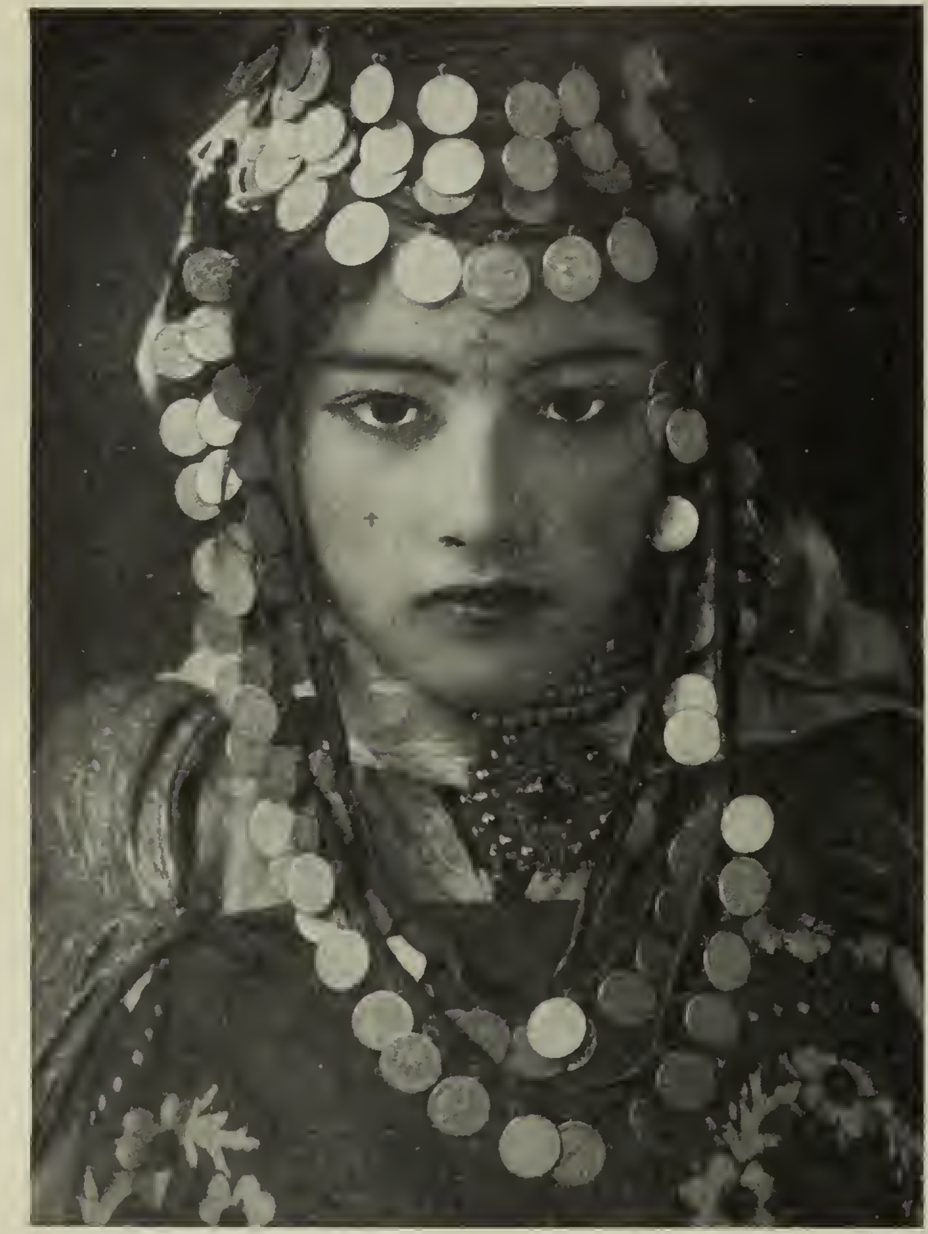
But, generally speaking, marriage by purchase may be said to succeed formal marriage by capture as a social custom, and the latter has largely survived along with the former, in a symbolical sense. The purchase or present may have originated in a desire to escape the parental vengeance. Thus among the Ahts elopement is followed by a present to the father, and the same holds good among the Araucanians of Chile and in New Guinea. The decay of marriage by purchase, which was in itself the resultant of the exchange of the taboo-breaking gift, is witnessed in the adoption of a bridal portion among races emerging from barbarism to civilization, which is either a payment made by the bridegroom and returned to him as the bride's jointure, or the settlement of a sum upon her by the bride's father, which latter custom is regarded as having arisen out of the earlier usage of returning the suitor's gift



E.N.A.

HIGHLY SOPHISTICATED MARRIAGE IN CONSERVATIVE CHINA

Marriage has always been celebrated with much ceremonial among the Chinese, but it is remarkable how completely that most conservative people is discarding centuries-old traditions in favour of the customs of the sophisticated West. Thus at the civil wedding of a Chinese diplomat the bride wore the bridal white of the Occident, disregarding the fact that white is the conventional wear for mourning in China, while the bridegroom wore the uniform of the diplomatic corps and his men friends donned European evening dress



E.N.A

WHERE BEAUTY IS NOT WOMAN'S ONLY DOWER
Among the Ouled Nails of Algeria it is the custom of the young women to adorn their head-dress with as many coins as they can accumulate. A girl thus advertises the dowry she will bring to her bridegroom. The custom is paralleled among many other peoples. It may be regarded as a variety of marriage by purchase.

The marriage-broker or middleman is usually the product of a fairly high state of civilization, although, as has been seen, female agents are employed by the Eskimo. In Japan marriages are almost invariably arranged by the parents with the aid of a professional middleman known as the 'nakodo,' as it is considered highly improper that any marital compact should be made by the parties or their relatives alone. Among the lower classes such unaided unions are regarded with contempt, and are described by the disdainful term 'yago,' which means 'meeting on a moor,' or 'casual.' The business of the middleman is to make known to each contracting party the good and bad qualities of the other, his or her habits, virtues or vices, and bodily ailments, and to do his utmost in reason to bring the affair to a happy conclusion. He also arranges for a meeting between the pair, and if dissatisfaction occurs the business proceeds no farther.

But the practice of employing go-betweens to arrange a marriage is widespread, both among savages and more civilized nations. It is common in the Mahomedan world, where Jewish marriage-brokers are frequently called in to facilitate preliminaries. When a Turkish or Persian girl is of marriageable age, Jewish agents are called in to look for a suitable parti for her, and when he is found they discourse in a fulsome strain upon the girl's surpassing beauty and talents, employing every art of the Oriental imagination to interest the possible suitor.

Although elsewhere in this work the principal types of marriage relations are dealt with in separate chapters, it may be well to enumerate them here. Monogamy, the union of a single pair, is by far the most common form of marital arrangement. Oddly enough, it is found at the lowest stage of man's development as well as at the highest. Man in the hunting stage has little need of a plurality of wives, or for the increased labour value they bring him.

Polygamy or polygyny, a plurality of wives, is a practice now chiefly confined to savage or barbarous peoples. Its chief home, at the present period, is Africa, although in India and other parts of Asia it is still widely recognized. But the majority of thinking Mahomedans have rejected it, and among semi-civilized peoples it is on the decline. Many races, too, in a condition of almost abject savagery are monogamous, as the Hill Dyaks and the Marquesan Islanders, and some Australian tribes are also 'convinced' monogamists. Even where polygamy is permitted by custom or law it is by no means so generally practised as is often supposed, and economic conditions alone compel the greater number of the human race to eschew it.

Polyandry, the marriage of one woman with more than one husband, is a much rarer form of marital relationship, and is confined to Tibet, where it is most common, the Aleutian Islands, some Orinoco tribes and the mountain communities of the Bantu race. The Todas of the Nilgiri Hills, in India, have a form of polyandry, as have certain tribes of southern India, and traces of the custom are encountered elsewhere. Polyandry is most usually the marriage of one woman with a family of brothers, and is generally dictated by the poverty of the countries in which it prevails, and by a scarcity of women brought about by a striking disproportion of female births, or, as is suspected in the case of Tibet, by the absorption of a large proportion of women by the Lama nunneries, though this may be questioned.

NATIONAL DANCES OF EUROPE

Until its modern development as a pastime and an art the connexion between dancing, pagan and Christian religions, and the drama was very close, and clear evidence of all these influences may be seen in the national dances here described. Separate chapters deal with Folk dances of the British Isles, with Modern Social Dancing and the Ballet, and also with savage and ritual dances.

Dancing has been called a necessity of human nature. Ruskin compared a child dancing to 'a lamb leaping or a fawn at play.' Max Beerbohm has imagined the first dancers to have been perhaps Greek vintners who jumped about because the earth was so bounteous—perhaps because they had enjoyed its bounty a little too freely. Children certainly dance naturally; so do primitive peoples everywhere. though usually their movements are regulated by strict rule. Dancing was employed, like the earliest music, to express emotions and to put the mind into certain states. There were, and still are, war dances as well as love, funeral dances in contrast with wedding dances, dances appropriate to the detection of witchcraft as well as those which fit in with the gaiety of a feast.

But if dancing for joy is a necessity of human nature, it is also one of human nature's severest tests. It can so easily be abused, it degenerates so easily into impropriety or rowdiness. Plato suggested that persons guilty of unseemly dancing should be banished from his Ideal Commonwealth. The Puritans would have none of it. 'Dancing hall' acquired at one time much the same significance as 'gambling hell.' But the degenerate dancers are found in cities. The country dance is a different thing altogether. It seems to grow out of the soil; it is as healthy as flowers and trees. Cicero said angrily in decadent Rome that 'no sane man danced unless he were smitten with temporary madness.' Peasant dances are eminently sane and delightful. Most of them have developed from the earliest of concerted movements, the round.

This was very simple. The dancers took hands, formed a circle, and moved round, giving little jumps, performing elementary 'steps' with their feet. Here we have the basis on which a great many national dances in Europe have been built up. Often they have been elaborated and almost transformed. One which keeps its original character fairly well is the Rumanian and Bulgarian hora (it is danced, indeed, in all the Balkan countries). For this the music, rather solemn, is started by a piper. Young men join hands in a ring, they take some steps to the left, they stamp their feet. Then a pause and on they go again.

Now the mandolin player strikes in with a livelier air, but the bagpipes do not respond. Then the strings of the mandolin are struck three times with energy, the young men at the same time stamping and looking at the girls who wait to join them The girls hesitate, they consult one another, then they run forward, form a ring round the young men. Again the vigorous thrum-thrum of the strings and the two circles break up, partners are taken and the dance proper begins. It has many figures. In one the couples face one another and gaze into

Photopress

EXPERT EXPONENTS OF THE HIGHLAND FLING

Scotland is comparatively rich in national dances, having reels, strathspeys, sword dances, funeral dances called Latewakes, and the sixteenth-century Salmon dance. Besides these there is the Highland fling, a Celtic dance which, despite its usual Scottish appellation, Scotland shares with Denmark as a national dance.

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J. Clair-Guyot

BRETON REJOICING IN THE BRETON DANCE

Bretons are exceedingly tenacious of their old customs and traditions, and all details in their popular celebrations remain precisely what they were centuries ago. A visit of the President of the Republic to Quimper in 1930 was made the occasion of a wonderful exhibition of Breton dances, performed in the main square by men and women attired in the national costume.

each other's eyes. If they showed any affection, or even interest, this would have a charming effect. But when they go through it mechanically, expressing no emotion at all, it looks absurd.

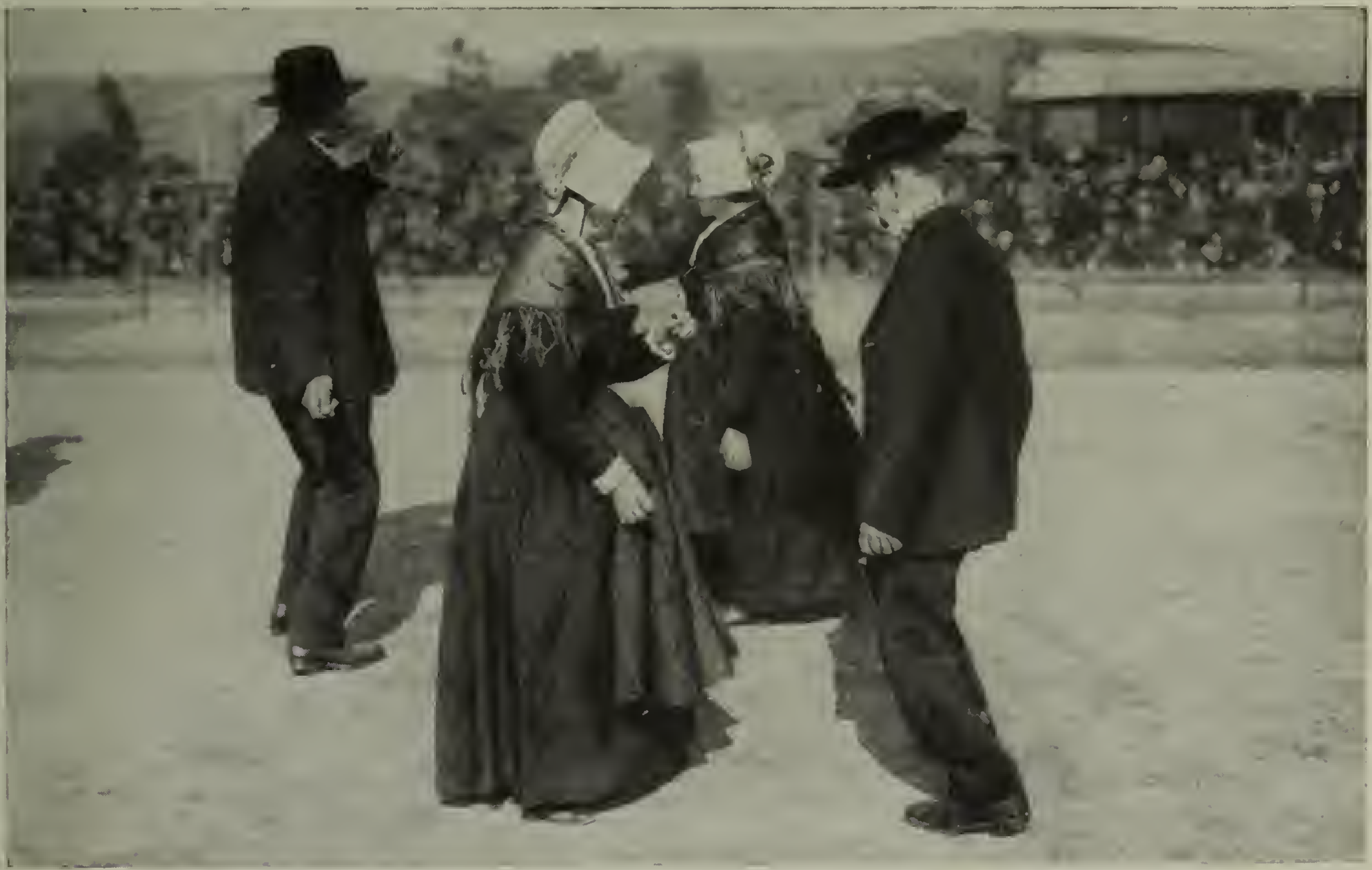
In Serbia the kolo (meaning a circle) has much the same character, except that the men and women do not often hold hands in the ordinary way ; sometimes the men hold their partners by the belt or they pass their hands through the arms and behind the backs of the women to clasp the hands of those who come next. The women dancers on special occasions wear exquisitely embroidered bodices and much artificial jewellery, with big gilt crowns and flowers of paper. So deeply attached are the Dalmatians to this dance that they tell the following story about it :

A Serbian chieftain in revolt against the Turks, then the rulers of the country, was captured and pretended to be dead. The Turkish governor ordered him to be buried. But the governor's wife suspected that he might be shamming and recommended various tests. First, a fire was lighted on his breast : he lay perfectly still. Then a snake was laid over him, pins were driven in under his finger and toe nails : he did not flinch. Then the old woman said : ' Let the most beautiful girl we have dance the kolo round him with companions. If he is not dead she will force him to smile.' The dance began. The captive heard the tinkle of the bells round her neck, the rustle of her silk trousers. He smiled and the girl saw it. But she pitied him and quickly threw her handkerchief over his face. So he still passed for a corpse and was thrown into the sea. He swam ashore, broke into the governor's house, killed him and his ' Turkish vixen,' carried off the girl and made her his wife !

In the south-western part of France (Gascony) another kind of round is popular. This has a leader who may set either a furious or a gentle pace and who sometimes leads the other dancers a rare dance (here is the origin of the phrase which signifies causing a lot of trouble or a wearisome pursuit). To begin with, the movements are graceful and rhythmic, but they grow wilder and faster. The dancers must run, jump, climb over obstacles, twist and turn. Never must they loose their clasp of each other's hands or fail to do exactly what their leader does. This variation is to be seen in the Balkans also. Italian peasants in Sardinia have a much simpler form of rondo. The young men and the girls form up in two lines, holding hands, then the lines are joined at each end and the circle goes round, the dancers advance towards each other and retire, all rather slowly, while a group of singers chant curious Moorish airs. M. Gaston Vuillier, the leading French authority on the subject, saw this dance in Sardinia and described the music as ' the most extraordinary kind imaginable, hardly like the sound of a human voice, but a sort of musical buzzing.'

In France there is usually dancing after a rustic wedding, and sometimes the old marriage round may be seen, with its ancient verses addressed to bridegroom and bride (this is also played as a children's game). But the bourrée in the Centre (especially the Auvergne), and the farandole in the South are more popular with peasants in out-of-the way districts, where alone national dances are any longer to be seen. In the farandole the dancers are joined by handkerchiefs held in their hands and form a long chain. They spin round under each other's arms and then ' follow my leader,' as in the Gascon ronde. Suddenly a couple will stop and, with arms lifted, hands clasped, will form an arch. All the others must pass under this. At the end the last couple stops and all the rest have to wind round them. The confusion seems inextricable, but somehow they unwind themselves and break up rather breathless and in the best of humour. The bourrée is a clumsier affair. If it is danced indoors the stamping of heavy feet (in wooden shoes, perhaps) gives it a noisy and even monotonous character. Yet the peasants make it light and graceful when they dance it on grass. M. Vuillier saw a group of shepherds skipping through it to the soft music of reed pipes one evening in the Auvergne. The effect was delightful.

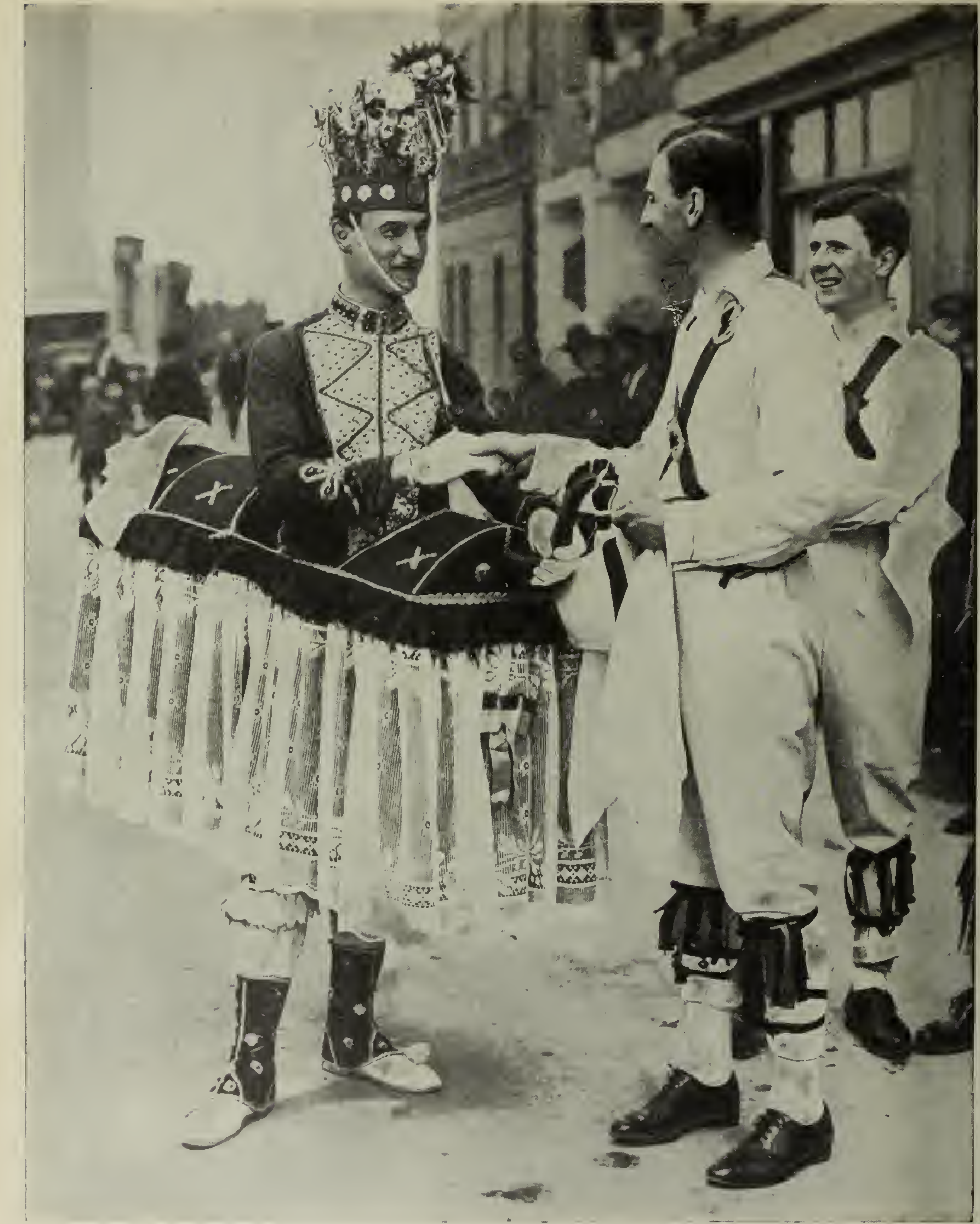
The gavotte and minuet in France were not national but Court dances of our own age. The gavotte and minuet were never danced anywhere but in ball-rooms. Nothing of the kind has survived among the mass of the people save a certain grace in bowing and dropping curtseys. The characteristics of French folk-dancing are seen in the branle (which was once known in England as the brawl, the nearest that could be got to the French pronunciation). Each part of the country had a branle of its own. Often it began with a slow movement for the older people, then a livelier one for the more recently married, then one in which the boys and girls could let off their energy ; finally, all would take hands and go round in a ring. Sometimes a less varied and wholly unimaginative branle may be seen. In one part of Brittany the couples stand behind one another and simply move jerkily from left to right and from right to left ; in another part the couple take hands as in skating, the woman's right in the man's right, his left holding her left. Each pair in turn does a little performance, the rest clapping their hands in time with the music. All sorts of variations could be introduced



E.N.A

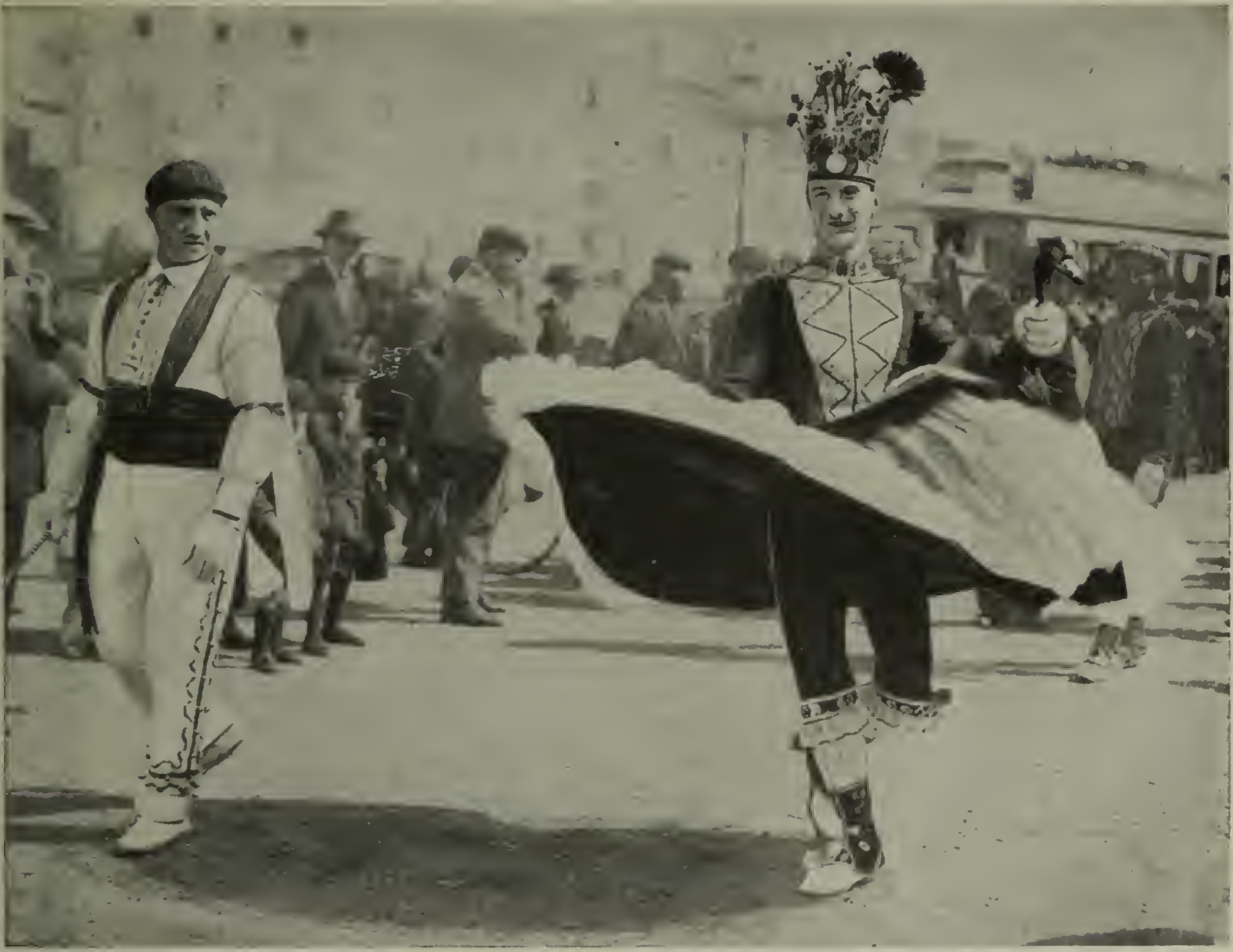
EXHIBITION PERFORMANCE OF THE BOURREE, A PEASANTS' DANCE OF CENTRAL FRANCE

In Central France, and especially the Auvergne—a former province now represented by the departments of Cantal, Puy-de-Dôme and part of Haute Loire—the bourrée is still popular with the peasantry. Generically this is a clog dance, and if performed in doors in wooden shoes may be a somewhat heavy-footed, noisy and monotonous exercise. In the right environment—danced on smooth turf in the mellow light of evening to the thin music of reed pipes—it is a very different thing, a light and graceful exercise quite charming to watch.



QUAINT TRADITIONAL MAKE-UP FOR A BASQUE ANIMAL DANCE

Almost every kind of dance found in primitive cultures, from the corrobboree of the Australian blackfellow to the terpsichorean evolutions of the Red Indian, is known and practised by the Basques. They have action dances representing agriculture and the vintage, variants of the Pyrrhic dance of the ancient Greeks, religious dances, war dances like the Scottish sword dance, and numerous animal dances. In one of these, as shown here and in the opposite page, a star part is played by the hobby horse; the performer is exchanging compliments with English morris dancers at a folk-dancing competition at Bayonne.



Keystone

DANCE IN WHICH BASQUE GRACE AND ENERGY FIND THEIR FULLEST EXPRESSION

Among other characteristics for which the Basques are remarkable special mention is universally made of their physical strength and agility, which find expression in all kinds of games and exercises. Dancing figures largely in their social life, and in this they display a natural aptitude for pirouetting, revolving on the tip of the toes and other gymnastic movements which many professional ballet dancers acquire only by long and painful practice. Nothing could be more gay and easy than the freedom with which this young Basque twirls his lacy draperies.

into this go-as-you-please kind of dance. One was a violent throwing out of the leg, known as 'the cow's kick'; another was the imitation of the actions of washerwomen; others required the dancers to carry torches (as in one of Sir Edward German's Henry VIII dances), or to wear monk's robes.

It was a monk who long ago wrote a book of etiquette for dancers of the branle. 'Do not look at your feet to see if you are doing the steps properly,' he counselled, 'but keep your head up and look about you confidently. Do not use your handkerchief more than you are obliged, and take care that you have a clean one. See that your stockings do not slip down, and that your shoes are not soiled.' If it seems surprising that a monk should give advice about dancing, we must remember that King David danced before the Ark of the Covenant and that the Church once seems to have used dancing as an aid to religion. We get a reminder of this in the choir boys' dance before the high altar in Seville cathedral on several occasions during the year, in the dances at Saragossa on the feast-day of Our Lady of the Pillar, in the Christmas Eve 'jotas' performed in Aragon. At Echternach, in the Ardennes, there is also a yearly dancing procession of pilgrims to the shrine of a saint; this has gone on for many centuries. Thousands of people take part in it. The Seville cathedral performances are given by two sets of half a dozen choir boys.

Spain is the land which, above all others, we associate with folk-dancing. Cervantes, author of 'Don Quixote,' the greatest Spanish classic, wrote that 'never was Spanish woman born that was not born to dance.' A lesser writer speaks of the power of the fandango over the ears and soul of every Spaniard—'like an electric shock it touches all hearts.' Certainly there is a compelling melody in the airs of Spanish dances which sets feet tapping and heads nodding. This has been illustrated by an amusing anecdote, invented, but not impossible. Once the Vatican, pained by the passion for dancing to which Spaniards were slaves, determined to forbid the fandango. A Papal Consistory was about to pronounce the decree when one of the cardinals asked if any member of the Court had seen this dance. No one had, so he suggested it would only be fair, before condemning it, to let it appear before its judges. Two dancers from Spain were sent for. At first the cardinals frowned, then they smiled, then they began to keep time with the music, at last they could not sit still any longer, they jumped up and danced ! It was impossible to proscribe the fandango after that.

To give an account of it is not easy. The movements of the dancers, a man and a woman, begin gently and gracefully ; their bodies swaying, pliant and lithe ; their eyes are tender. Gradually they quicken up, their eyes flash, their steps are vigorous, though always graceful. The castanets they carry click rapidly, the dance ends in a whirl of motion that would be violent and unpleasing if it were not so perfectly controlled. The bolero is quieter. Danced as a rule by several pairs, its steps are gliding and sinuous. The dancers attitudinise and pose, with inimitable charm and grace. The cachuca is danced by a single performer, either man or woman. It begins like the fandango, easily and slowly, becoming faster and faster, the castanets clattering with more and more noise. The head is poised now proudly, now pleadingly ; chest and shoulders are moved in unison with the feet and fingers.

E.N.A.

AN HISTORIC DANCE IN MODERN FORM

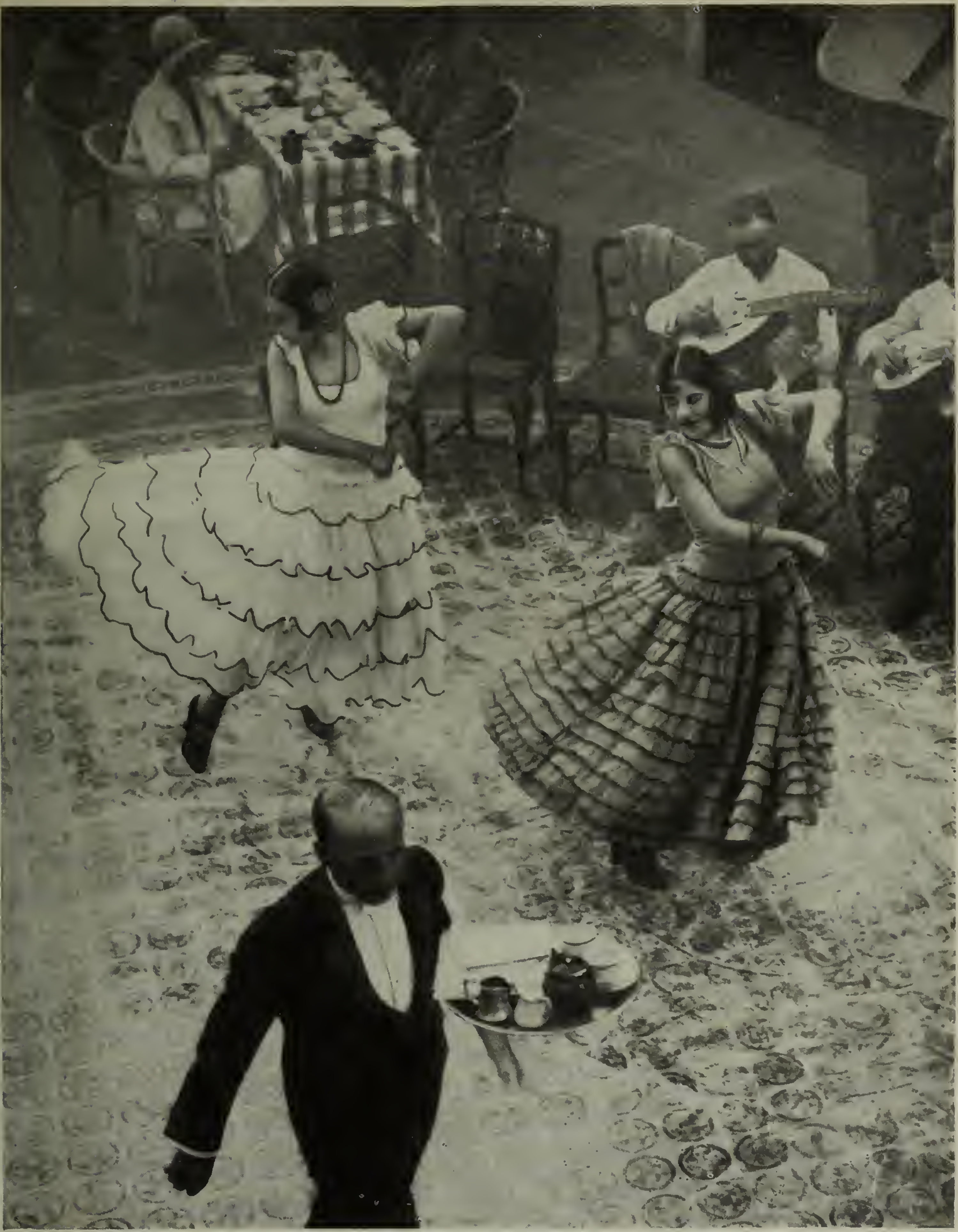
Said to have been invented by a twelfth-century poet and musician named Aben Jot, the jota is a characteristic dance with song of Aragon, with many local variations. It is danced by men and women in couples, facing one another but separately without joining hands, and in its oldest form its movements are restrained. The modern tendency is to dance it with much greater abandon, as suggested by this lively young lady, La Argentina.

Less exciting is the jota (pronounced chota, ch as in loch), especially that of Aragon, which has music of a church-like character and is even danced at funerals as an expression of sorrow. Men and women dance separately, without holding hands ; their movements are slow, lacking in animation. That is the traditional way to dance the jota, but there are other ways, and if young people try it they make it much more lively. While it is danced, couplets are sung, topical sometimes, often satirical, and perhaps painfully personal. For example :

> Your arms are lovely, like
>   sausages they look,
> Hung from the kitchen ceiling by
>   the cook.

It was very common at one period for song and dance to be mixed. This explains the ' tra-la-la,' the ' derry-down-derry,' and the ' hey-nonny-no ' in so many English ballads. These sounds were made to accompany the dance steps which the singer took.

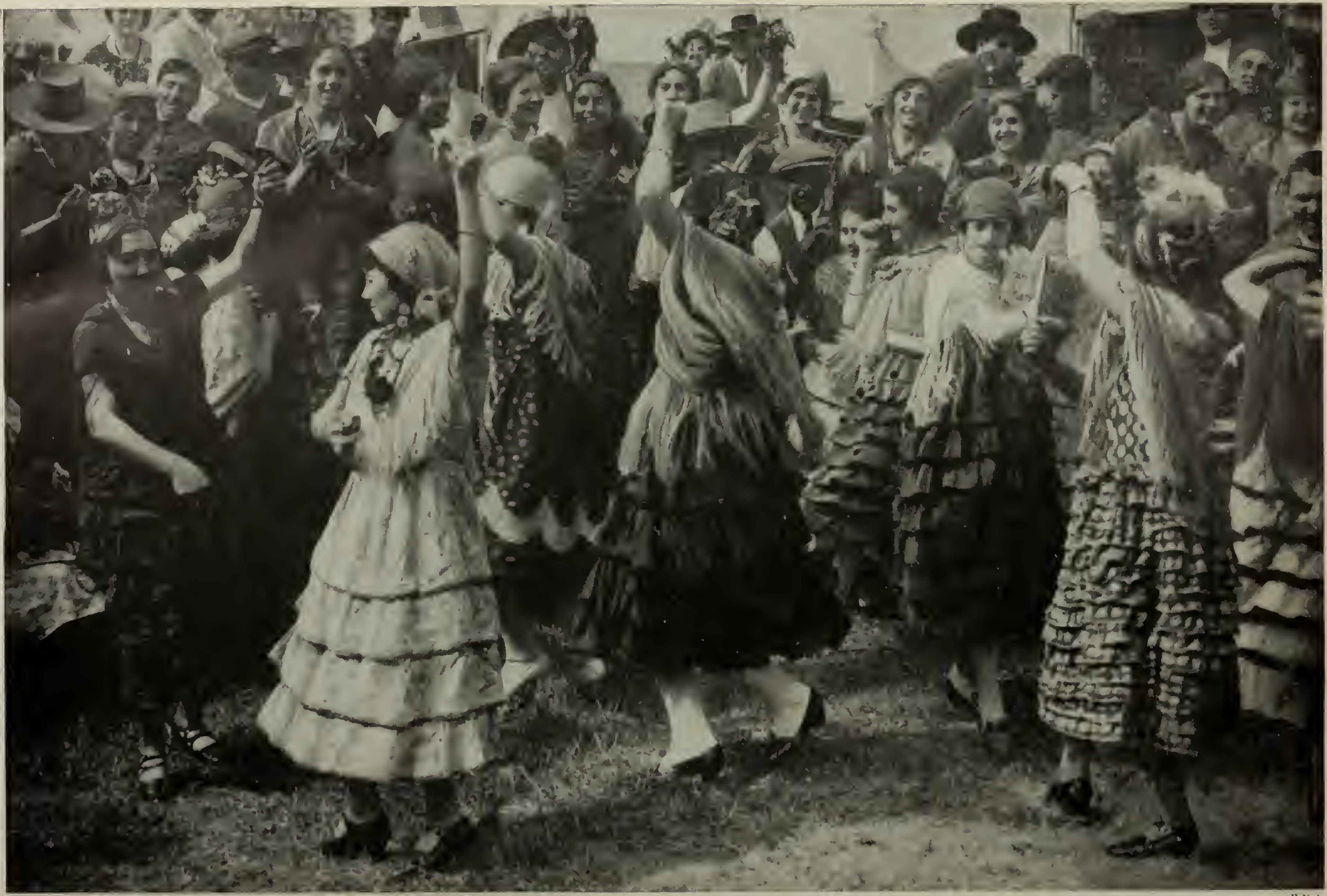
The most truly national dances of Spain, the seguidillas, which vary, like the French branles, according to locality, are also accompanied by verses sung by dancers and lookers-on. Most of them are little love-songs of this nature : ' My heart flew into your bosom. You clipped its wings, so it stayed there. Now it has made itself at home and will stay there for ever.' A feature of the



Martin Munkacsy

SWAYING BODIES AND BILLOWING SKIRTS IN THE ANDALUSIAN DANCE

In few parts of Spain is dancing more truly expressive of passion and imagination than in Seville. The peculiar style of the Seville dancers would not perhaps appeal to everybody, consisting as it does chiefly in swaying the body and tapping with the feet, but the arrogant postures and swirling dresses of the dancers earn the Spaniard's highest praise; in a phrase of the country the dancers 'have honey in their hips.' Girls are here seen at a Seville thé dansant dancing to the thrum of the guitar and the insistent click of the castanets.



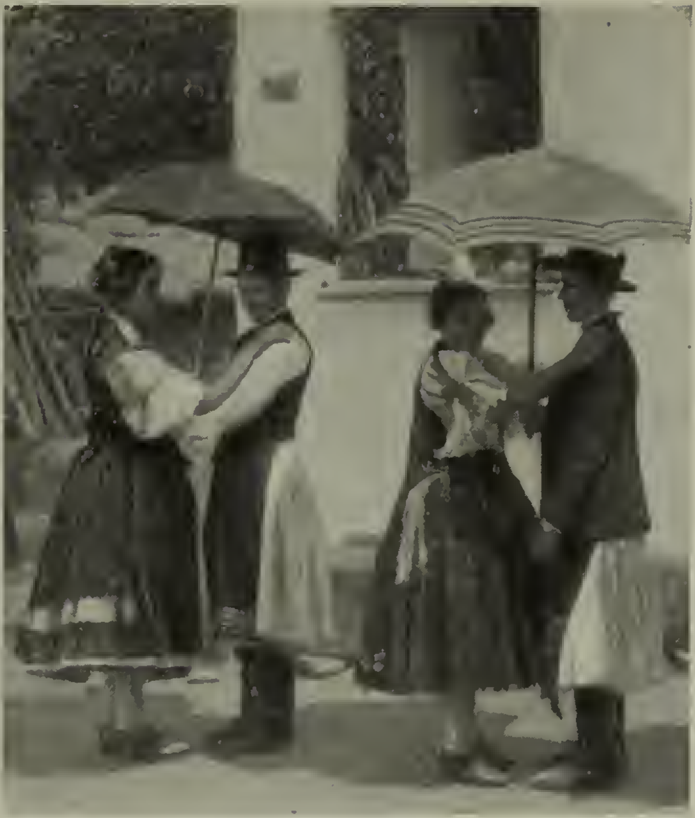
E.N.A

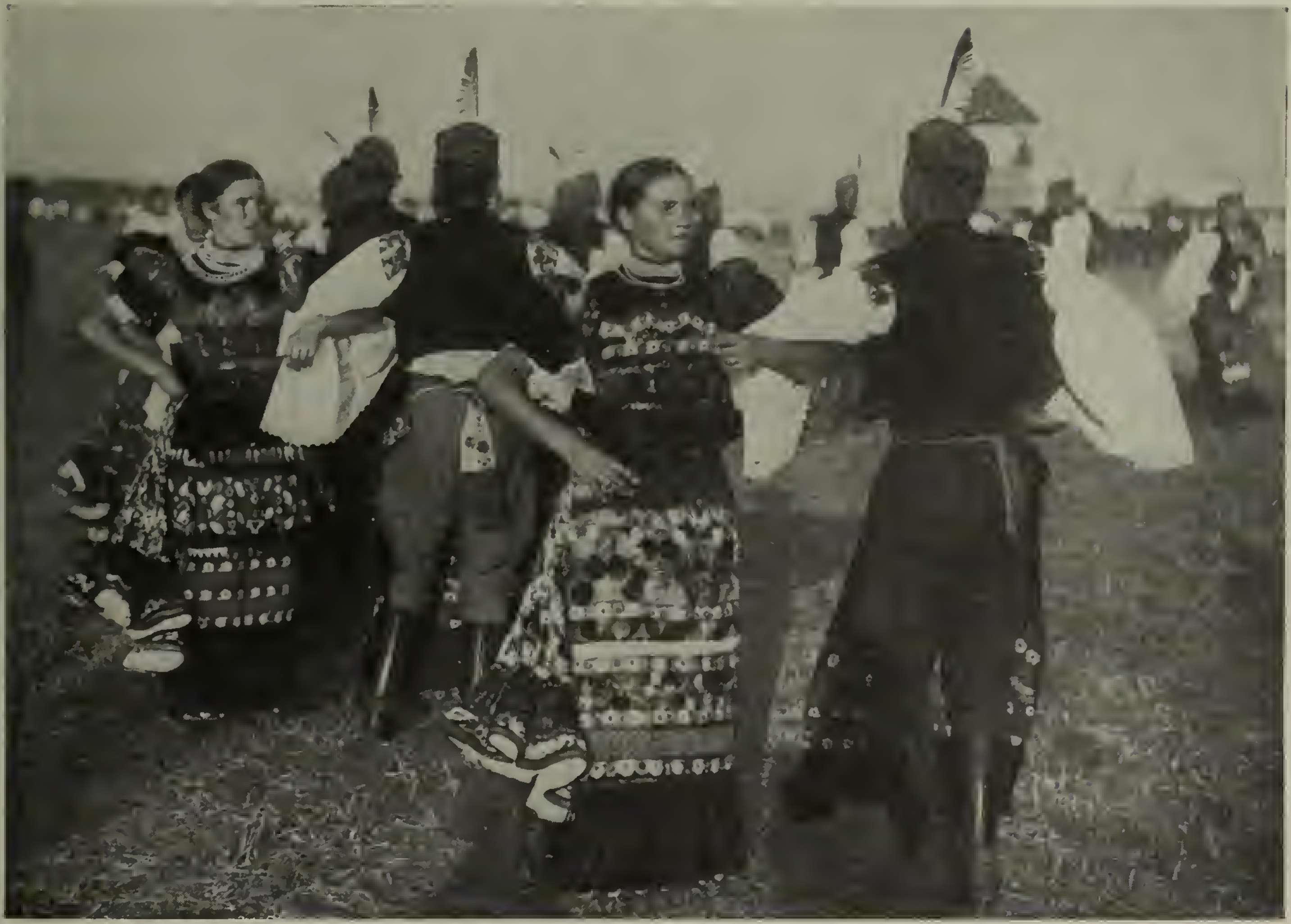
A NATION'S SOUL IN SUPPLE MOVEMENT AND LANGUOROUS GRACE: THE FANDANGO

The fandango is one of the best known and most popular of modern Spanish dances. Above all others, it is a part of the nation's life, and expresses to the full the character of the people. No occasion of rejoicing is considered complete without the fandango. It is danced by two people, the rhythm being marked by the snapping of fingers, the tapping of heels, and the click of castanets. Beginning slowly, the dance grows gradually quicker until the pace becomes terrific. The partners alternately tease, beseech, and pursue each other. The fandango has one striking feature, which it shares with the seguidilla. Towards the close of each measure the music stops suddenly, and the dancers stand rigid, to bound into movement when the music strikes up again.

seguidilla is the sudden stopping of one step and the motionless attitude of the dancers until they begin the next. They must try to stand exactly as they are when the music changes; they must appear to have been turned into statues. Arms raised, one foot off the ground, bending or standing upright, not a muscle must be moved. That is the ideal, and it is surprising how often the dancers come very near to it. The actual steps are simple. Men and women alternately follow and retreat from one another. It is the sudden stop and the equally sudden return to life of the motionless figures that make the seguidilla interesting.

Of Italian national dances the tarantella is the best known. This belongs to the south, especially to Naples. Its name is connected with the poisonous spider the tarantula; its bite was said to be curable only by dancing so vigorously that the poison was sweated out of the body. Another story was that the poison caused convulsive movements, something like those of dancing. However, though its origin is doubtful, there is no doubt as to the popularity of the tarantella. It is danced to the tapping and tinkling of tambourines, usually by a man and a woman

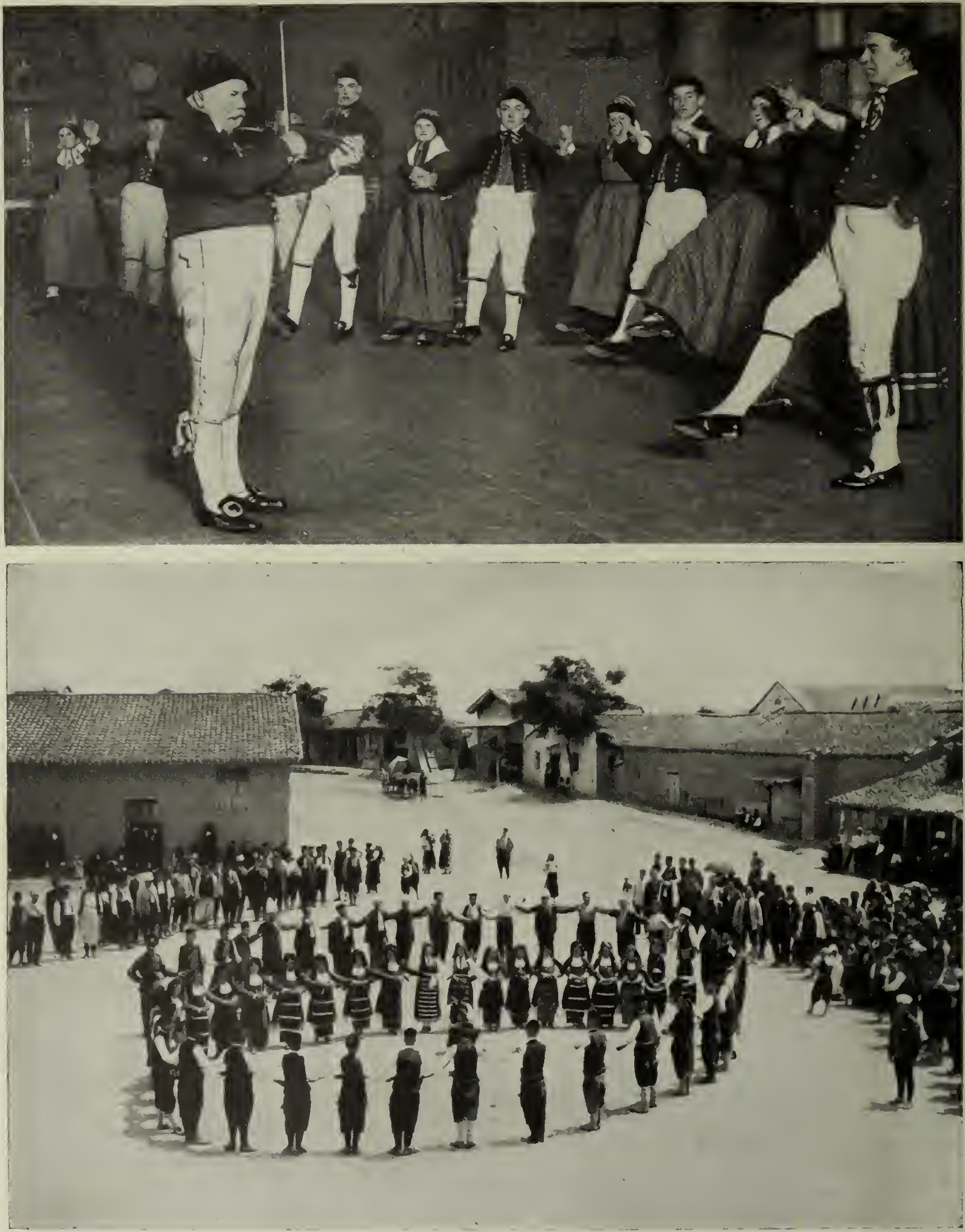




Mondiale

DANCE RHYTHMS, GRAVE AND GAY, IN A TZIGANE HOMELAND

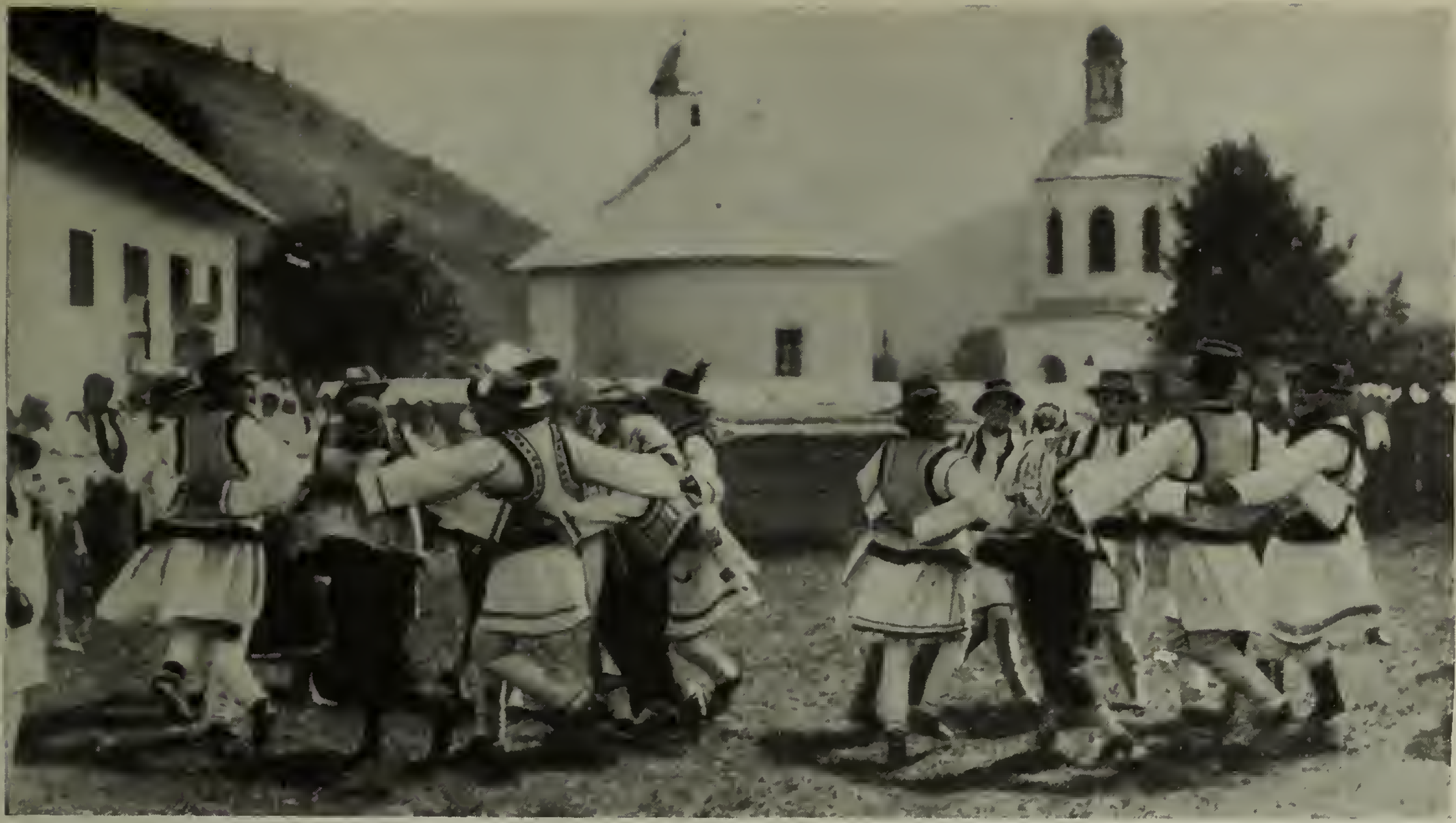
The people of Hungary, which is an important centre of the gipsies, are passionately fond of music and dancing. Their national dance, the czardas, has two movements—the one stately and the other sprightly—and it is this alternation of reckless delight with slow melancholy cadences that gives the dance its fascination. A quaint variation is the umbrella dance (top). The lower photograph shows peasants of Mezökövesd dancing in traditional costumes, which, in the case of the women especially, are beautifully embroidered

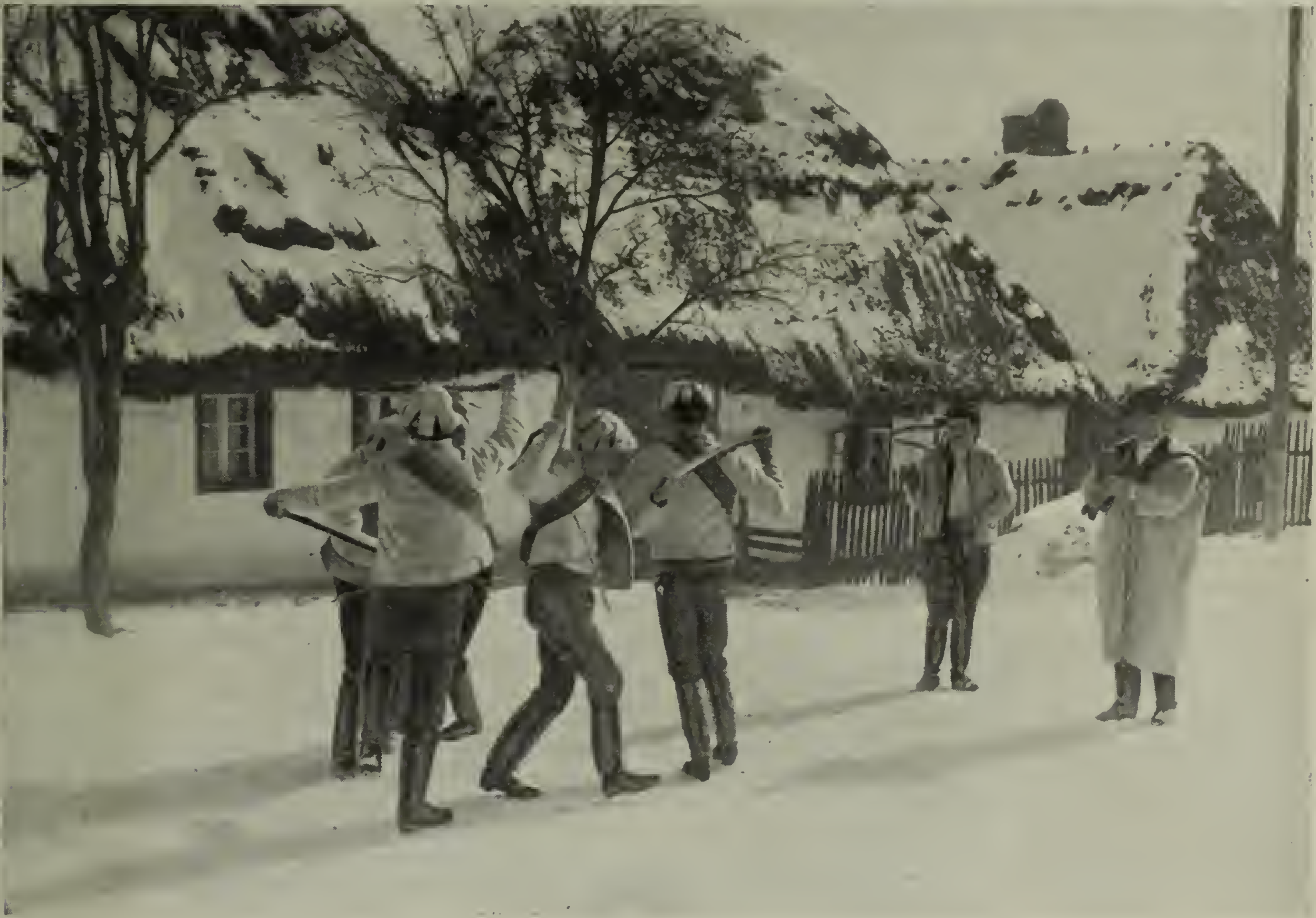


Sport & General and E.N.A.

WILD WHIRLING OF THE SOUTH AND STAIDNESS OF THE NORTH

‘Hora’ is a Turkish word meaning ‘dance,’ but the Balkan Christians apply it to one special dance. In their hora the dancers form a ring and hold hands or girdles. They step to and fro and then revolve, at first slowly, but gradually increasing the pace. The tunes used for the hora vary, the music of the Bulgarian dance being wild and often in minor keys. Pipes and mandolins are the instruments. The lower photograph shows a company of Bulgarian peasants dancing the hora. Above are seen Danish dancers performing a sedate folk dance.





E.N.A.

DANCES OF TWO NEIGHBOUR STATES OF CENTRAL EUROPE

The sword dance of Czechoslovakia (bottom) is a totally different kind of dance from that of Scotland. In the latter the swords are laid crosswise on the ground and the performers dance between the blades, whereas the Czechoslovakian sword dancers hold the weapons in their hands. In one respect the Czechoslovakian dance resembles the Scottish, for both are danced to the music of the bagpipes. Among the peasants of Rumania dancing is a favourite amusement. The upper photograph shows Rumanian country folk dancing the batuta.

E.N.A.

GAY AND UNDAUNTED AFTER CENTURIES OF WOE

For several centuries the Estonians lived a troubled life under foreign masters, but throughout their long struggle for freedom they have clung very tenaciously to their national customs. The festivities connected with the various seasons, for instance, are observed with great detail. Estonian peasants are here seen in their traditional dress and on Midsummer day.

though sometimes by women alone, in which case it loses much of its fascination. For it really is an acted love scene. All the emotions of hope, despair, jealousy, devotion are portrayed First, the man is victor over the woman, she kneels to him. But at the end he is kneeling to her, and she bidding him rise with a gesture of generous affection.

FARTHER south, in Sicily, there are folk-dances of great antiquity which are still kept up with little alteration. In the Siciliana a man begins by asking a lady to dance, with exaggerated politeness. They each hold one end of a handkerchief. When they have danced awhile, the man bows again and leaves his partner. She trips and pirouettes around until she sees a man to her liking. Him she invites to dance. Meanwhile, her late partner has taken the floor with another lady. So it continues until at the close of the evening all dance together, including the married folks who, up to now, have danced only with each other At Messina there is a dance called the ruggera, in which two women and two men move round and round in a circle, each singing in turn a song, and contorting both bodies and features in a grotesque way.

Hungarian music is so largely made up of dances that one would expect to find Hungary a country where a great deal of dancing can be seen. But one must travel a good deal over the Puszta, the steppes, to find the old dances The most famous of Hungarian measures is the czardas (stardas). First, the partners walk with stately step, then the man puts the lady into position, holding her hand at a level with her eyes. They go through some complicated steps to music in a minor key, then the air becomes more animated, their steps quicken, faster and faster they whirl, wilder and wilder sound the violins. The end is a climax of excitement, and often exhaustion for musicians and dancers alike.

A village dance in Czechoslovakia is a pleasant spectacle. The women are in dresses which they have made themselves, taking ten or a dozen years perhaps to finish them, or else inherited, elaborate and beautiful triumphs of the needlewoman's art. The men are in embroidered shirts, velvet waistcoats with silver buttons, long coats and knee breeches, with gay handkerchiefs which they fasten in their belts. The dances in which they take part have a charm, too, all of their own. From Bohemia came the polka. The name means half-a-step, and it was supposed to have been invented by a peasant girl whom a composer heard humming while she tripped about, taking half-steps. But there is much that resembles it in some of the more ancient Bohemian dances, which can still be seen at times. One of these is the sword dance, which is still done in the manner prescribed by tradition, though it might be described rather as a cudgel dance.

Another kind of sword dance, with two crossed sticks on the ground and steps taken in between them, is popular in the Basque country, both of France and of Spain. This is but one of many that can still be seen there, all dating back a very long way. So fond are the Basques of dancing that it has been said 'a child of these parts can dance before it learns to say "father."' The same might almost be said of the children in Bavaria. That part of the German Reich (State) is famous for its peasant dances. They are more vigorous than graceful, but the costumes and the jollity of the dancers lend them an inescapable charm. There is much slapping of their thighs by the men and a continual rhythmic clatter of their wooden-soled shoes. The steps are elaborate, and great pains are taken to reach perfection in their performance. Competitions in this 'Schuh-plattling' are held in all districts ; at these it can be seen in its highest developments. But a village inn or the kitchen of any big farm will give opportunity to see it in even pleasanter circumstances. It really is a living part of the Bavarian peasant's existence.

RAIN-MAKERS AND RAIN-MAKING CEREMONIES

To the inhabitants of a northern clime rarely subject to drought, ceremonies and processes for inducing rainfall may seem futile, but in earlier times and in large areas of the present-day world the very existence of the tribe or group is seen to depend upon rain. So, as here described, magic is called to the rescue. Other life essentials in which magic plays its part are discussed in chapters on Magic and the Means of Life, Magic in Love and War, and others.

Only those who have experienced conditions in regions in which rainfall is small, and that of a seasonal character, can appreciate to the full all that water means to a primitive people. In the modern civilized community interference with the water supply, owing, for instance, to a severe frost or a prolonged drought, may cause inconvenience or even a shortage of certain food-stuffs, but beyond the loss to agriculture, the community as a whole suffers little. In the case of a primitive tribe, however, its very existence depends upon water supply. Living in isolation on its own ranging ground, it cannot encroach on that of its neighbours, nor look to them for assistance, even if they should be in better case than itself. In a hunting community, such as that of the Bushmen of the Kalahari Desert, which depends to a very small degree upon vegetable foods, the camp is invariably near a water hole to which game resorts. Should that water hole fail, it may not be easy to find another not already occupied by another tribal group. The disaster following upon a failure of rain in an agricultural community may be even more overwhelming. The appalling dimensions it may assume is shown by the mortality in the Indian famines, even up to the latter part of the last century.

E.N.A

HIGH PRIEST OF THE SNAKES

Indians of the Smoki tribe of Arizona have an elaborate dance ritual with live snakes, the main purpose of which is an invocation to the gods who control rain and fertility. The face and body of this priest are ceremonially whitened.

In any primitive community, then, even in a temperate climate, water is a matter of anxiety. That it was so to our ancestors, even in the moist climate of Britain, may be inferred from the number of Holy Wells scattered up and down the country. Each of these was once the shrine of a water deity, to whom reverence was paid to ensure the well-being and fertility of flocks, herds and crops. In the drier regions of the earth, such as the arid areas of North and Central America, water was, it is no exaggeration to say, the pivotal factor in the culture and thought of the people.

On the other hand the rapidity with which vegetation recovers and the earth is clothed in green when once the rainy season sets in—even more, say, in Australia after a drought which has lasted three or four years—has impressed upon the mind of man the fertilising power of the rain and confirmed his belief in the reality of a magic power which, in his conception, lies at the back of all processes of growth and increase in nature.

If, however, primitive man believes in a spiritual power which lies behind the rain and all that it brings forth with its fertilising qualities, just as he thinks there are spiritual powers animating the other phenomena of the material world which he sees around him, it is equally his belief that this power is susceptible of magical control by himself, or rather by those who are specially qualified to exercise that control.

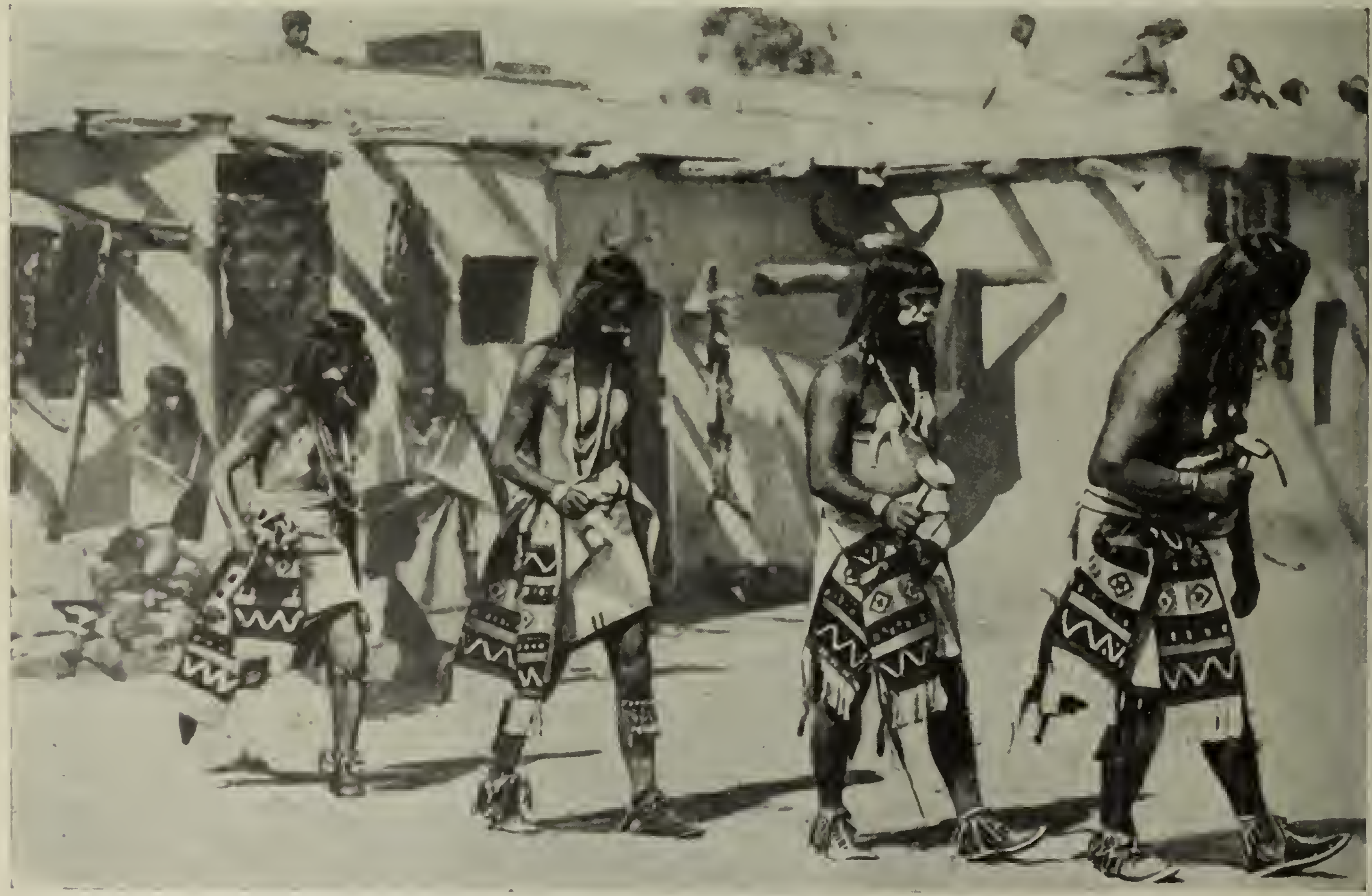
In view of all these conditions, it is not surprising to find that among peoples of the simpler cultures—foodgatherers, hunting peoples and agriculturists of the simpler type—anyone who lays claim to the power to control the supply of rain will hold a position of commanding influence and importance in the group. At certain seasons—when rain-making ceremonies take place—he will represent the community. He dominates the situation and holds the fate of the group in his hand ; as he may perform, or refrain from performing, the necessary act, so he may demand such reward as he thinks fit. Among the Swazis the cattle sacrificed to procure rain had to be of a particular colour. These herds belonged to the king, who received vast amounts for each victim. If he were not satisfied with what he received, he threatened that unless he were given what he demanded, he would bind up the skin, thus by the exercise of his magical powers rendering the proper performance of the rite impossible.

THERE is thus good ground for the view which has been put forward that the power of the kingship has been built up largely on the influence acquired by the magician who represents the group in magical ceremonies, and particularly in the one of most vital import—rain-making.

Among the Wambugwe of Central East Africa the principal function of the chief was rain-making, and among the Zulus the rain-maker was always a member of the Royal House, lest anyone outside exercising the function should acquire too great power.

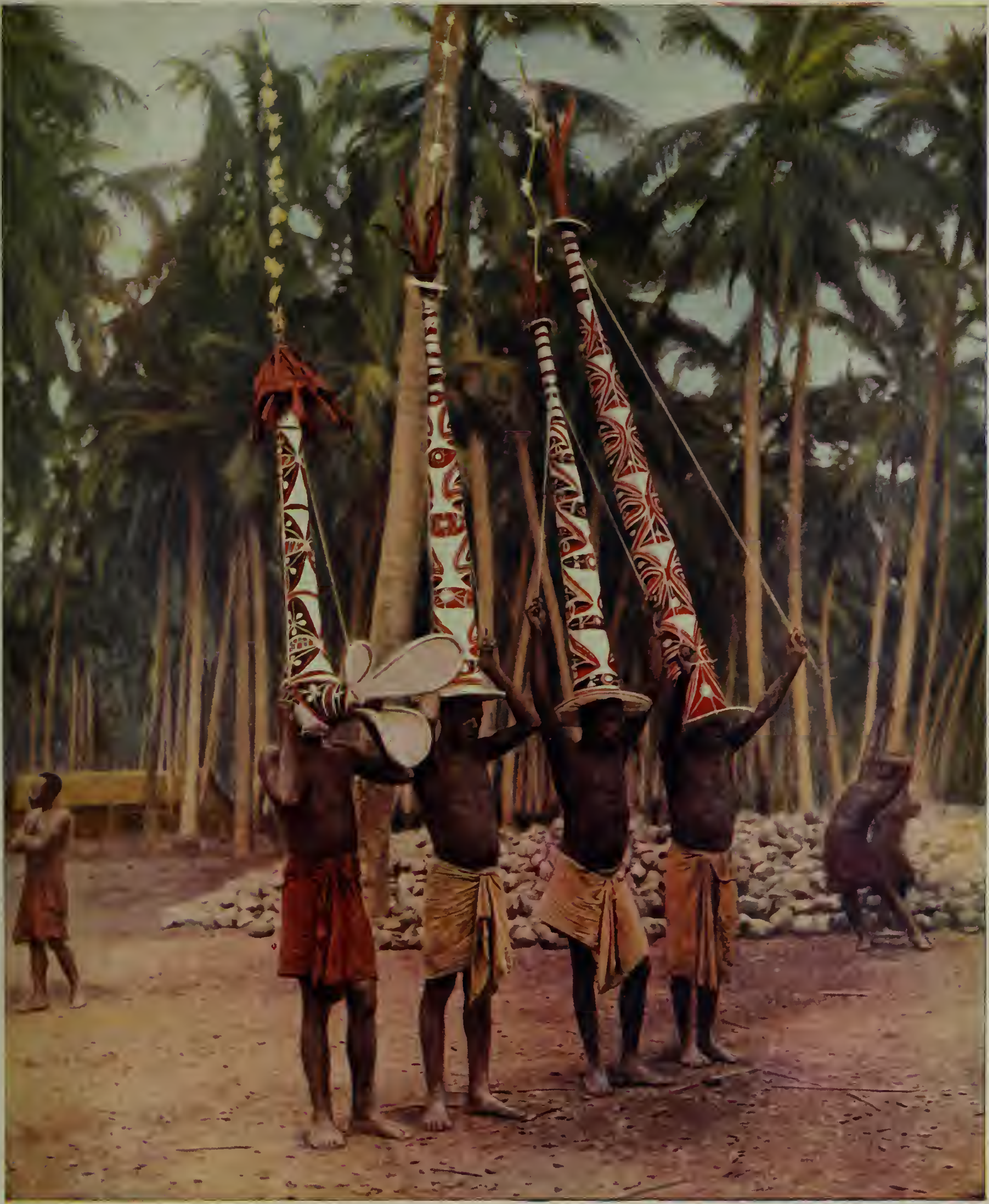
Some of the fundamental conceptions implicit in the belief that it is possible to control the fall of rain are well exemplified in practices found among the Australian tribes. There, although rain-making, like other forms of magic, may be practised by anyone, for instance by such a simple charm as singing an incantation over a bandicoot, the more serious ceremonies are left to the specialist. The sacred character of these ceremonies is indicated by their traditional connexion with the Alcheringa, the fabulous ' once-upon-a-time ' of the Australian tribesman. These ceremonies are performed by members of the rain-water totem kin, and by them only, because, say the Arunta, the secret was imparted to their ancestors in the Alcheringa. On the other hand, among the Kaitish, it is said, the ceremonies are performed at the place where in the Alcheringa the old men drew water from their whiskers, these whiskers now being represented by the sacred stones over which water is poured in the ceremonies.

When it is proposed to perform rain-making ceremonies among the Arunta, notice is sent to all members of the rain-water kin, who assemble at the


Topical

HISTORIC DANCE OF THE SNAKES WHO BRING FERTILITY TO THE ARIZONA DESERT

The ceremonial dances of the Hopi and other Indians of New Mexico and Arizona are of great antiquity and are based upon folk legends whose origins are lost. The principal ceremony still performed among all the tribes, with serious and religious purpose, is some form of snake dance, often with live snakes. These priests of the Smoki tribe wearing antelope horns are leaving the kiva, or temple (see page 166), to take their place in the great snake dance performed in June each year. The masks are intended to be suggestive of their tribal ancestors.



MYSTERIOUS WEATHER-CHARMING RITUAL OF A LITTLE-KNOWN RACE

The Baining tribe, who live in the interior of the Gazelle Peninsula of New Britain, are entirely different from the rest of the New Britain peoples, and their customs have been but little studied. Among them an elaborate two-part fire dance is apparently a fertility festival. The ritual of the second part of the dance, in which these enormous hats, made of beaten tree bark and supported with long strings of fibre, are worn, is supposed to have a magical effect on the weather and other conditions. This dance continues for hours at a time, and is performed round a log fire while women beat sticks on the ground and chant. The head-dresses are symbolical both in shape and decoration.

H. J. Shepstone

RAIN-MAKER OF THE PUEBLO INDIANS OF ARIZONA DESCENDING TO THE RITUAL CHAMBER

In the arid regions of Arizona and New Mexico rain is of vital importance, and many of the Indian tribes practise elaborate rain-making ceremonies. Among the Hopi people underground altars to the rain god (see page 166) are maintained at which one of the tribal priests performs semi-secret rites at intervals, as in this pueblo, or adobe village, at Walpi built high on a rock above the sandy plain. A complete ritual, performed annually, includes the Katchina and other dances with masks and a flute ceremony, in addition to the snake dance.

camp. The most significant feature of the ceremony which follows is that on the final morning at daybreak, when the ceremony is declared over, the men rush from a shelter, specially built for the purpose, screaming like plover.

In this ceremony, which is simple as rain-making ceremonies go, the performers, as members of the rain-water totem, identify themselves completely with the events they wish to bring about. They are the rain. When they burst from the shelter in the morning they dramatise the rainstorm, which is usually accompanied by the cries of the plover they imitate. The cry of the plover is heard again in the ceremony of the Kaitish tribes where, however, the dramatisation takes a different form. For here the fall of rain is imitated by water which the leader pours on himself, the stones and the ground.

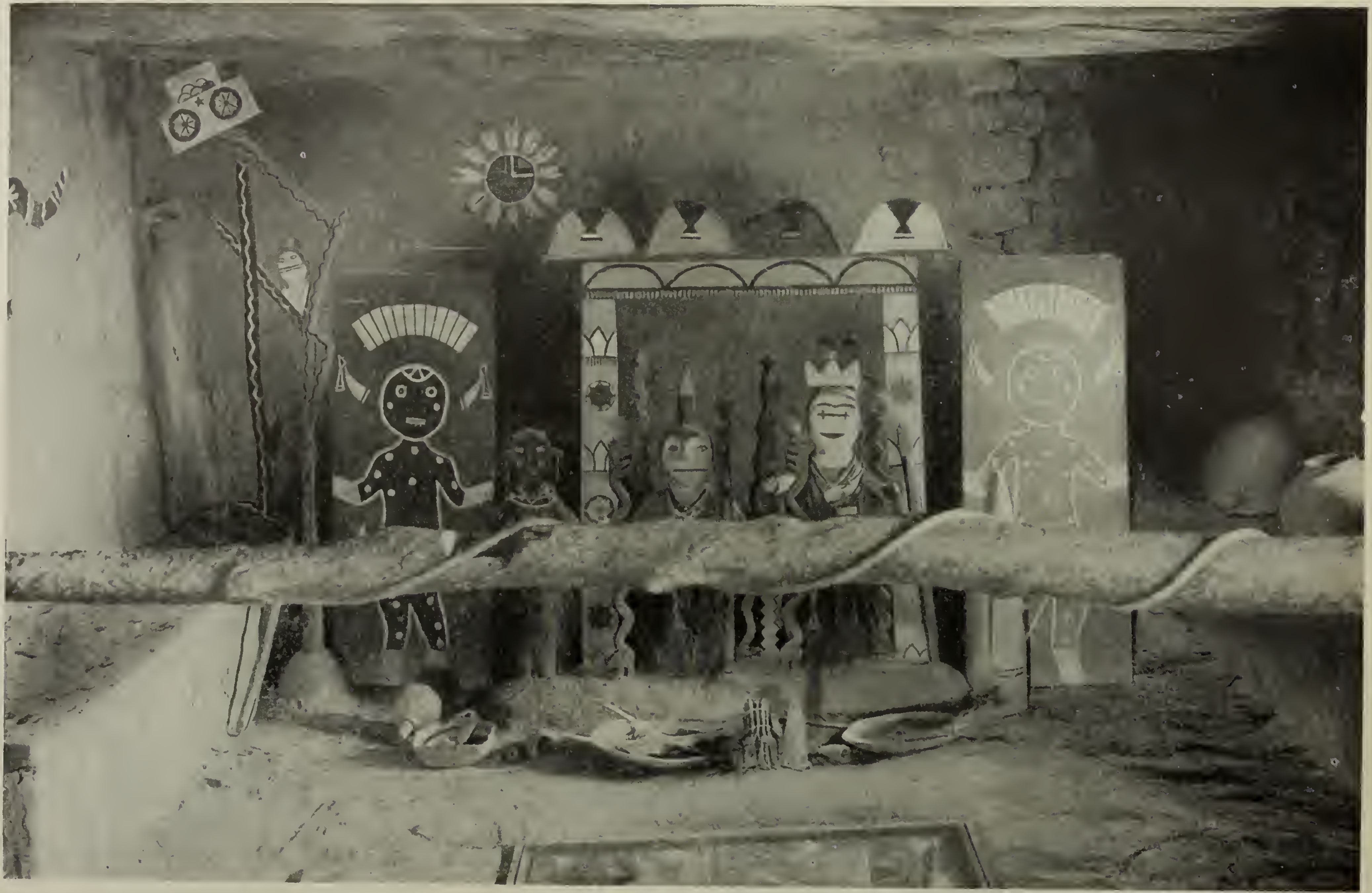
At the risk of being tedious, it is worth while to glance briefly at two other Australian ceremonies for their bearing on the development of conceptions in rain-making which appear in other parts of the world and at very different levels of culture.

Among the Queensland tribes a great part is played in the ceremonies by the rain stick. This is a stick about twenty inches long to which are fastened three stones, usually of quartz crystal, and hair from the beard. Three or four sticks may be used. All taking part repair to a pool, in which one member of the group dives with a hollow log, which he fixes to the bottom. Then all go into the water and, forming a circle round the leader, who holds the rain stick aloft, they splash water on it. They sing, and after singing is over, the man in the centre dives and attaches the rain stick to the hollow log. When he comes up he climbs out and spits out the water he has swallowed on to the dry land. The performance is repeated for each rain stick.

There can be little question that this custom may well have a phallic significance. A parallel may be cited from India, where in the Bombay Presidency, for instance, among the potters and Chudbudki Joshis, a phallus of Shiva in mud is made on a board and water poured on it as it is carried from house to house, while for several days Brahmins and high caste Hindus pour water over it at the temple.

The second of the Australian ceremonies in question is the practice of the Dieri, among whom the whole tribe and not a section takes part. The Dieri appear to recognize spirits, the 'mura-mura,' who dwell in the sky and make the clouds bring forth rain. It is reported that they pray to these to give them success in rain-making. Here, apparently, is the rudimentary idea of a rain god.

It has already been mentioned that in Australia rain making may be practised by anyone who has knowledge of the necessary magical formula or charm. It may be thought that the specialist group in rain-



UNDERGROUND TEMPLE WHERE THE RAIN GOD OF THE HOPI INDIANS IS WORSHIPPED AND THE RITUAL SNAKES ARE KEPT

E.N.A

In all primitive races the primal need is water, since without it food fails and the tribe dies out. In dry and semi-sterile countries such as the south-western districts of the United States and the central and northern regions of Australia, water-holes are strictly guarded and kept secret, and magic, generally religious in character, is devised to placate the gods of rain and induce their beneficent activities. The Hopi, or Moqui, Indians of the pueblo district of Arizona have underground temples or kivas, where enshrined figures and emblems of wind, rain and storm of the rain god and his snake, with offering dishes in front, are the subject of secret ritual. In another chamber, known as the kisi, numbers of live snakes of many different varieties are kept. The snakes in these ceremonies are probably of totemic significance, the tribe using them being a 'people of the snake.'

E.N.A.

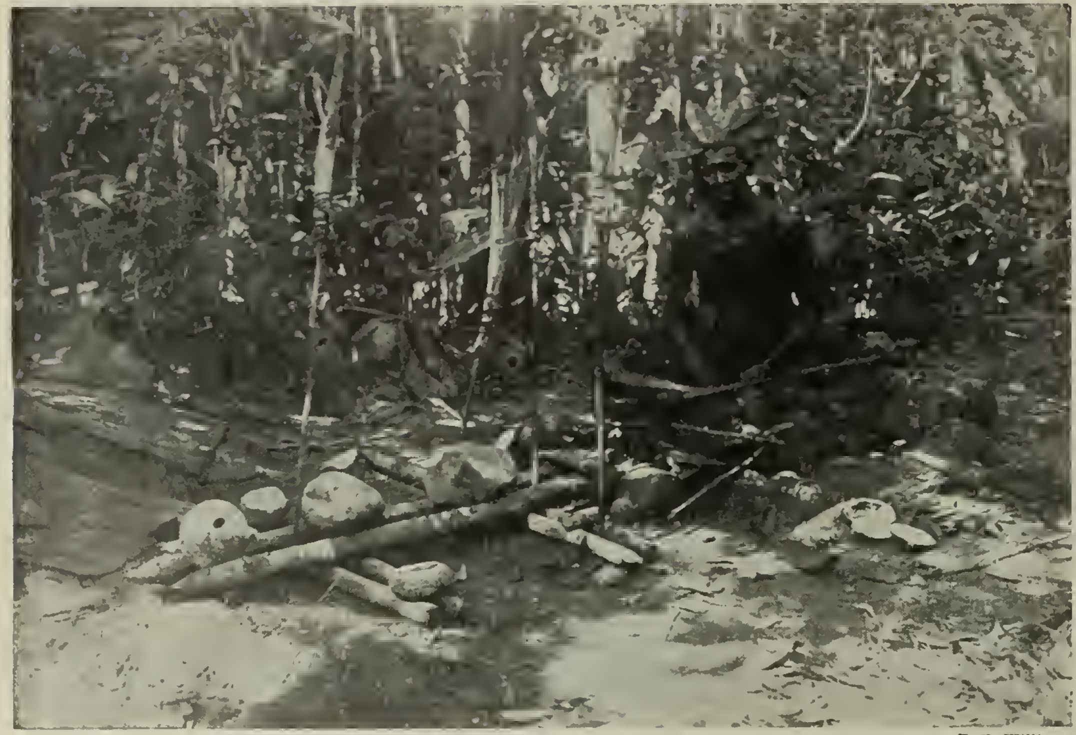
ZULU WITCH DOCTOR INVOKES THE STORM

In all important crises of tribal and individual life among agricultural and hunting peoples the man of magic is the man of the hour. Claiming to control the needed rain, he is usually shrewd enough to delay his ceremonies until a weather change appears likely. This does not detract from the dramatic force of the attitude adopted by this Zulu 'making rain.'

making is a gradual development, through accumulated experience and through training, in the correct and most efficient procedure—a view to which customs connected with the preparation for entering the ranks of medicine men in some parts of the world might lend support. It is probable, however, that the reverse is the case. The knowledge of the rain-makers is esoteric and not on a par with the simple charm which might be within the grasp of anyone. As was seen in the case of the Arunta rain-water totem kin, it is a secret transmitted to the group from the time of the Alcheringa. Anyone may whistle for a wind, but to control the weather it was necessary to go to the specialist, the witch, or at least so it was believed even up to the last century on the north coast of Scotland.

The idea that rain-making is the exclusive property of a group is found in what is perhaps the best known of all rain-making ceremonies—the snake dance of the Hopi Indians, who live in what is known as the arid region of the south-western United States. This dance has now become a well-known attraction for tourists, but is still carried out in all its traditional elaboration. Among the more prominent features are the sand pictures of the altar, which in the symbolism of the ceremony represent the six quarters of the heavens, the wind, the rain, clouds, lightning, and the crops for which the benefit is sought. The second remarkable feature is the part played by the snakes, which in the course of the sixteen days' ceremony are caught, washed and carried about, at one time in their mouths, by the participants. The dance is the property of the snake society. There are a number of societies of a similar kind among the Hopis themselves, and among other tribes. The societies are undoubtedly totemic in origin ; but their connexion with rain has given them an overwhelming importance in the social and religious organization owing to climatic conditions which have made interest in the rainfall all-absorbing.

In the Arunta ceremony, although the whole kin took part, one old man was singled out as leader or chief rain-maker. Speaking generally, when a tribe as a whole takes part and the ceremony is performed on behalf of the community as a whole, this duty devolves upon the magician in chief, either the king or his representative. In India, when the Meitheis strip themselves naked, and, standing in the roadway, curse and revile one another (nudity, bad language and mutual casting of filth are strong rain charms, especially in India), the Raja takes his place at their head. The custom that the king should be the chief rain-maker is only in accordance with the belief that the prosperity of his land is bound up closely with him, and that his is the responsibility. Hence the many customs that have been interpreted as meaning that the king, as representing the god, was once sacrificed



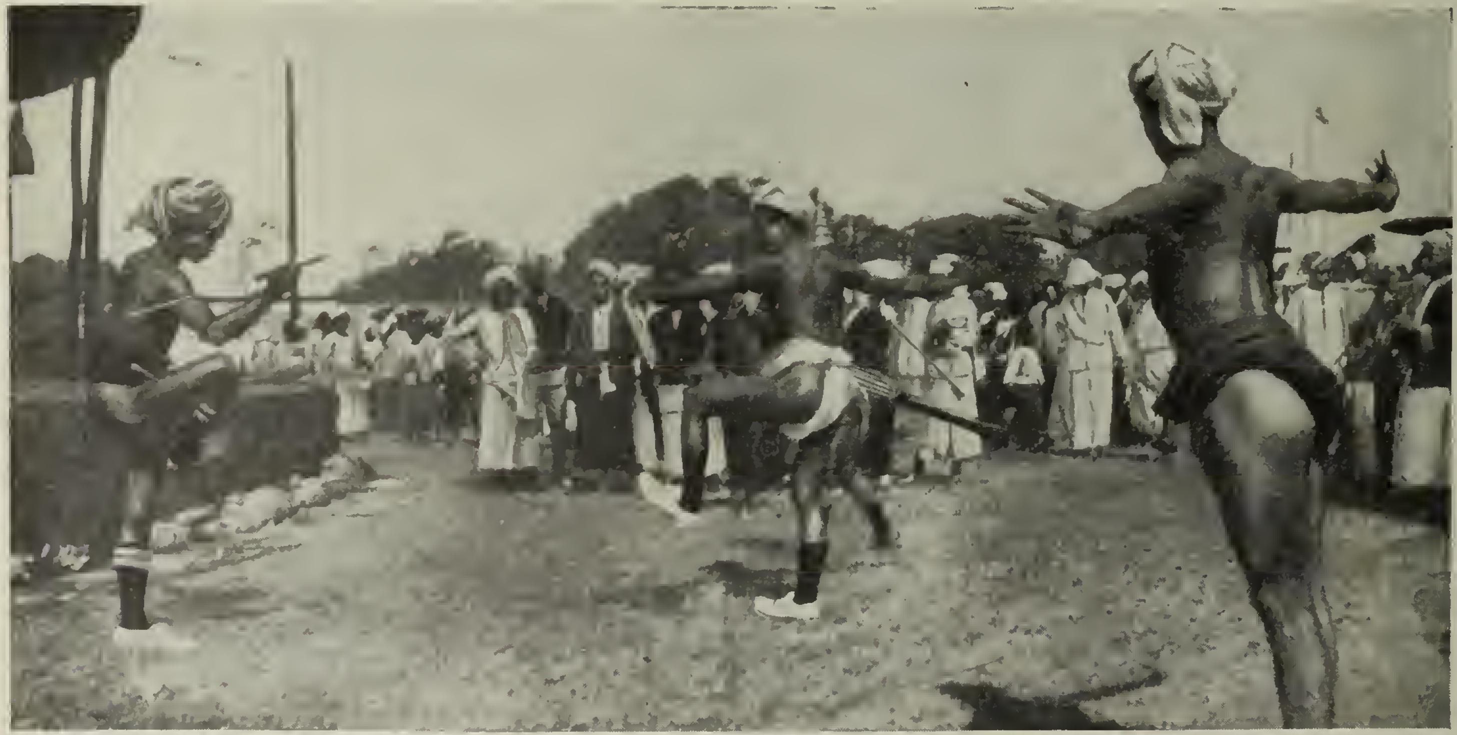
F. E. Williams

LABORATORY OF THE AUSTRALIAN RAIN-MAKER

Among the Australian aborigines one or more of the old men are chosen as principal rain 'magickers' This is the laboratory of a rain-maker of the River Morehead district, Queensland. His stones, torches, trough, pointing-sticks and other objects are important items in his mystic processes.

in order to secure the fertility of his realm. Thus it is frequently found that either the king or the medicine man is held responsible for either a drought or the failure to produce an adequate supply of rain when it is wanted. Among certain West African tribes, the chief was beaten in the event of rain failing, and among the Dinkas, who believed that a spirit was handed down from generation to generation which enabled the rain-maker to perform his function, it was customary to put him to death before old age crept on him and his powers failed. Among the Shilluk tribes of the upper Nile the rain-maker was held responsible for drought, and if he failed to break it they ripped up his abdomen, where it was believed he kept the winds.

Rain-making charms and customs surviving in Europe, which perhaps represent an even older stratum of belief than those found among many savages, certainly seem to point to a time when the leader of the rain-making ceremony was the victim, and perhaps also the representative of the god. Epiphany customs of Eastern Europe are clearly ceremonies to secure rain supply. Such an interpretation might be placed upon that in which the head of the Greek Church at Constantinople blesses the waters of the Bosporus. At Bukarest the elaborate Epiphany ceremony at the river in which the king and the dignitaries of the church take part, it has



Sport and General

RAIN THAT IS WELCOMED WITH CARNIVAL AND FEASTING

Evidences of the fundamental importance of the supply of water from the heavens are not lacking in peoples of higher culture than the so-called savage. In Burma the coming of the rains is made the occasion of much rejoicing, in which religion plays its part. At Mandalay a huge Buddhist carnival is held with appropriate ceremonies and dances, which are performed in the courtyard of the largest temple of the city. Here popular dances of the rain carnival are seen in progress.

E.N.A.

CHRISTIAN CEREMONY WHICH PERHAPS ORIGINATED IN CHARMING FOR RAIN

The picturesque Epiphany ceremonials of the Orthodox church at Bukarest include the incident here illustrated. The waters of the river Dimboitza having been blessed, the king throws in a cross, which is retrieved by the white-garbed priests standing in the shallows. It has been suggested that this rite replaces a far more primitive one in which a victim, representing the rain god, or perhaps his principal priest, was thrown into the river as a sacrifice.

been suggested, may have taken the place of a rite in which the man was cast into the water. At one festival in Greece children go in procession from well to well, and at each the leader, who is decorated with flowers and garlands, is drenched with water. Many similar customs in the Near East might be quoted. One of the most significant, perhaps, is the custom on SS. Peter and Paul's day of casting the images of these saints into the river, a custom also found in India with the image of Indra. Some traces are even to be found in Britain, for at harvest time it was a common practice for women to try to drench the last sheaf or 'corn dolly' with water, while the man carrying it tried to prevent them. In Wales, the man carrying the sheaf, if caught, was bound with straw ropes and thrown into a stream. Lastly, perhaps, it is worth mentioning the 'Beating the Bounds' custom of a certain parish in Devonshire, where at a certain spot one of the boys taking part in the procedure was rolled in a brook.

Enough has been said in what precedes to indicate some of the essential features of the rain-making ceremony. It begins in, and up to a certain level of thought is, pure magic. It aims at producing a fall of rain by simulating its action or its appearance, as in the Arunta dramatisation, or the ceremony of the Natchez Indians, in the course of which water is blown in a mist-like cloud out of finely perforated pipes held in the mouth. Water may be splashed over the person, or it may be poured on stones which are perhaps conceived as having an indwelling spirit to be influenced thereby or thought to be the image of a god.

The Dieri belief in the 'mura-mura' who dwell in the sky (see p. 165) is a conception toward which an Indian belief approximates, for it is thought that rain is due to the good offices of Indra, who fights with, and overcomes, the demons in the sky who prevent rain. In Africa in particular do we find the rain god who is propitiated by sacrifice. He is usually conceived in association with the hill tops. This conception of a rain god may have been reached by way of the tree and ancestor cult, for among the Akikuyu offerings for rain are placed at the foot of a tree in which a spirit dwells, while among the Zulu, maidens, to procure rain, make offerings and pour beer for their ancestors at the roots of a tree.

Keystone

LAST LAP OF THE BRITISH BOAT RACE: CAMBRIDGE LEADING AT BARNES BRIDGE

Next to the Derby the sporting event which holds the greatest popular interest in the British Isles is the boat race between the universities of Oxford and Cambridge. Each crew consists of eight oars and a coxswain and the race is rowed over a course of 4½ miles on the Thames from Putney to Mortlake. The race was instituted in 1829, became an annual event in 1856, and up to 1930, when, as shown here, victory fell to the Cambridge crew, each university had won on forty occasions, while there was one dead heat.

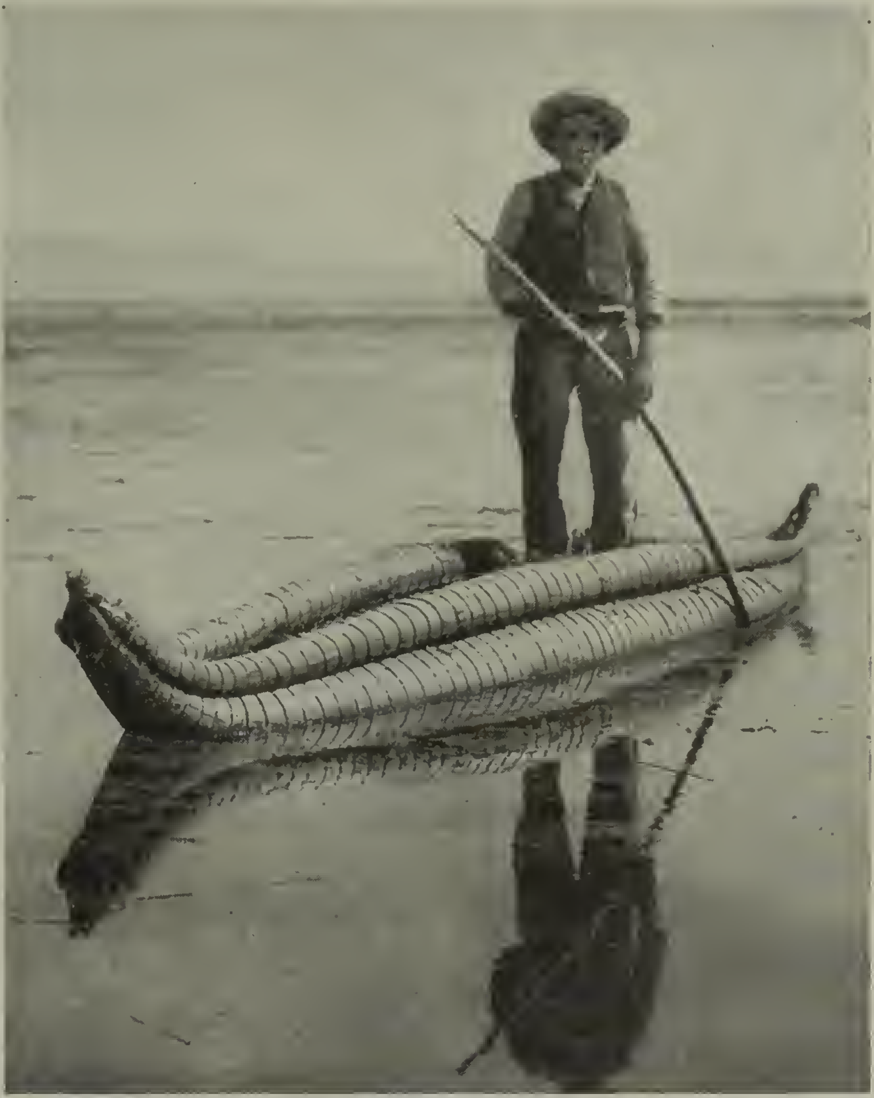
BOATING AND BOAT-RACING THE WORLD OVER

In view of the keen interest now taken in all forms of sport and exercise it is a little odd perhaps that man's fundamental sporting instinct did not find expression in boat-racing at a much earlier date than it actually did. All aspects of the sport are envisaged here, and reference should also be made to the chapters on National Sports of Europe and Savage Sport and Play.

Rowing, like hunting and fishing, derives its origin as a sport from the practical side of life. In this it is unlike cricket, football and all ball games, and those other sports which might be catalogued under the heading of self-defence, such as fencing, wrestling, boxing and shooting. Man—and this is particularly true of the English, who even invented a sport of eating and fasting—naturally tends to make a pleasure of his labours, and inevitably the toil on sea and river and lake has been sweetened universally by turning the daily task and the common round into a sporting competition. Hence have arisen yacht-racing, motor-racing, and, first of all, rowing.

The great part that rowing played in the social scheme of things at one time may be demonstrated by some curious statistics. An average of the calculations made as to the population of London in the reign of Queen Elizabeth places the figure somewhere in the neighbourhood of 150,000. John Taylor, the water poet, writing in 1613, declares that during Queen Elizabeth's reign 'the number of watermen, and those that live and are maintained by them, and by the only labour of the oar and scull, betwixt the bridges of Windsor and Gravesend, cannot be fewer than 40,000.' This means in effect that at least a fourth of the population lived by their aquatic labours.

In these circumstances it was only a matter of time before rowing became sublimated into a sport. From the earliest days, of course, there must have been friendly competitions among the watermen of the Thames, but it was left to Thomas Doggett to lay the foundations of that modern rowing which includes the classic struggle each year between Oxford and Cambridge. Doggett was what we should call nowadays a 'character' actor, who made the first serious study of make-up. Born in Dublin, he migrated to London and became manager of Drury Lane. He was an ardent politician and an enthusiastic supporter of the Hanoverian succession. To commemorate the accession of King George the First to the British throne on August 1, 1714, he left at his death a sum of money, the interest of which was to be appropriated annually, for ever, to the purchase of a waterman's coat and badge to be rowed for on the anniversary of that blessed day. With that minute attention to matters of dress which distinguished



E.N.A.

ALL-RUSH BOAT OF BOLIVIAN WATERS

A solid bundle of rushes was, like the unhollowed tree trunk, among the earliest means of conveyance on water. The ancient Egyptians are known to have had rush boats, and canoes cunningly woven from rushes and bound with cord over a framework are very commonly used in Bolivia. The boat here seen is on Lake Titicaca.

Photopress

THAMES RACE THAT IS TWO CENTURIES OLD

Thomas Doggett was an actor who in 1715 founded a prize for rowing to commemorate George I's accession to the British throne. It consisted of an orange coat and silver badge, and was to be competed for by six young Thames watermen who were less than twelve months out of their apprenticeship. The race is still rowed annually from London Bridge to Chelsea.

him as an actor, and in accordance with his political principles he directed that the coat should be of an orange colour, and the badge should represent the White Horse of Hanover. The race, for which six young watermen, whose apprenticeships end in the same year, are eligible, still takes place on the old course, against the tide, from The Old Swan at London Bridge to The White Swan at Chelsea.

FOR well over a hundred years this race remained the great aquatic struggle on the Thames. In 1829, however, there occurred an event which was destined to eclipse the importance of the race for Doggett's coat and badge. This was a match rowed between crews representing Oxford and Cambridge at Henley. It was not until 1856 that the event became an annual affair, fought out on the present 4¼-mile course from Putney to Mortlake. It has now become, perhaps, the greatest sporting event of the year. Since the war, during the continuation of which the race was abandoned, Oxford have been singularly unfortunate. One of the most curious features of the race nowadays is the passionate partisanship shown by the London population, only a very small proportion of whom have any connexion with either University.

'The' Boat-race is, of course, merely an extension of the Lent and May inter-collegiate races at the two Universities—the 'Bumping' races—from the competitors in which the 'Blues' are selected. It is a mistake, however, to imagine that the home country has an historical monopoly of boat-racing. Twenty-three years before the struggle between Oxford and Cambridge on the Thames became an annual event, the famous regatta on the Parramatta river at Sydney had been started, and it has been held there ever since. A year later, in 1834, the equally famous Hobart Regatta was inaugurated in Tasmania.

Boat-racing, indeed, has been a favourite sport in Tasmania from a very early date, long before there was one purely racing craft in the colony. When Hobart had become an important whaling station, and the wharves of the port were packed with vessels, nearly thirty crews would take part in a five-oar whalers' race at the Hobart Regatta. It was Sir John Franklin, the famous Polar explorer, at that time Governor of Tasmania, who promoted this aquatic tournament to commemorate, on January 26th, the discovery of the island by Tasman in 1642.

English people remain so intensely insular that many of them still imagine that rowing is a monopoly of our Universities and such big public schools as Eton. For them, Henley Regatta, with its famous Diamond Sculls, the Wingfield Sculls for the amateur championship of the Thames, and perhaps the world's sculling championship, complete all the world's programmes of rowing races which matter. They would probably be surprised to learn that in Australia the sport has been developed on lines very similar to those of our International Rugby Match. Since 1878 there have been inter-state championship races between rival eights which are perhaps the most notable events of their kind in the world.

To show the extraordinary keenness displayed by the Australians for the sport of rowing, it is only necessary to record a few illuminating facts. In 1906, before the Trans-Continental railway was built, when the race was held in Perth, Western Australia, the Queensland eight travelled 3,000 miles to the race, and the South Australian crew from the neighbouring state had a four-days' ocean voyage to get to the course. Under existing arrangements the races, held at the close of the rowing season—about May—are rowed in each capital in turn, and to secure to itself this right each state must be represented each year. Mr. Gordon Inglis, in his excellent book on Australian sport, commenting on this famous aquatic contest, remarks: 'I can recall no more stimulating memory than an inter-state race of a few years back when the picked eights of six Australian States were rowing side by side on the broad waters of the Parramatta. This is, I think, the best rowing course in Australia, all things considered—i.e. straightness, accessibility, accommodation for the steamers, smoothness of water, etc.' The race is for three miles, and the rivalry between the crews is so strong that the race for fifth place is sometimes keener than that for the first.

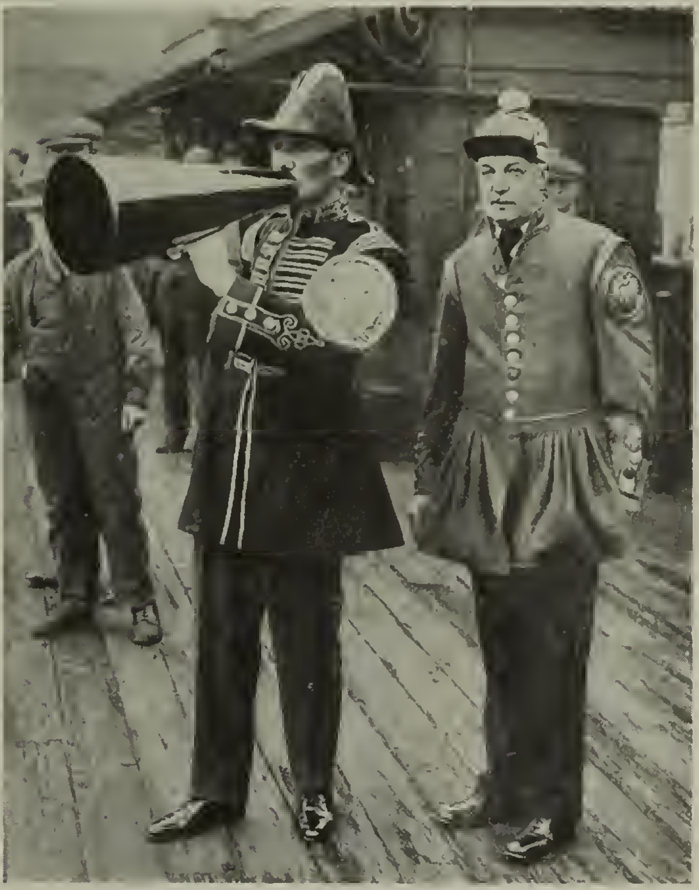
Rowing, indeed, in the Antipodes has been brought to such a fine art that for many years it seemed as if Australia had a mortgage on the world's Professional Sculling title. From 1908 to 1911 R. Arnst, a New Zealander, who until two years before he won the title had never been in a boat, held the world's championship.

It is not only in the British Empire that boat-racing has taken deep root. It is being popularised in several European countries, and in the United States of America, where the annual contest between Harvard and Yale mimics the struggle between Oxford and Cambridge. In all marine sports, indeed, the United States takes a leading part. Since 1851, when the race was inaugurated, they have held the America Cup presented by our Royal Yacht Squadron, in spite of the efforts of Sir Thomas Lipton, Lord Dunraven, and others to wrest it from their grasp. To them also belongs the honour of inaugurating two new branches of aquatic sport—an International Lifeboat race in New York Harbour, and canoe-racing, which, at their instigation, is henceforth to be included in the programme of the Olympic Games.

Canoe-racing in the United States has developed under the guidance of the American Canoe Association, founded in 1880. Clubs have been formed all over the country, but only here and there are 'war canoes' used—that is to say, canoes manned by nine men and propelled by paddles. Canoe-racing is essentially a sailing sport. From 1909 to 1917 the rules of the association forbade the use of a sail area larger than ninety square feet, but since that year, as the canoes themselves have tended to grow bigger, a sliding-scale sail area has been permitted. The decked sailing canoe has been recognized as the finest type of canoe-sailing machine, but none the less it has been frequently out-manoeuvred at regattas by the open, or cruising, canoe rigged with lateen sails and steered by means of a paddle.

The use of a canoe propelled by a paddle in contradistinction to the boat propelled by oars might also be made a method of dividing the human race. The canoe is, of course, indigenous to America, where the skill of the Red man is still remembered in the pages of history and romance, and also to South America, Africa, parts of Asia, and Polynesia. The best built canoes are those constructed in the Fiji Islands. The Fijians, indeed, are wonderful boat-builders, and they handle their craft with amazing skill. The speed they are able to develop suggests that here we might easily find competitors worthy to pick up the gage thrown down by the United States for the Olympic Sports of 1932.

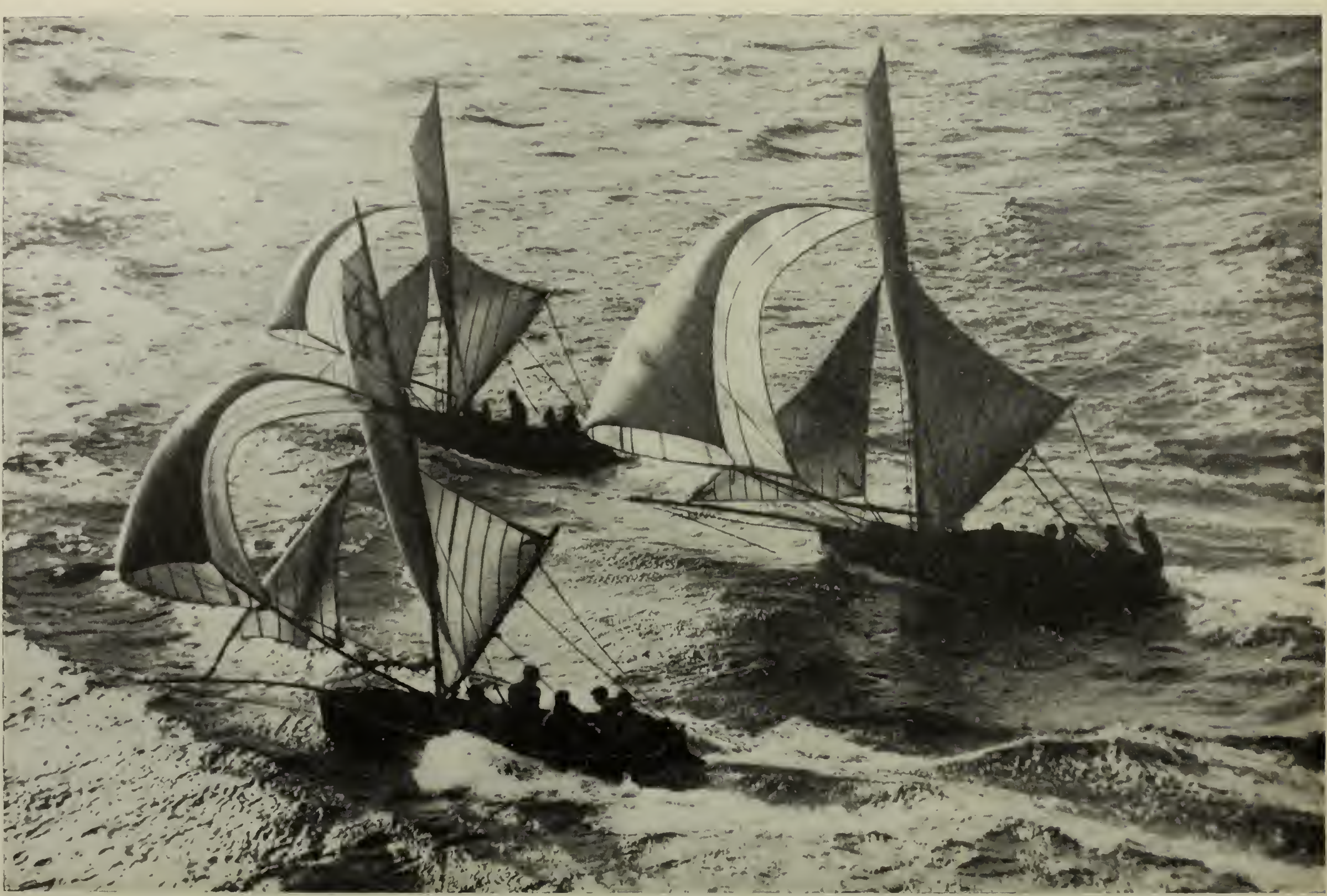
In Bolivia the canoes are ingeniously hand-woven from rushes. The natives use them with great skill on Lake Titicaca, and during the summer months—November to May—traffic above the great Zarawes swamps is largely carried out by these vessels because of the floods resulting from the summer inundations. In Liberia until comparatively recent years the only method of locomotion, besides porterage and



Photopress

BOATING DRESS OF AN OLDEN DAY

So fervent a supporter of the Hanoverian succession was Thomas Doggett, that he made the badge included in the rowing prize named after him a huge affair bearing the White Horse of Hanover. Officials of the race are here seen wearing their badges.



Sport and General

YACHTING IN SYDNEY HARBOUR: SPECTACULAR RACE OF THE EIGHTEEN-FOOTERS FOR THE HONOUR OF QUEENSHIP

By common consent Sydney harbour is one of the most magnificent harbours in the world, but besides its facilities for commerce, it is also the scene of exciting yacht races. Of these the race of eighteen-foot sailing boats for the title of queen of the harbour is both a highly picturesque and a keenly contested sporting event. To see the boats taking part in this trial of speed and skill in full career, their sails bellying in the wind, is a spectacle to make the blood tingle. It has been said that the visitor who once tries surf-bathing on a Sydney beach wishes to live all his days on a Pacific beach; the same might also be said of one who had witnessed the race of the eighteen-footers in Sydney harbour.

walking, was the canoe—a dug-out, or a tree trunk hollowed to the requisite thinness by fire and adzing.

Keystone

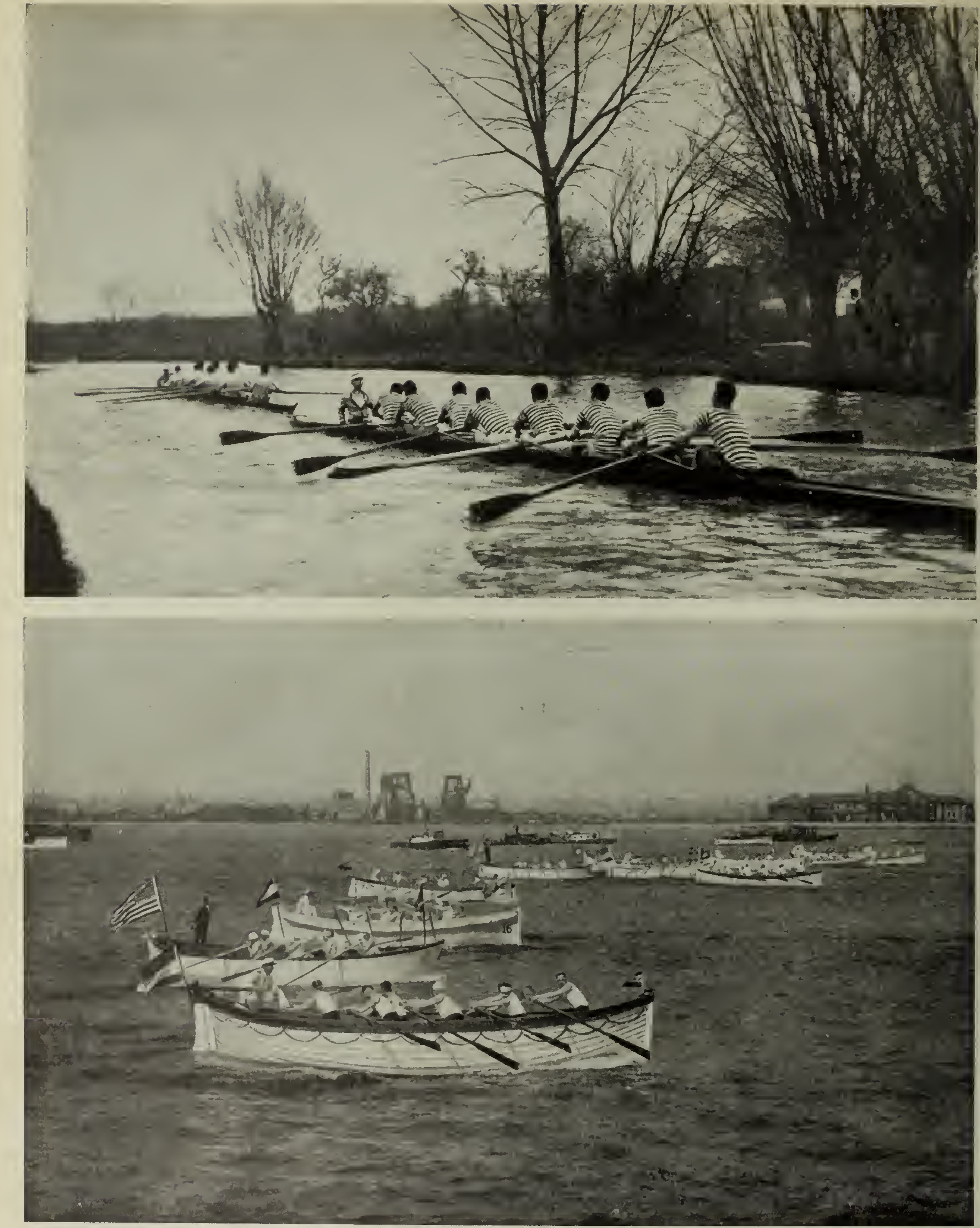
YALE UNIVERSITY CREW OUT FOR A PRACTICE RUN

The boat-race between the universities of Yale and Harvard dates back to 1855, a year before the Oxford and Cambridge boat-race became an annual event, and with few exceptions it has been rowed every year from 1864. Over this long period the contests have run very evenly, Yale having only a few more wins to her credit than Harvard.

In his 'Through Asia,' Sven Hedin describes the canoes used at Lop-Nor, the lake system in the Gobi Desert in east Turkistan. The canoes vary very much in size, but three men working hard can hew one out of a poplar in five days. They never use sails, but always row with an oar with a thin broad blade. There are usually two rowers to each canoe, and they generally kneel facing the way they are going. The canoes used by the Inthas, the pile-dwellers on Inle Lake in the southern Shan States of Burma, are unique, not only because of their shape, but also on account of their method of propulsion. Their crews are the only rowers in the world who make direct use of the leg-drive, about which every coach on the bank of the Thames, the Cam and the Isis shouts himself hoarse each year. Balanced on one leg, sometimes with, and sometimes without, a supporting rail, they twist the other round their six-foot paddle, lean forward, and with a backward kick propel the canoe at an astonishing pace. Their trained crews exhibit a precision of body swing and a regularity of stroke that characterise the rowing of a University Eight, and now that canoeing has been raised to the dignity of a sport by inclusion in the Olympic Games, regatta committees might well pay attention to this method of propulsion. Punting is, of course, another method of propelling a boat which has been popularised into a sport among the white races; but experts who have watched them declare that the boatmen of the Yangtse-Kiang could give points to most of our crack punters.

The simplicity of the canoe, its lightness, and therefore the ease with which it can be transported across obstacles, have given it an almost universal use. By its means Englishmen have explored such inaccessible stretches of water as the Jordan, the Kishom, the Abana and the Pharpar at Damascus, as well as the lake of Galilee. The record canoe trip in New Zealand was carried out some years ago from the terminal face of the Tasman Glacier to the lower reaches of the Waitaki. The last sixty miles of this trip were covered in eight hours. Canoeing in New Zealand, though of late years it has declined in popularity, is a very exciting sport, especially in the western rivers of the Southern Island with their rapids and broken water and 'leaping bars.'

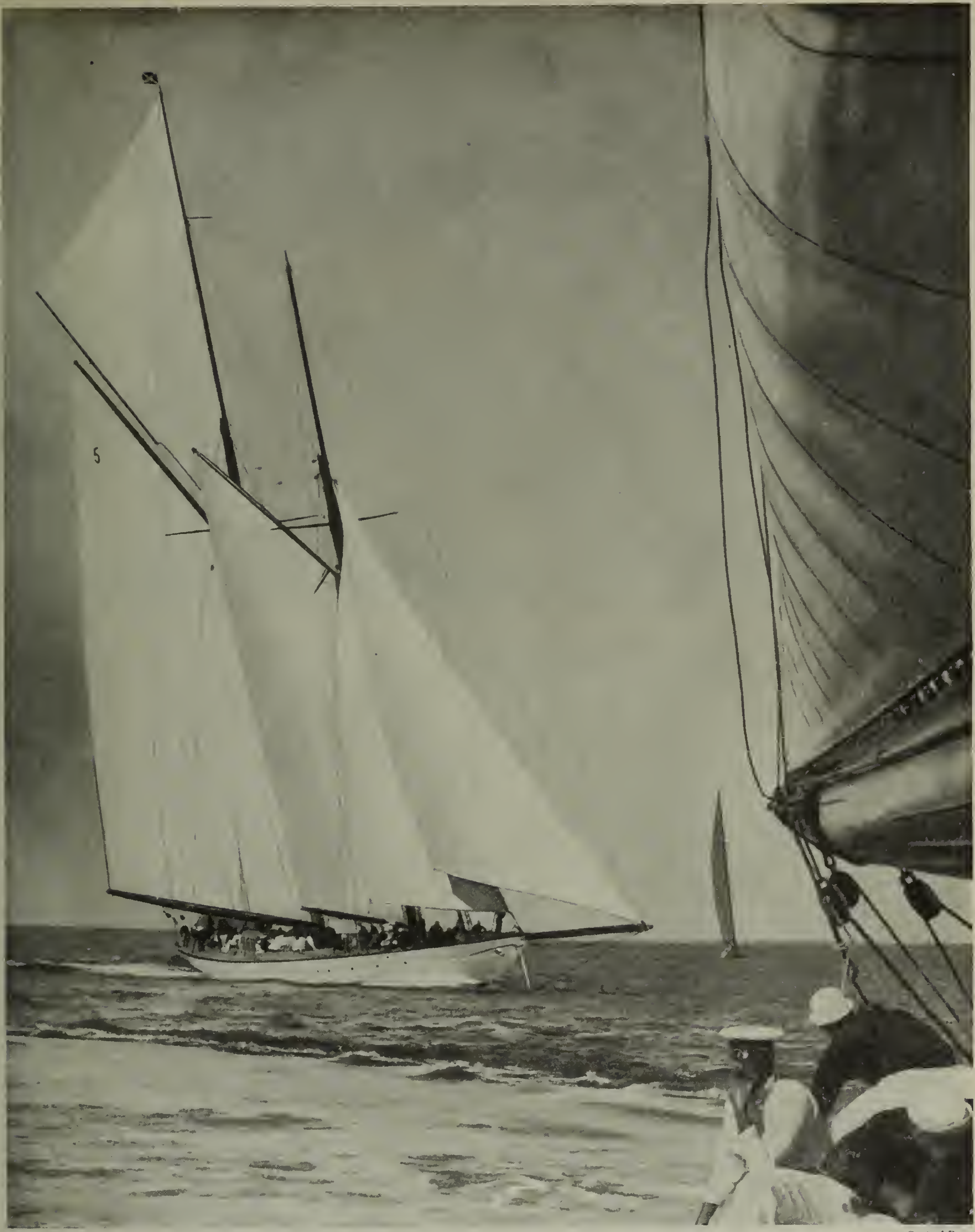
Among the Lomani of the south-west Congo, and also among the natives of Fernando Po, square-



Topical Press

EIGHT-OARED BOAT RACES, HEAVY AND LIGHT, ON FRESH WATER AND SALT

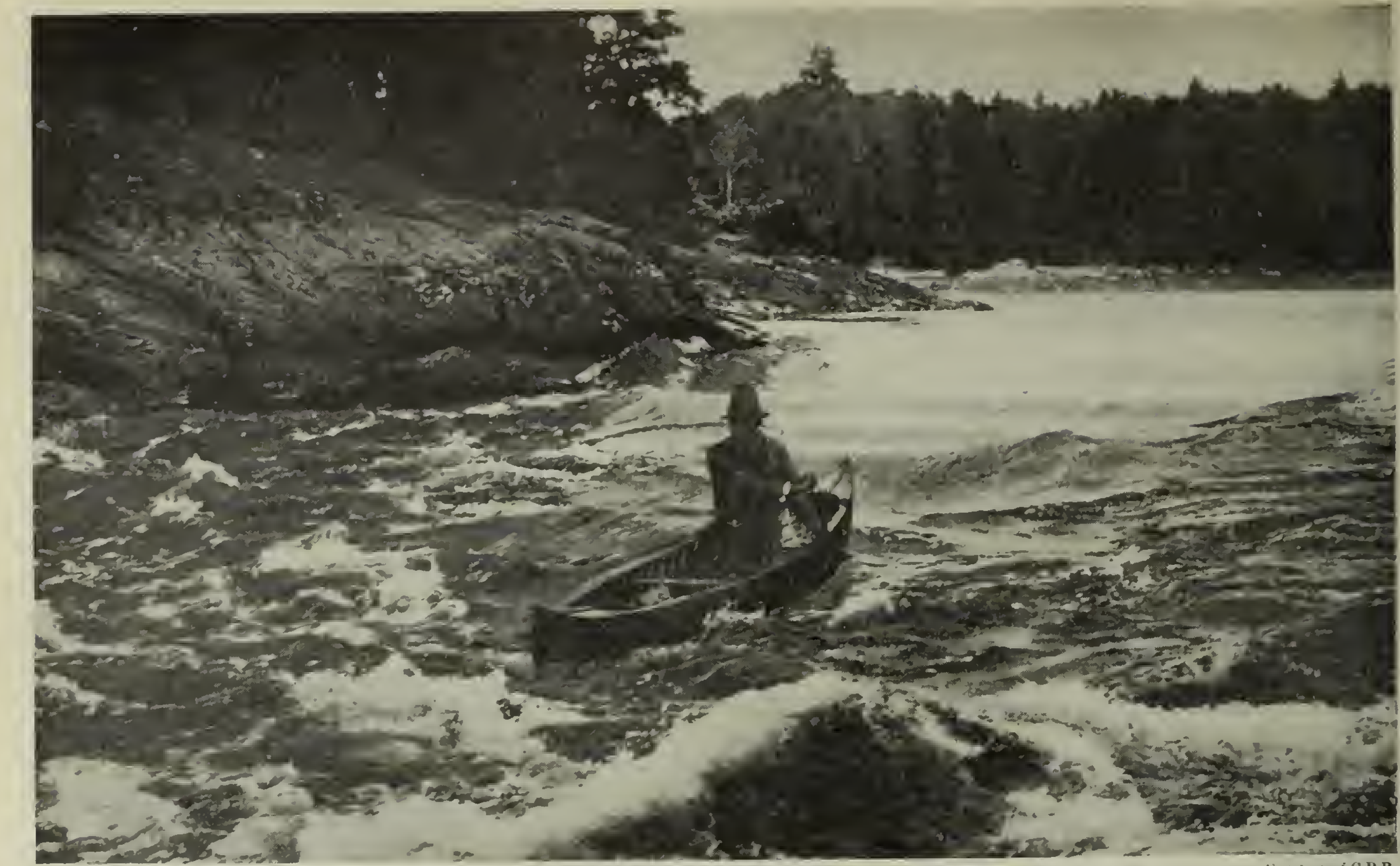
Inter-collegiate boat races are held at both Oxford and Cambridge in the Lent and summer terms. Owing to the narrowness of the waterways these are 'bumping races,' the boats starting at equal distances in line ahead and striving to overtake one another. In the event of a 'bump' being effected the successful boat starts above its defeated rival in the next race. An international race for ships' life-boats was inaugurated in the United States of America in 1927; the lower photograph, taken from the statue of Liberty, shows the first race in progress.



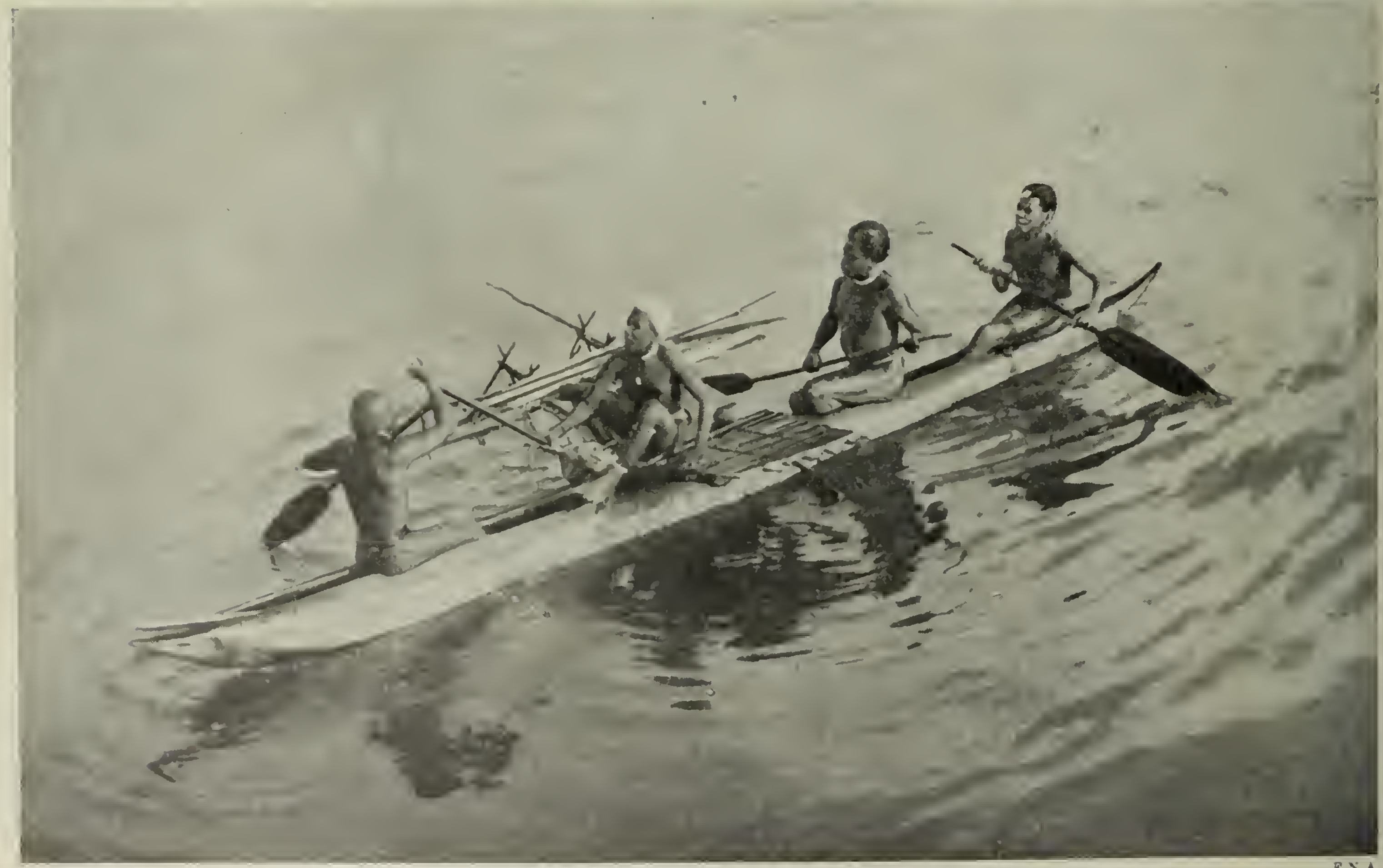
Central Press

YACHT-RACING IN THE SOLENT: SPORT FOR THE WEALTHY

In this photograph Sir Thomas Lipton's Shamrock V (right foreground) is taking the lead from Westward at Cowes during a race for big yachts in August, 1929. Sir Thomas Lipton has built five Shamrocks for his gallant attempts to gain the America cup. This famous trophy was originally named the Queen's Cup, and was offered by the Royal Yacht Squadron in 1851 for an international race over a course round the Isle of Wight. It was won by the U.S.A schooner yacht America, was presented to the New York Yacht Club, and has been held against all challengers ever since.



Courtesy of C.P.R



E.N.A.

FRAIL CANOES THAT CAN SHOW A TURN OF SPEED AND RIDE IN ROUGH WATERS

Though frail in appearance, the canoe is marvellously waterworthy. It is the one type of primitive boat that has been adopted by civilized peoples. From the Red Indian's birch-bark canoe developed the popular Canadian variety. As regards the dug-out, the savage found that it took a very large log to make a canoe wide enough to be stable, so he devised the outrigger, a pole fastened parallel with the boat. The upper photograph shows a Canadian canoe on the rapids of a Canadian river. Below is a racing outrigger of Santa Cruz.

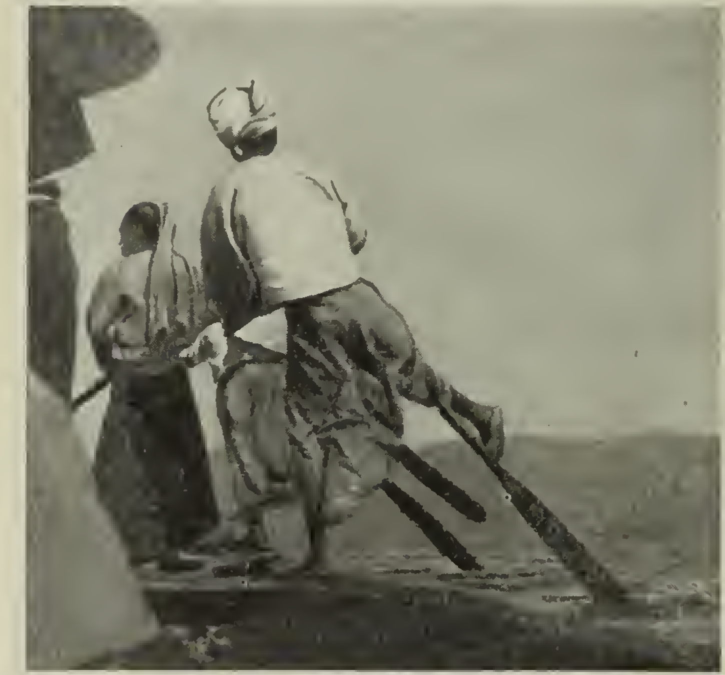
Swedish Travel Bureau

LIGHTNING SPEED BOATS OF THE WATER AND THE ICE

For speed there is not very much to choose between the ice yacht and the motor boat. Both are terrifically fast. With a high wind an ice yacht can move at about ninety miles an hour. Sir Henry Segrave's motor boat speed record was 98·76 miles per hour, but this has been exceeded by Mr. Kaye Don. The upper photograph shows ice yachting in Sweden. In the lower Mr. Don is seen driving 'Miss England II' on Lough Neagh in Ulster at a speed of 107 miles an hour.

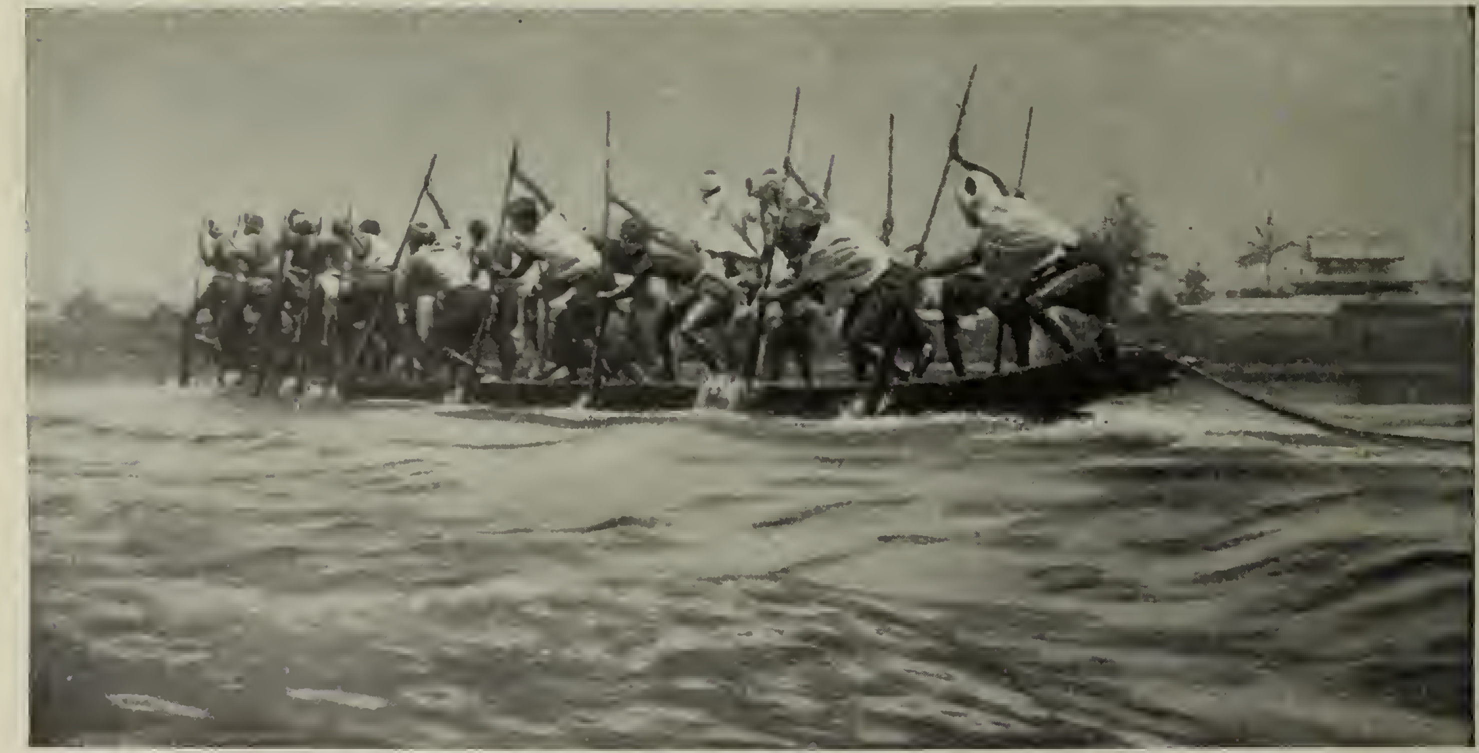
ended canoes are employed. Elsewhere in the Congo the canoes, however long and shapely they may be, are nothing but hollowed-out tree stems. Wonderful effects and wonderful craft are produced with this medium. The prow is sometimes carved into a long beak or crocodile head. The biggest canoes manufactured among the Congo natives are probably those made by the Ngonbe, but some very fine canoes were formerly possessed by the Kongo people, some of them capable of seating sixty men.

Man, eternally adapting himself to his environment, has invented other craft besides boats and canoes when his environment did not readily supply him with the material he required. Among the Shilluk tribe in Central Africa boats are constructed of fascines of reeds tied together, because of the lack of wood. In appearance they resemble the 'felucca,' being long and narrow. These vessels are easily constructed, ride the water perfectly, and can transport as many as fifteen people with their kit. On the Euphrates, while the builders still make boats and coracles from the poplar wood so common in the Euphrates valley, pitching them outside and in, as Noah did, with bitumen from-Hit, the most typical boats are gourd-like vessels, round in shape, called gufas. They are manipulated with poles with astonishing skill, and sometimes surprising speeds are obtained.



Even when winter comes man has devised an ingenious system of navigating the frozen rivers and lakes. Everybody will remember how Mr. Fogg, in Jules Verne's romance, kept within his programme for getting round the world in eighty days by crossing a part of Canada in a sledge with a sail. This sport and its kindred one of ice-yacht racing has become very popular in Canada of late years. In England ice-yacht sailing on Windermere has developed into a feature of the winter season in the Lake District.

In his march of progress Man has raised many memorials to his triumphs. The motor car and steam engine are there as records of his attempts to annihilate space. The aeroplane symbolises his conquest of the air. But these are but the inventions of yesterday. In the boat we have the oldest memorial of his triumph over the shackles with which Nature has sought to trammel him.



E.N.A.

WHERE CANOES ARE PADDLED BY LEG INSTEAD OF BY HAND

In the southern Shan States of Burma the Intha tribe have a remarkable way of propelling their canoes. They use paddles six feet long, but instead of manipulating them with their hands they work them with their legs. The canoeist stands firmly on one leg, and, curling the other round the paddle, proceeds to kick backwards with it. The Inthas can paddle in this way for several hours, and develop tremendous pace The lower photograph shows an Intha canoe race, while above is a close view of these leg-paddlers.

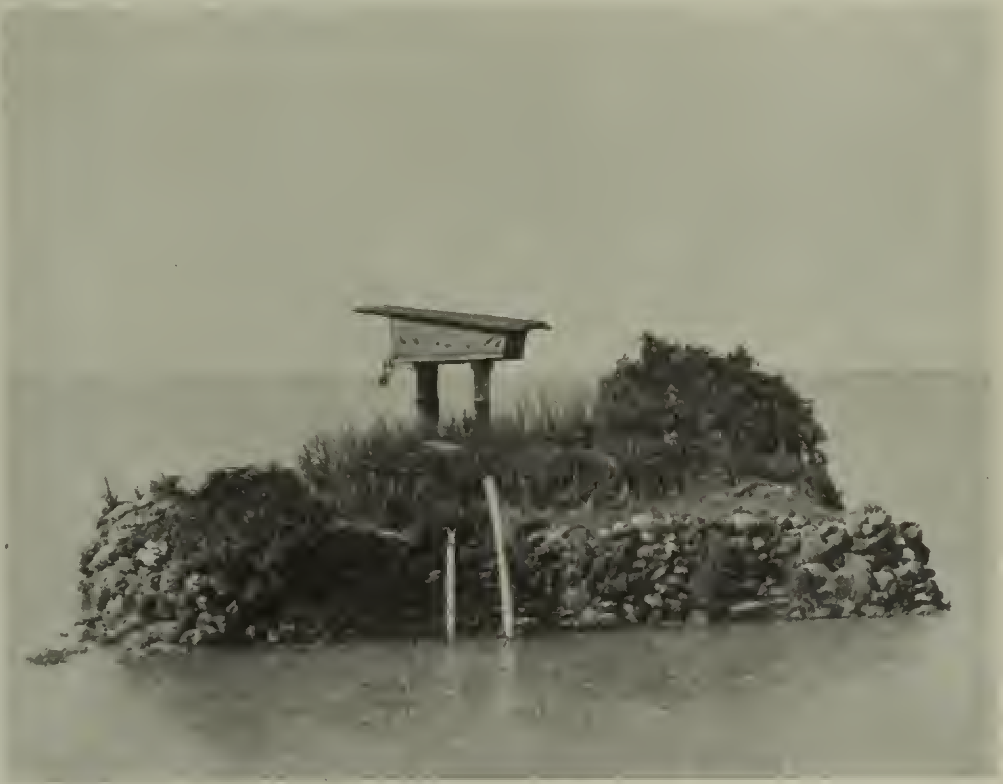
TREE AND PLATFORM BURIAL

Customs observed at death and burial provide a wide field for investigation, one of the most interesting of which is entered upon here. It is also touched upon in the chapter on Red Indian Burials. Separate chapters deal with such topics as Graves and their Decoration, How the Nations Mourn their Heroes, European Death and Burial Customs, as well as similar customs in other lands.

In that area of Central Australia where the Arunta people still perpetuate immemorial native customs, travellers occasionally have their attention drawn to strange, nest-like bundles of boughs and twigs among the branches of trees. When one of these is examined it may be found to contain the little bones of a child, which are left undisturbed. Natives will explain that ghosts haunt certain trees, and express the belief that in the course of time the winsome spirit of the baby will effect a reunion with the mother and be reborn.

In the case of an adult the corpse is sometimes placed in a nest-like structure, and sometimes in a hollowed log which is deposited in the fork of a tree, or tied to branches overhanging a pool or stream. The near male relatives keep watch for a considerable period, no woman being allowed to approach the tree until the log coffin rots and its fragments fall with the bones into the water. It is believed by the natives that after the bones drop down to lie in the pool, or be carried away in a flood when rain comes, the deceased will be born again. Sometimes, however, after the body has lain for a period among the branches of a tree, the medicine man and near relatives take down the bones and rake them out on the ground. Then they are smashed into fragments, and these are placed in a vessel and carried to an ant hill, in which they are buried. The right arm bone is, however, reserved for special treatment. First of all it is carefully wrapped up and deposited in the hollow of a gum tree. Then, in time, it is taken out to be used in the final mourning ceremonies, which include solemn dances of painted men. In the end the bone is broken with a club and buried hastily and secretly in a hole in the ground in association with the dead person's totem.

Another custom is to give partial ground burial to the log coffin, which is left in an erect position until the flesh decays. During the elaborate and prolonged mourning ceremonies men and women wail and gash themselves, making offerings of blood to the deceased.

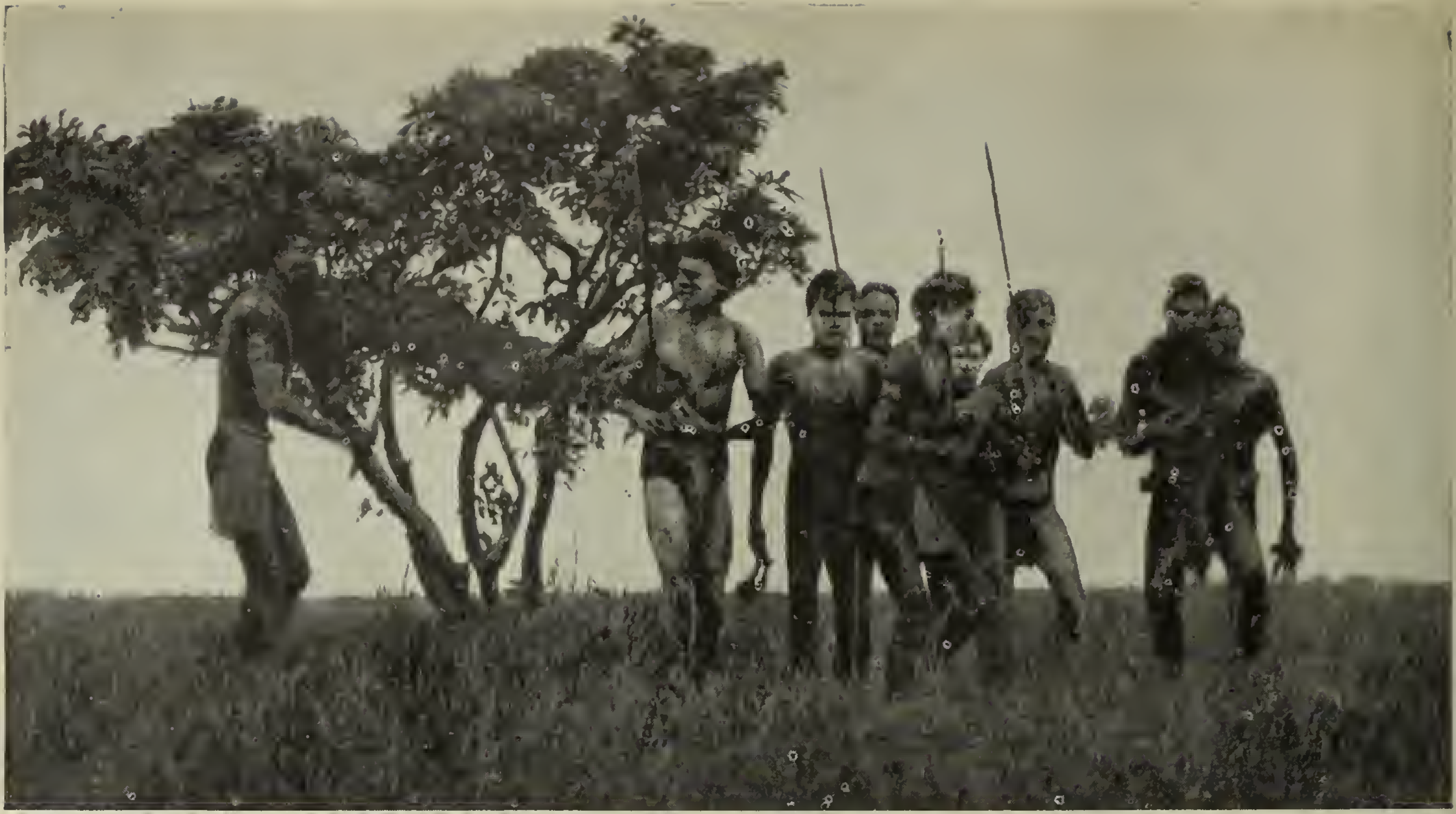


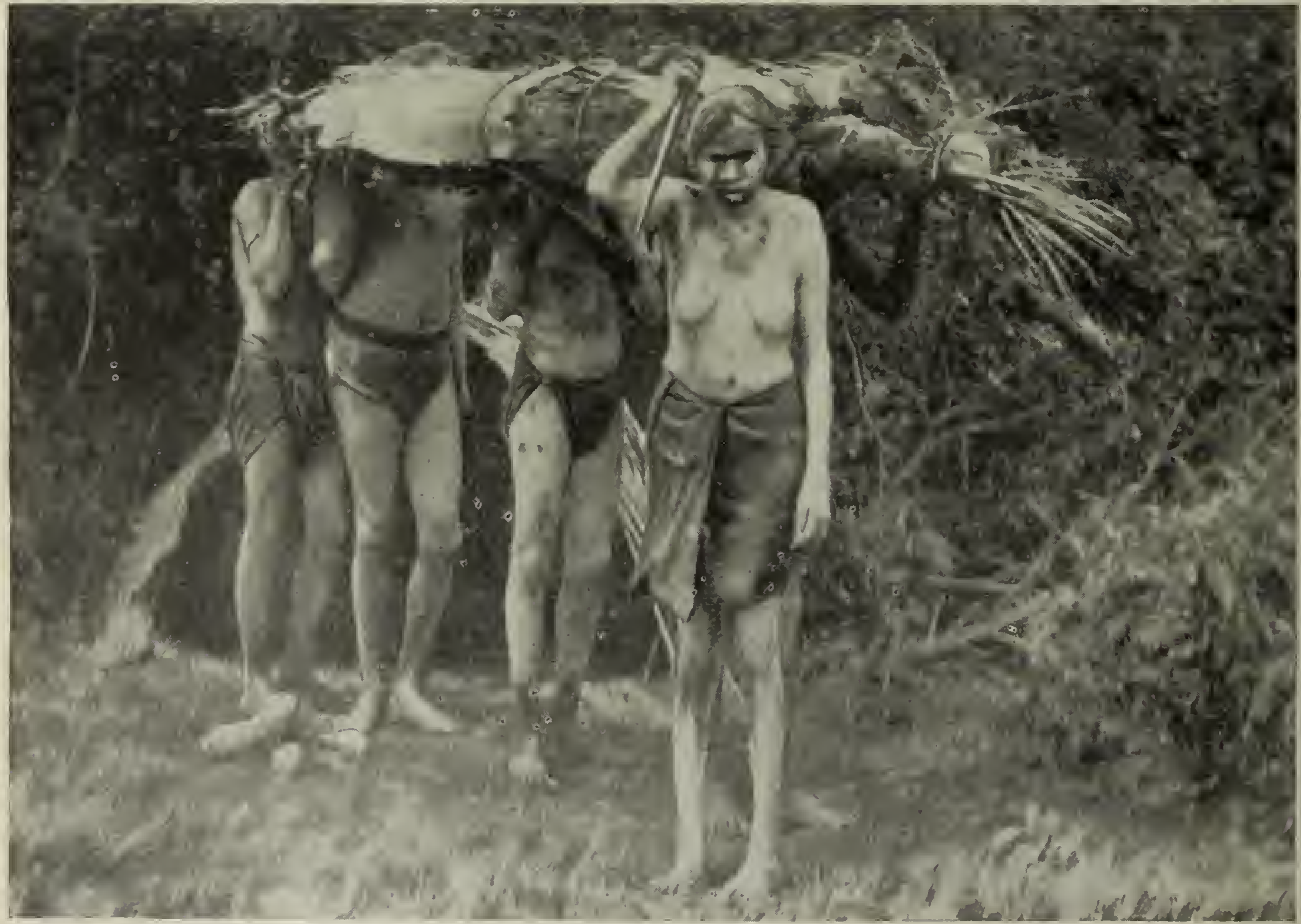
E.N.A.

PLATFORM SHRINE OF THE SOLOMON ISLANDERS

The natives of the Solomon Islands fear ghosts. If a chief has been powerful in life it is believed that his ghost will be equally potent after his death. The shrine containing his skull or cremated body is therefore set up on high in a secluded place, and gifts of food are placed near it to appease the spirit of the departed. The relic case seen here is on Tendao Island.

In the Americas, before the Red Indians began to adopt the funerary customs of the white man, tree burials were fairly common, especially among the western tribes, but rarely, if ever, in the eastern portion of the continent, although timber was there in greatest abundance. The mourners, like the Australians, scarified and mutilated their bodies. There are many records of American tree burials. One tells of a Sioux sacred place in which in a hackberry tree, elevated about twenty feet from the ground, lay a corpse wrapped in a blanket on a kind of rack made of broken tent poles, while there were attached to it the cup, moccasins, etc., which had been used during life. Another record tells of the tree burials of the Blackfeet Indians of Montana, and makes reference to the custom of placing small toys beside the corpses of children. 'The Dakotas,' wrote Dr. L. S. Turner, of the United States Army, in one of his records, 'bury their dead in the tops of trees when limbs can be found sufficiently horizontal to support scaffolding on which to lay the body.' The Loucheux Indians of Canada, according to W. L. Hardisty, enclosed a corpse in a neatly hollowed log which was

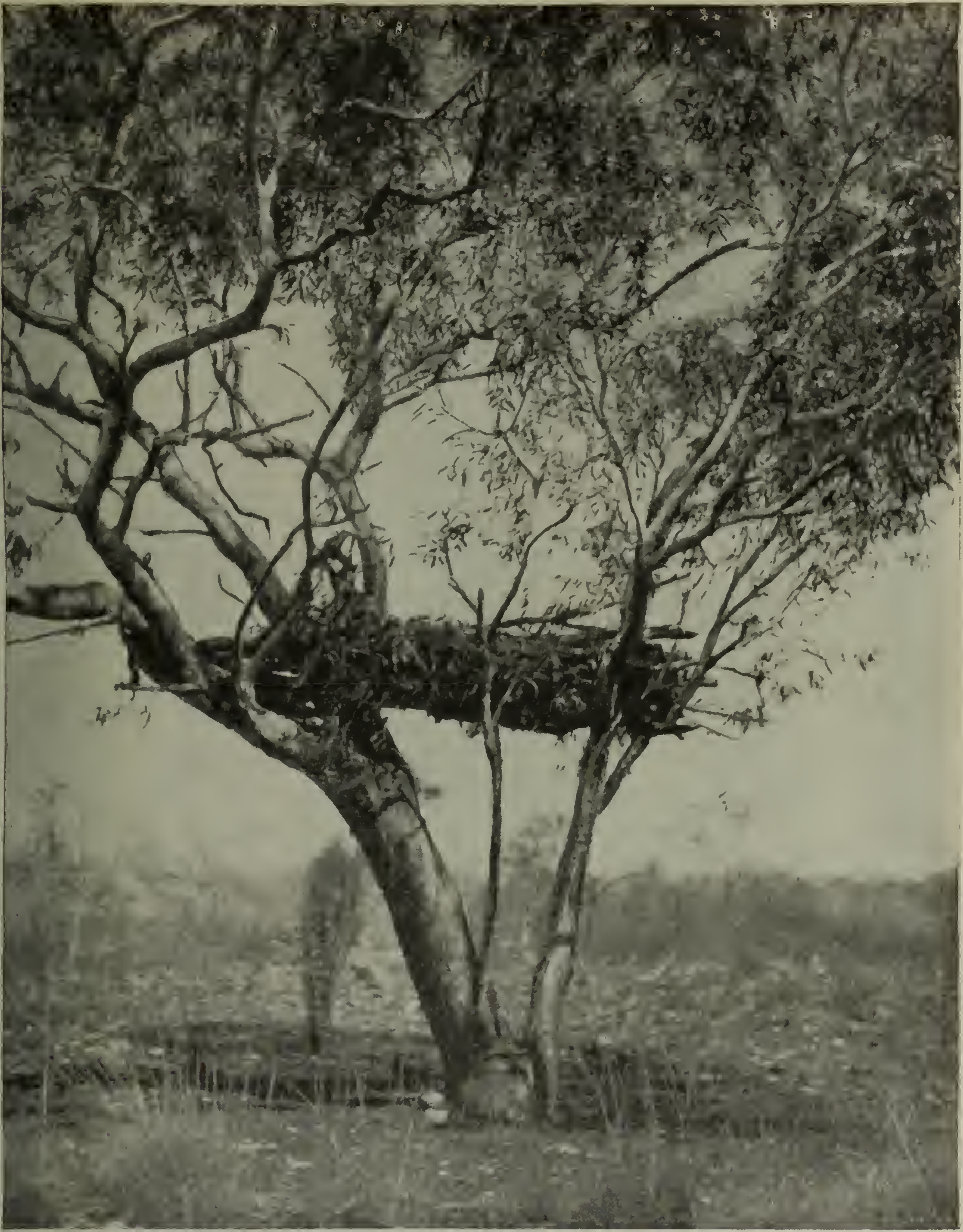




Francis Birtles

FUNERAL SCENES AT AN ABORIGINAL TREE-TOP BURIAL IN AUSTRALIA

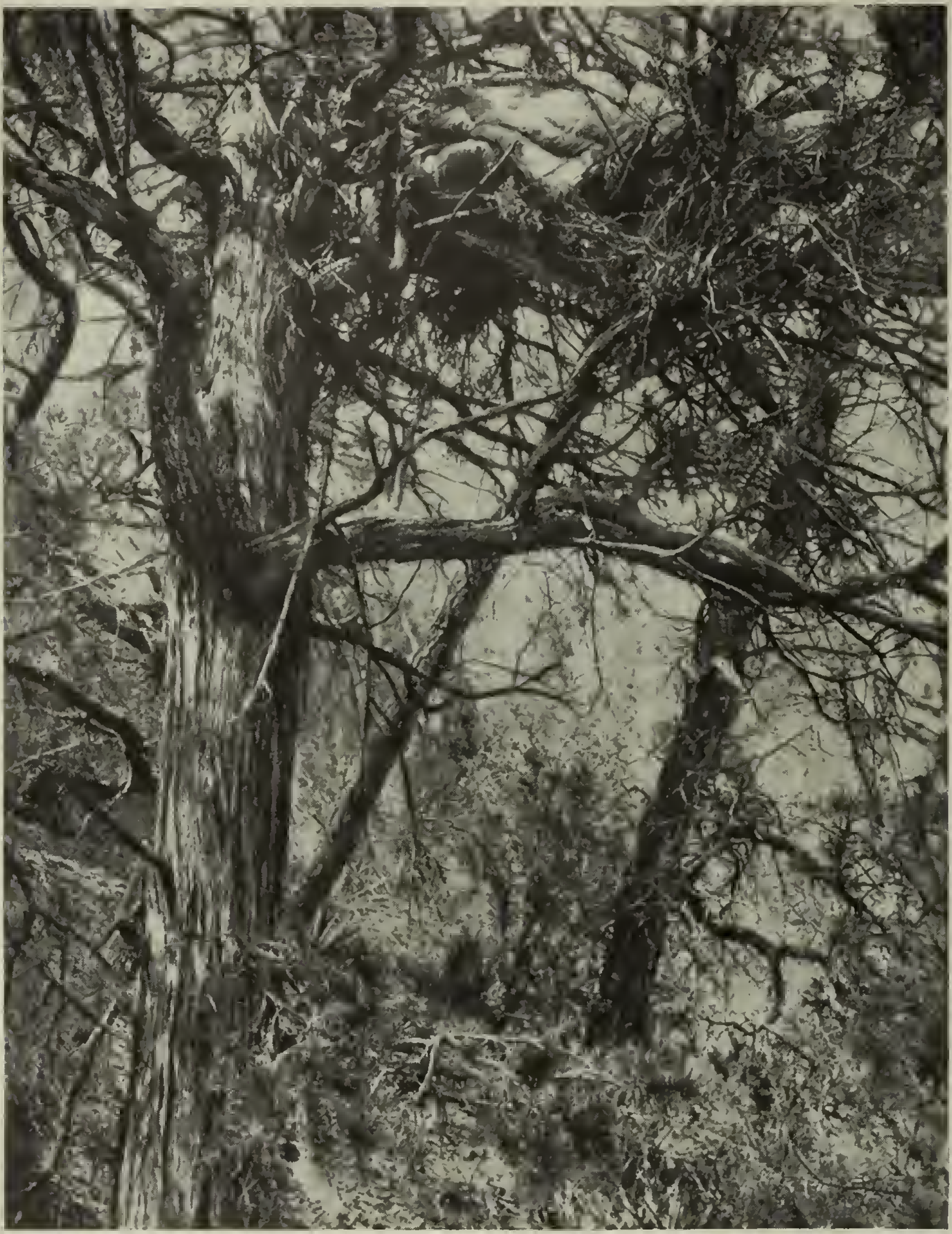
In Arnhem Land, North Australia, the aborigines use tree-top burial, partly with a view to securing the corpse from the attacks of the dingo and partly to satisfy the requirements of half-forgotten tradition. The lower photograph shows bearers with a body ready to set out for the burial place. The woman, to express her grief for her son's death, has cut herself with a stone knife, whitened her body and strewn earth over her head. Above, a native funeral party is departing for their camp after having placed their burden in the trees.



Dr. W. D. Walker

CORPSE'S LOFTY RESTING-PLACE THAT NO MAN MAY APPROACH

When a death occurs in the Wurramurra tribe of North Australia the corpse is placed on a platform in a tree and covered with branches. Poles are bound all round to keep off birds of prey. The body is then left until it has become mummified by the sun. During this process no member of the tribe may mention the name of the departed or set eyes on the tree; the guide of the taker of this photograph refused to go near it. When mummification is judged to be complete the remains are taken down and buried with elaborate and prolonged ceremony.



American Field Museum

APACHE INDIAN LYING LIKE A WARRIOR TAKING HIS REST

Tree burial was formerly common with the North American Indians, and although the eastern part of the continent is the more heavily timbered, it was among the tribes of the western plains that the practice was more prevalent. The Apaches, for instance, of New Mexico, Arizona and Texas buried their dead in trees. An Apache brave is here seen laid to rest high among the branches.

suspended from two or more trees about six feet from the ground.

Tree burials were formerly common in the Minahassa area in the Philippine Islands among the indigenous people, but, according to tribal tradition, strangers arrived before the Spaniards had been heard of, and taught the natives to deposit the bones of their dead in stone urns.

Tree burials were likewise common until recently among the Malayo-Siamese folk of the ancient Malayan kingdom of Patani. If a person died a good death, or was of high rank, a coffin was constructed and either erected on a platform among trees or suspended from branches. When the flesh decayed the bones were taken down to be burned and deposited in a temple. The bodies of those who died a bad death were wrapped up in a bundle, shaped like a cigar and strengthened with bamboo poles, and either placed in the fork of a tree or suspended between two trees and left undisturbed. A 'bad death' was usually one caused by violence or in punishment for some crime. There are records of the prevalence in ancient times of the tree burial custom among the Scythians and among the Colchians, who, according to Herodotus, were the descendants of colonists from ancient Egypt.

MEMORIES of very ancient tree burials appear to survive in ancient Egyptian myths regarding the god Osiris and in ancient Anatolian myths regarding the god Attis. According to Plutarch, the body of the slain Osiris drifted across the Mediterranean to the coast of Palestine, and after it had been washed ashore a tree grew up and enclosed it. The King of Byblos had the tree cut down and fashioned into a pillar to support his house or temple. That this myth was known to the Egyptians themselves is made evident by a Dendera temple representation of the Osirian coffin in a tree. A bird in the branches is the soul of Osiris—'the solitary one in the acacia.' Firmicus Maternus tells that an Egyptian ceremony was to hollow out a tree in which was placed a wooden image of Osiris. When a year had gone past, the image was ceremonially burned. A Pyramid inscription (c. 2600 B.C.) which appears to refer to this antique custom is translated as follows by Professor Breasted : 'Hail to thee, Sycamore, which encloses the god, under which the gods of the Nether Sky stand, whose tips are scorched, whose middle is burned, who art just in suffering ! ' The tree is referred to as 'the gracious damsel (goddess)' which 'was made for his soul of Gehesti—thy soul, O Osiris.' In Pluarch's myth the sacred tree is the 'erica.' The Phrygian god Attis was, after death, transformed into a pine tree, and it was customary to fasten to a sacred tree an image of Attis, which was preserved for a year and then burned.

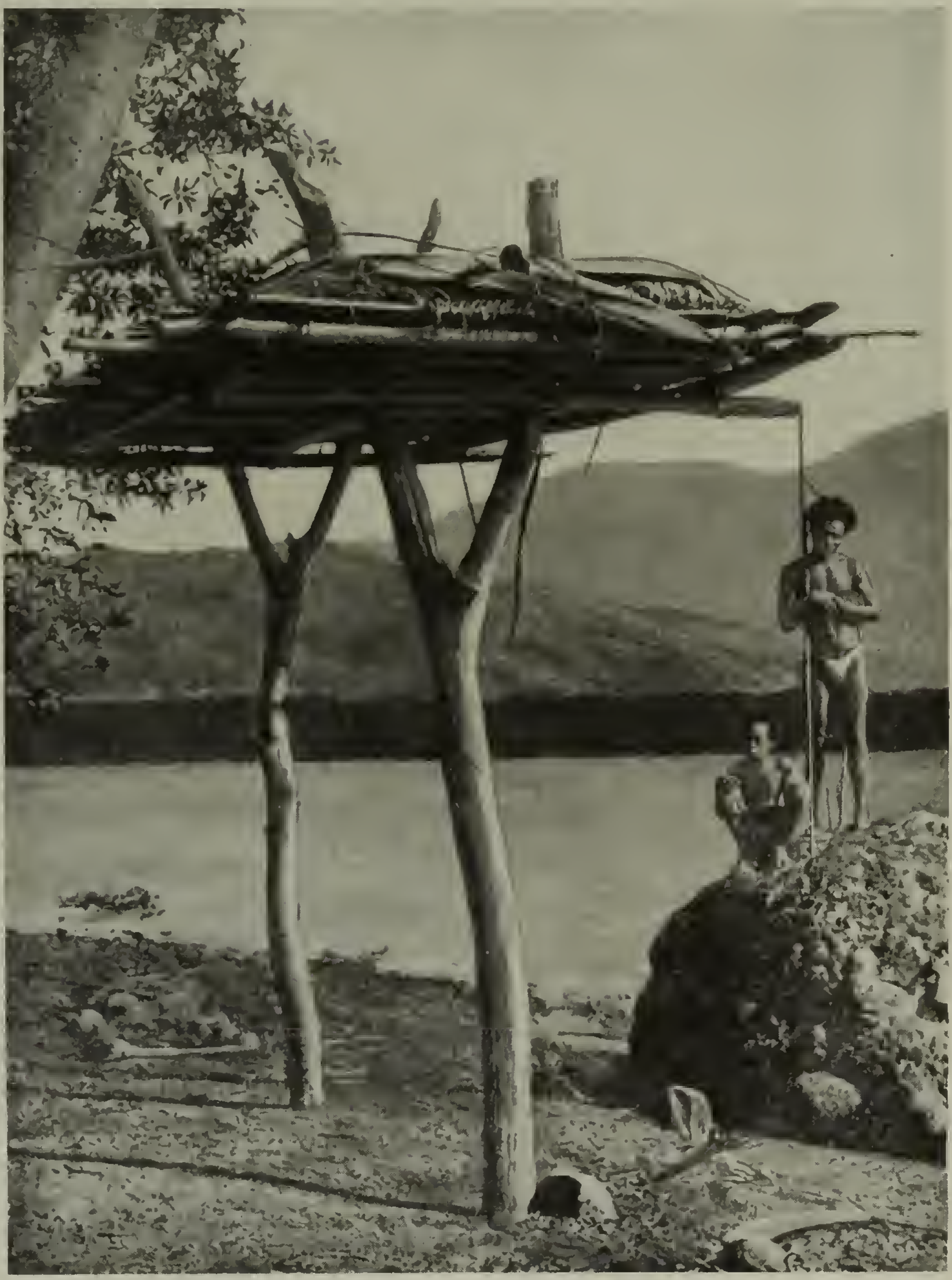
There are many Western stories of ghosts and deities inhabiting trees and of trees growing from the graves of lovers and entwining their branches. Coffins were made of the wood of a sacred tree—a relic of the tree-burying custom. According to an ancient Chinese sage, 'pines and cypresses possess great vitality and coffins made from them facilitate the return of the dead to life.'

The disposal of the dead on platforms is a custom sometimes found to be closely related to that of tree burial. Indeed American recorders of Red Indian customs have stated that platforms were substitutes for trees. 'Should no tree be growing in the selected spot,' writes one, 'an artificial platform is made for the body.' Another record, dealing with the customs of the Choctaw Indians of Carolina, states that

> the body of the deceased was exposed upon a bark scaffolding erected upon poles, or secured upon the limbs of trees, where it was left to waste to a skeleton. The bones were subsequently removed either to the former house of the deceased, or to a small bark-house by its side. . . . In this manner the skeletons of the whole family were preserved from generation to generation. . . . After the lapse of a number of years, or in a season of public insecurity, or on abandoning a settlement, it was customary to collect these skeletons from the whole community around and consign them to a common resting place.

On the north-west coast of America canoes were used instead of platforms. The Chinooks, for instance, laid a corpse wrapped in blankets in a canoe, which was 'then raised up and placed on two parallel bars, elevated four or five feet from the ground, and supported by being inserted through holes mortised at the top of four stout posts previously firmly planted in the earth. Around these holes were hung blankets and all the cooking utensils of the deceased.' At the end of a year the bones were 'buried in a box in the earth directly under the canoe.' According to George Gibbs, who investigated the burial customs of the Indians of Oregon and Washington Territory, 'the common mode of disposing of the dead among the fishing tribes was in canoes.' He tells of a cemetery in which there were formerly to be seen about 3,000 canoes perched on poles and containing the bones of the dead. An interesting fact was that canoes and platforms were usually laid east and west, as were also the bone houses.

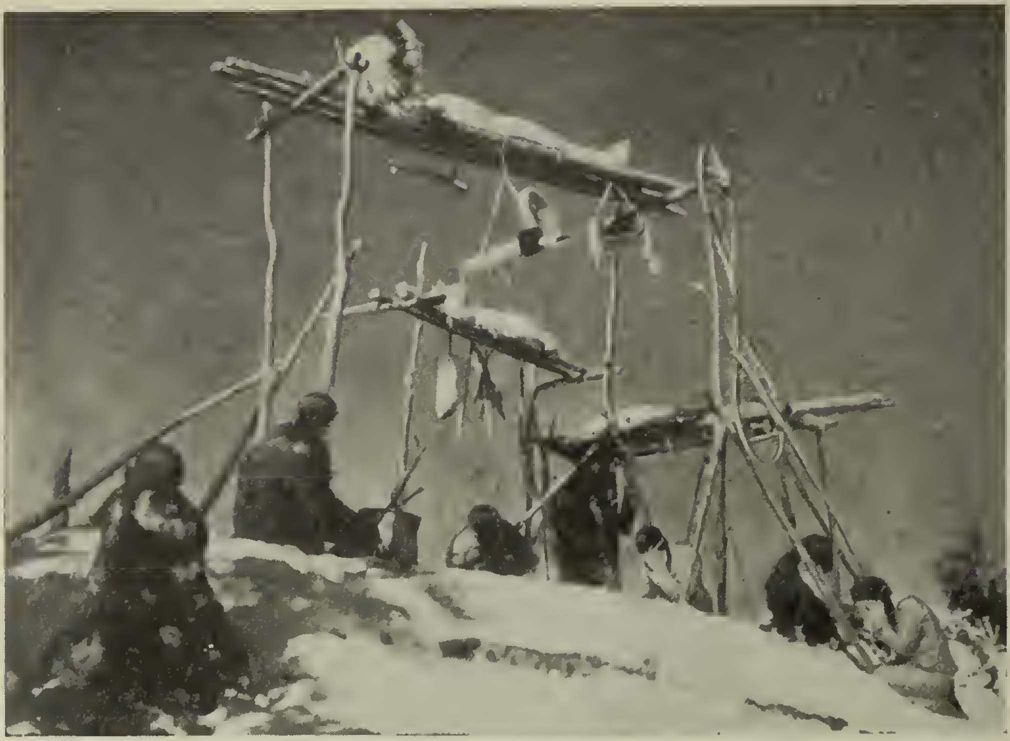
In British New Guinea the Kiwai natives erect a platform, usually of a canoe board, oriented east and west and supported by four forked poles. On it is placed the body of the dead, with the head towards the setting sun, so that the spirit (urio) may be drawn towards the Elysium of Adiri. The near relatives attend to the body until the flesh has decayed. Then the bones are taken down, washed, laid on a mat in their natural order and buried. Sometimes a coconut tree is planted at the head of the grave and another at the foot. Another custom is to retain the skull, which is placed in a dwelling house or on a platform.



E.N.A.

HOW THEY BURY THEIR DEAD IN A PACIFIC ISLAND

The custom of platform burial is found over a wide range—in North America, Australia and many of the islands of the Pacific Ocean. Where head-hunting is practised the head or skull is removed subsequently. Sometimes the platform is reserved for one corpse, sometimes it is used for a number. The photograph shows a platform for dead bodies in New Guinea.



Paramount

DEAD, BUT WITH ALL THE GEAR OF LIFE ABOUT HIM

The Ojibway Indians bury their dead on platforms. Here is seen a dead Ojibway chief laid upon his high couch. At his head is his ceremonial head-dress. Disposed about the scaffolding of the platform are the dead man's snow-shoes, cooking utensils, and other gear that he used in life, while at the base of the platform gather the mourners.

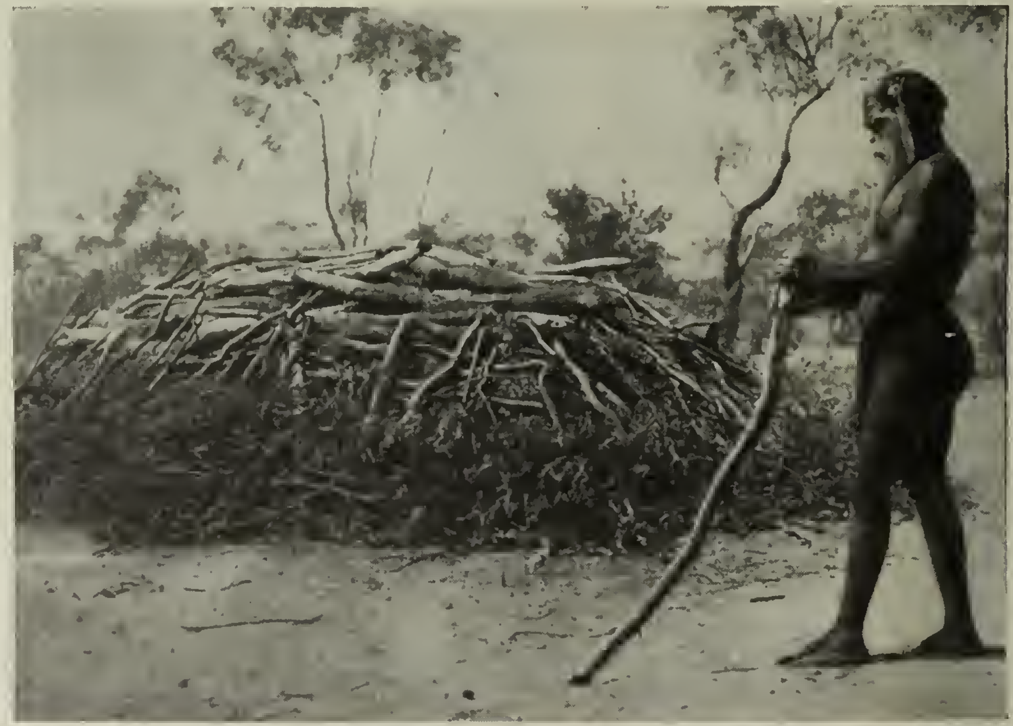
In Dutch New Guinea it is customary to dispose of the dead at dawn. Sometimes a body placed in a canoe is buried; sometimes it is elevated on supports. Coffins made of pieces of old canoes may still be seen in a grove, supported on trestles of crossed sticks, about four feet from the ground. When the body decays the skull is taken out to be preserved. On Rossel Island chiefs alone are honoured with tree or platform burials. Women wail and mutilate themselves during the mourning ceremonies. In the Solomons one of the customs is to deposit a wrapped body in a canoe, which is elevated on 'forked sticks.' The body is left for about a year, and then the skull is removed and placed in the figure of a sword-fish or bonito. Lofty platforms are also known in localities, but usually only the bodies of chiefs and other important men are deposited upon them, the bodies of commoners being thrown into the sea. Distant Easter Island had a cultural connexion with the Solomons, and there a disposal custom was to elevate a wrapped corpse on four forked stakes for about three years, after which the bones were removed.

A pathetic account of a ceremony connected with the skull of a child is given by Professor G. Landtman. The maternal uncle approaches the bereaved parents, carrying the skull on a mat and rocking it gently to and fro while he murmurs in pidgin English, 'You been stop here two three week for me fellow (us); me been make dance for you; me sorry (feel grief for you); you spirit now; you go place belong you . . . straight along that line (the coast-line in a westerly direction); place belong you other end; that's Adiri there.'

Pope's lines about the 'poor Indian's' idea of the future state:

> He thinks, admitted to that equal sky,
> His faithful dog will bear him company—

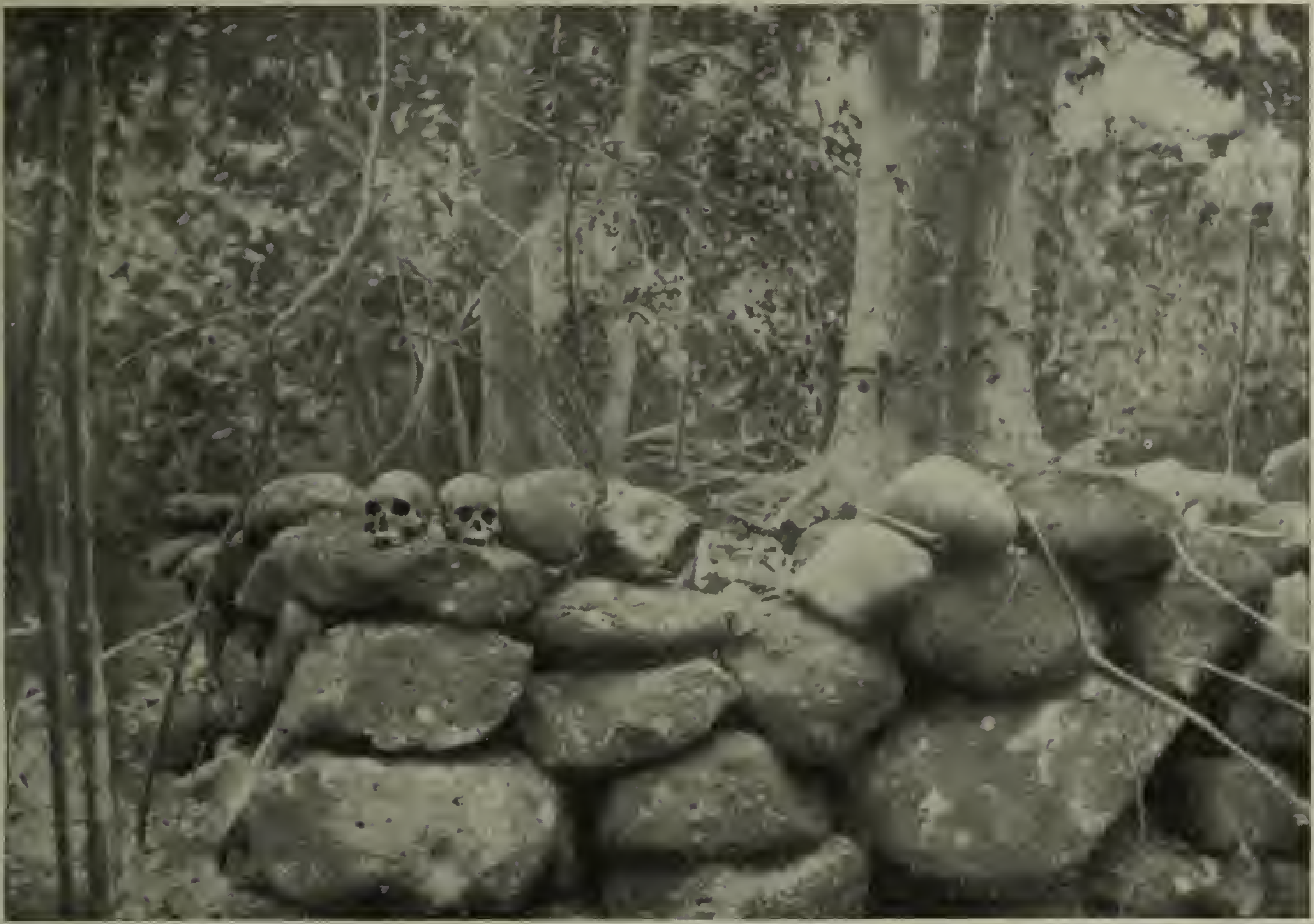
are recalled by the custom in this area of providing platforms for those old dogs which had proved themselves 'exceptionally fierce in fighting pigs.' The natives fear, however, that, if they were thrown into the sea, these canine veterans of the hunt might be transformed into dangerous shark-like monsters.



Francis Birtles

MOUNTING GUARD OVER HIS SON'S GRAVE

Although the natives of Arnhem Land, North Australia, practise tree burial, this is not the only means they use of disposing of their dead. Sometimes they build graves on low platforms, like that here seen. These they make of earth, stones, brushwood, logs, and branches, closely compacted, and strong enough to resist the attacks of animal marauders.



J. Hornell

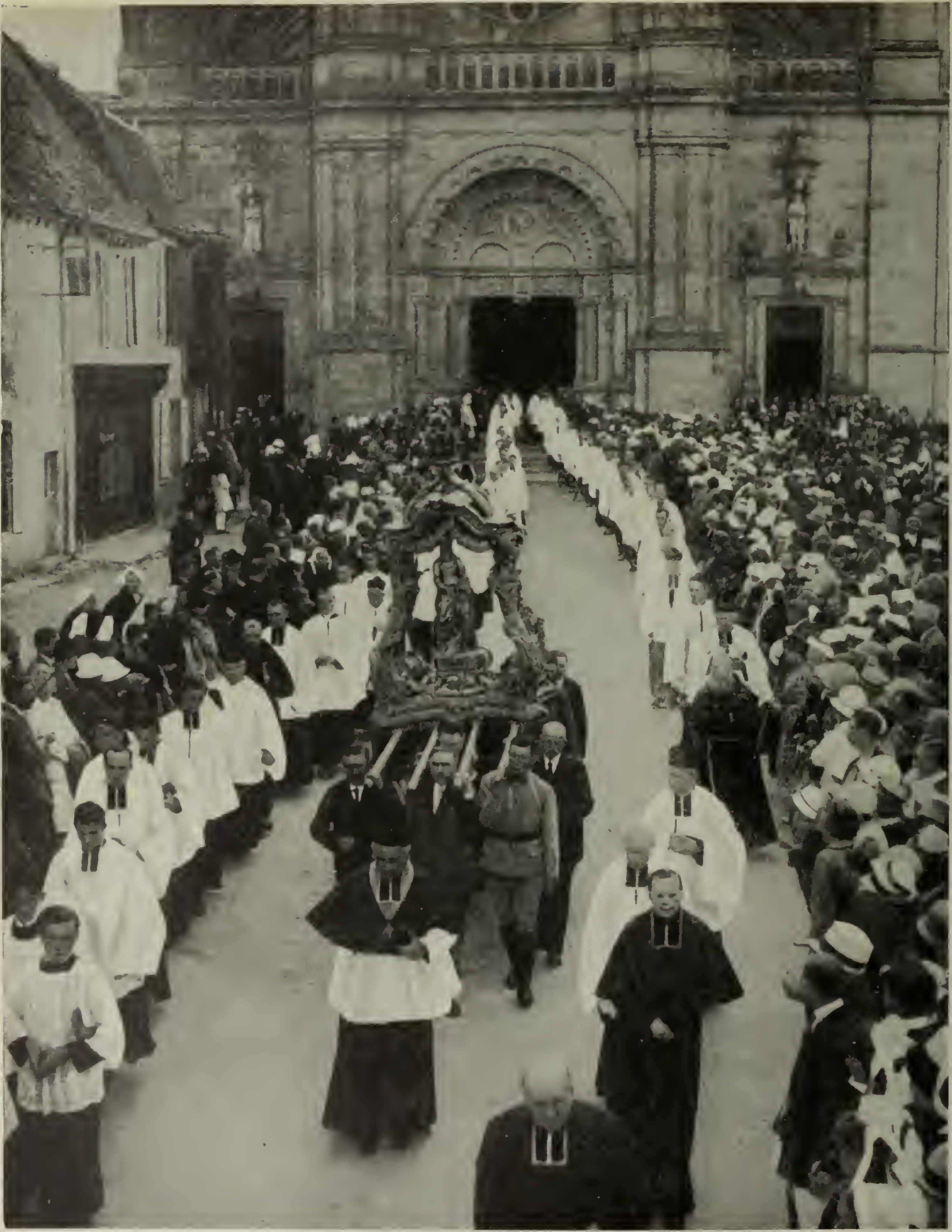
PLATFORM GRAVE IN A SACRED GROVE BESTREWN WITH DEAD MEN'S BONES

In some of the islands of Polynesia very high burial platforms are met with, the rule in these cases being—the higher the platform the more exalted the rank of the departed. In the Marquesas the platforms are of no great height. They are built of large stones, arranged in such a way as to present a flat top, and are grouped about the sacred place. Each platform accommodates several bodies. The photograph shows one of these Marquesan stone platforms with its freight of skulls and bones in the Houmi valley, Nukahiva.

In Polynesia elevated platforms were used in those areas in which the bodies of chiefs and aristocrats were dried and embalmed, the mummy being afterwards placed in a canoe or cave, or suspended from the rafters of a dwelling house. In Samoa one of the customs was to expose a body on an elevated platform in a forest until it decayed. Then the bones were removed and buried secretly.

An interesting aspect of platform burials in the Melanesian island groups of New Ireland and New Hanover was the custom of elevating the platform on poles in accordance with the rank of deceased. The highest platforms were erected for those of highest rank. In Seran, Dutch East Indies, the bodies of chiefs and priests were given platform burial, the heads being subsequently removed to be deposited in a stone coffin. An old custom in the interior of Burma and in some parts of Assam was to place the bodies of commoners on elevated platforms of wood and those of chiefs and priests on platforms of stone. In eastern Madagascar one of the fashions was to place coffins on a platform 'in the midst of a palisade roofed over with leaves.' The disposal of the dead on platforms inside houses has been reported as one of the East African customs. A record from the Kasempa district of Northern Rhodesia deals with the disposal of the body of a chief. It is placed in a 'chitala'—a kind of coffin raised on piles, well off the ground, within the hut of the deceased.

Various theories have been advanced to explain the platform burial. One is that it was simply a form of tree burial; another is that it had origin in the custom of mummification, the bier, or bed, on which the corpse was embalmed being the prototype of the platform. A third view is that the act of placing the wrapped body on a stage supported by Y-shaped stakes was a ceremonial raising of the deceased to the 'sky world,' the platform being representative of the sky and the forked stakes of its supporting pillars. The elevating of canoes would thus suggest the provision for the ghost of the 'ghost of a vessel' in which to cross the Sea of Death, or sail along 'the waters above the firmament,' whence, as was believed, comes the rain and even the rivers. The preservation of skulls may have been connected with the widespread belief that the soul was in the head. In various localities the platform custom was mixed with other fashions of disposing of the dead in the interests of the soul's welfare.



E.N.A.

VESTIGE OF THE ANCIENT FEASTS OF THE DEAD: A BRETON PARDON

The Pardons of Brittany take place annually on saints' days at various churches and shrines. They are regarded as relics of the ancient feasts of the dead. Some attract the faithful from far and near: in others the appeal is local. The peasants make an elaborate toilet for these occasions, and some wonderful costumes and headgear are to be seen. One of the most notable Pardons is that of S. Anne d'Auray. The photograph shows the procession leaving the church of S. Anne, outside Auray, with the image of the patron borne on men's shoulders.

BRITTANY'S PICTURESQUE 'PARDONS'

PILGRIMAGES, processions and other ceremonies are performed in honour of the saints or with a view to invoking their aid in almost every quarter of the globe, but the particular variety of local pilgrimage known as the ' Pardon ' is peculiar to Brittany. Other such observances are discussed in chapters on Pilgrims and Pilgrimages, Ceremonies of Saints' Days, Holy Week and others.

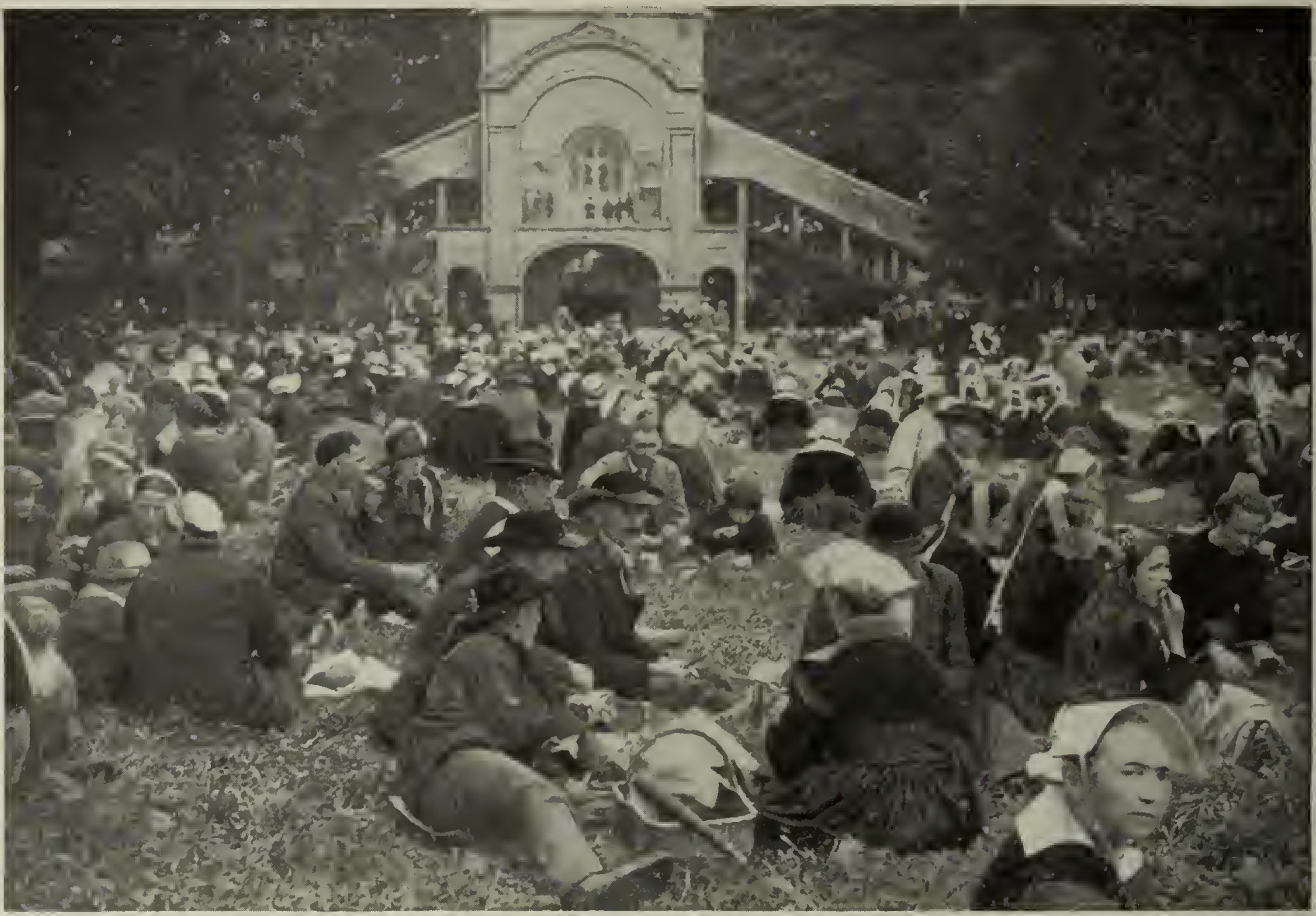
IN no part of Europe are people so solemnly and superstitiously attached to ancient religious rites and customs as they are in Brittany. The Bretons do not merely practise religion ; they believe in it. They suppose that saints can cure illness ; they think that miracles still happen ; they will tell you that men and women long since dead may be met with still walking the earth. It is sometimes suggested that nowadays they keep up their Pardons (pilgrimages) rather as holidays, as occasions for making an excursion and drinking more than usual, than as religious exercises. This may be true of a minority, but one has only to attend some of these Pardons to be convinced that the mass of those who take part in them are genuinely hopeful of spiritual advantage. A Breton author has written that ' they are not pretexts for feasting, like the Flemish *kermesses* in Belgium, neither are they revels like the Paris *foires* (fairs). Their attraction comes from a higher source. They are the last lingering relics of the ancient Feasts of the Dead. There is little laughter at them, there is much prayer.'

For over two hundred years these processions and ceremonies have been unchanged. Everything is regulated by tradition. The local costumes that are worn are those of the seventeenth century. No innovation is ever proposed. If any were, it would be rejected with indignation. For the Pardon has formed so prominent and so picturesque a feature in the life of the peasants and fisherfolk that they are jealous of any alteration in even the smallest detail. From their childhood they have been present at them year after year. They look forward to the summer day when they will meet their friends and sit through the familiar services and enjoy the amusements hallowed by custom, and perhaps win some favour from the saint in whose honour the pilgrims assemble. Most of them have hard lives ; the Pardons shine out from the grey monotony of the rest of the year.

AMONG the most celebrated of the Pardons in the north of Brittany are those of Guingamp and Morlaix, known as the Pardons of Fire. Though they are connected by medieval tradition with a confused and foolish legend of a half-wit who stole a finger of Saint John, preserved as a wonder-working relic, and presented it to his parish church, the lighting of fires is clearly a survival of some ancient Festival of the Sun. The legend explains it by telling how, when the holy finger was placed on the altar, the candles blazed suddenly, lit by an unseen hand. But that is evidently an effort to give a Christian significance to an observance of pagan origin. The fires are lit on the Eve of S. John (June 23) in the market-place of Guingamp at night and on a hill nearer Morlaix about five o'clock in the afternoon.

THE former is by far the finer spectacle. During the day three heaps of dry gorse and bracken are built up in the market-place, forming the points of a triangle. Towards these at nightfall vast numbers of people make their way through the dark, narrow streets. Each parish sends a procession with priests and banners and statues and relic cases. Each procession sings as it passes on its way among the crowds of onlookers, all good Catholics among them carrying lighted candles. These must be lit by a priest standing at the high altar in the church, which is decorated with flowers and illuminated inside and out with little coloured lamps. The church is dedicated to Our Lady of Good Help. Locally she is known as ' Madame Marie de Bon Secours,' and an image of her in a dress of embroidered satin and a crown that sparkles with precious stones is the most prominent object in the procession to the market-place. Arrived there, the image is taken to one of the heaps of fuel, to which a priest puts a light. This is an anxious moment, for if the gorse does not flare at once, that is regarded as a sign of misfortune. Very seldom, however, does that happen. Great care is taken to ensure good luck by seeing that the fuel is dry ! Then the other piles, known as the Tantads (fire-heaps), are set fire to, and all blaze up briskly, throwing a red glare on the crowd and the old roofs and house-fronts, while the jubilant song of triumph rises from the faithful.

The other celebration takes place near the church and little town of Saint-Jean-de-Doigt (Saint-John-of-the-Finger), some ten miles from Morlaix and close to Plougaznou, on the sea. To this out-of-the-way place come hundreds of pilgrims, who are catered for by innkeepers from the towns with the aid of cooking-stoves built up with stones from the beach ; on these they cook sausages, turn pancakes, make pasties, roast potatoes, and boil water for coffee. Before the sun has got low the processions arrive with their immense banners, one especially heavy which only the strongest of men can carry. Bearers of it have been killed by the bursting of blood vessels. There is keen competition among the younger men for the distinction of bearing it. They practise for months beforehand every Sunday with a long pole that equals the banner's weight. The one who secures the coveted honour is watched very carefully on the great day, and severely censured if he does not acquit himself well.



E.N.A

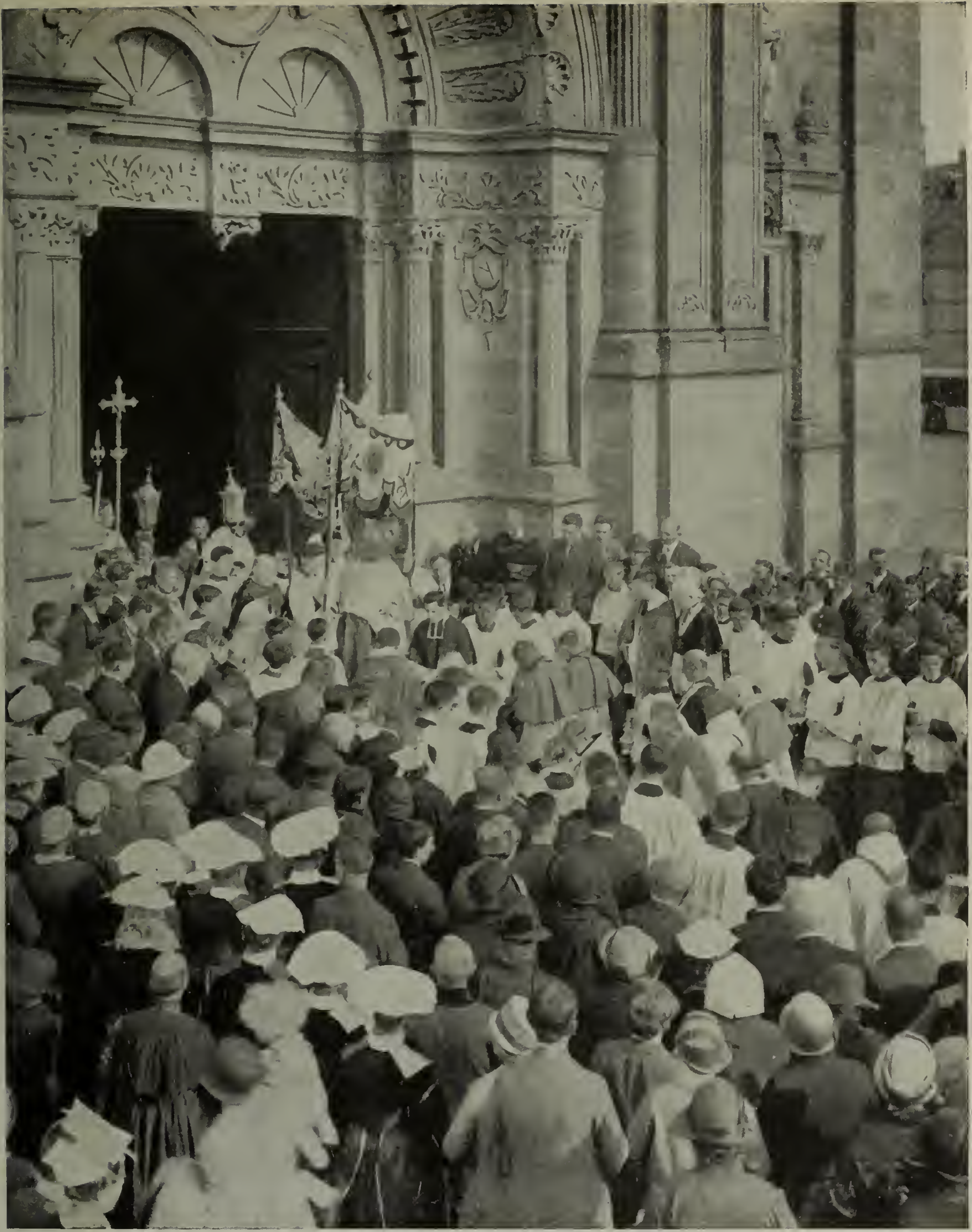
PILGRIMS TAKING THEIR EASE BEFORE THE RIGOURS OF THE PARDON

A day or even two days before the actual date of the Pardon of S. Anne d'Auray pilgrims begin to arrive in great numbers in order to have time to gain the indulgences that are then granted. These early comers bring their food and cooking utensils with them and camp out in the fields and under the trees near the famous shrine. On such occasions the peasants wear their traditional costumes, and the scene presented is picturesque in the extreme.

Up the hill go the processions, up go the pilgrims from other parts, up go the blind folk, who come in large numbers, hoping to receive their sight when the fire is lit, up go the beggars, who gather for all the Pardons, exhibiting their sores and deformities and sometimes demanding charity as ' the right of the poor.' On the summit is a huge pile of gorse to which each parish has made its contribution and which has been decorated with flowers, ribbons and wreaths the evening before. From the top of this stack to the top of the church steeple runs a rope, a survival (now without purpose) from the time when an angel was sent along it to light the fire, just as the dove is sent from the High Altar in Florence carrying the flame for the ' scoppio del carro ' (as described in pages 75 and 77). Now the ignition is done by a rocket which is called the Dragon, the last of a display of fireworks always given as a preliminary excitement.

As the stack catches, the cry goes up ' An Tan ! An Tan ! ' (The Fire ! The Fire !). It is the immemorial cry of pagan worshippers, heard in the dim twilight of European humanity, still cherished and repeated at this supposedly Christian celebration.

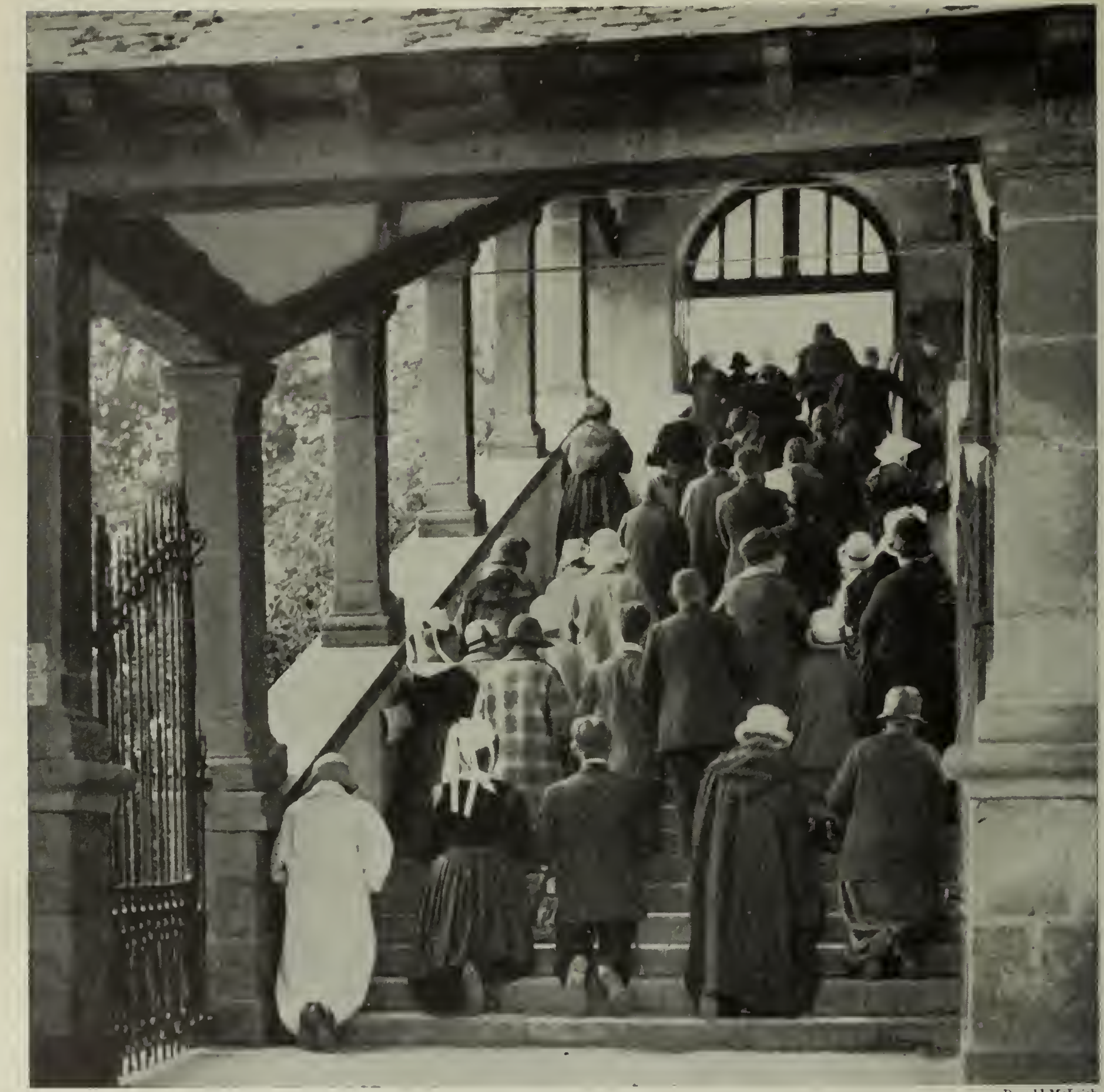
There is a fire lighted also at the Pardon of Saint Nicodemus on the first Saturday of August not far from Pontivy, which is forty-five miles south of Guingamp, and once was evidently another centre of fire worship. But the most attractive feature here is that animals are brought in from all the districts round to be blessed with elaborate ceremony. It is known, indeed, as the Pardon des Bêtes, which are far more interesting and familiar to the pilgrims than Saint Nicodemus. Saint Cornély, the patron of all horned animals, who shares with the other the honours of the occasion, is much more the man for their money. He presides over similar Pardons at Carnac, St. Herbot and Chapelle-des-Marais. At Toulpoen there is a pretty Birds' Pardon. It must be more difficult to collect starlings and thrushes and blackbirds, wrens and finches, tits and jays, than it is to drive in the farm animals which are to receive Saint Cornély's benediction. These fill the fields for some distance around the chapel where the festival Mass is said. The lowing of cows, the bleating of sheep and goats, mix with the neighing of farm horses and the grunting and squeaking of big and little pigs. After Mass a procession comes out of the chapel, headed by the beadle and two drummers. The two saints are impersonated. Priests carry the consecrated wafer and other holy objects. Gold and silver-



Donald McLeish

I CLIMAX OF THE PARDON : BENEDICTION FROM THE STEPS OF THE CHURCH

The supreme moment of the Pardon of S. Anne d'Auray has arrived. Benediction is to be given on the steps of the pilgrimage church. Supported by all his attendant clergy and servers, the priest stands in the porch carrying the Host under the canopy. With a noble gesture he raises high the monstrance, and with it makes the sign of the cross before the throng of pilgrims assembled outside the building. The Pardon, which is to mean so much to all the faithful who have attended it, is finished.



Donald McLeish

PILGRIMS MOUNTING THE SACRED STAIRS TO GAIN INDULGENCE

It is possible to gain indulgences at the Pardon of S. Anne d'Auray by mounting the Scala Sancta, or Sacred Stairs, that lead to the open-air platform from which Mass is sung. The pilgrims have to go up the stairs on their knees, and for every step thus laboriously ascended an indulgence is granted. Naturally the mounting of the Scala Sancta is a lengthy proceeding, and the stairs are always crowded not only on the actual day of the Pardon but also a day or two before.

threaded banners glitter in the golden air. The flames of great candles flicker wanly in the sunlight.

When the animals have all been blessed, the fire is lit by means of three circles of crackers ; these are set off by an angel provided with a taper which comes along a rope from the chapel, as once used to happen at Saint-Jean-du-Doigt. These circles are of very ancient origin ; they are known to have been used by sun-worshippers in other parts of Europe (Swabia, for instance). They must have been in use long before the angel was thought of. And no doubt the pagans who used them made the occasion one for drinking cider, as the Bretons of to-day do in simple tents like tunnels of tree-boughs covered with sheets. At rough tables running the whole length of these sit the cider-drinkers. Many of them are in exquisite costumes made long ago and carefully preserved for holiday wear. The women wear hoods, white for the younger ones, black lined with scarlet for the wrinkled and old. The men in local dress mostly have on white cloth jackets, edged with black velvet and embroidered in orange or blue.

E.N.A

A DRAUGHT OF THE WONDER-WORKING WATERS

Throughout Brittany there is a strong belief in the beneficial powers of the various springs named after saints. Specially notable in this respect is the fountain of S. Anne d'Auray, which is regarded as sovereign against present and future ills, and the drinking of its waters is an important feature of the Pardon. The little girl here seen is drinking at the sacred spring.

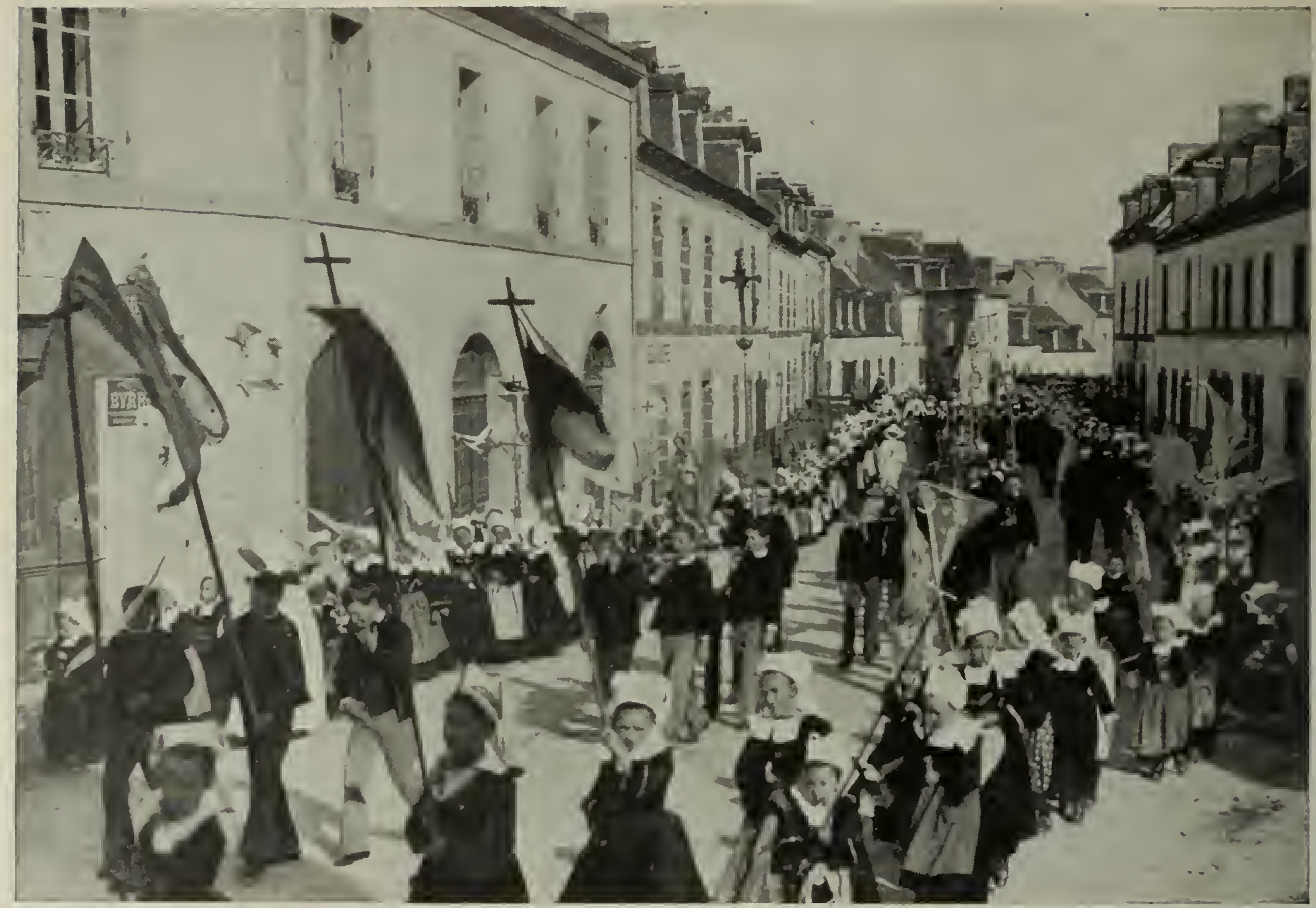
South of Morlaix, east of Pontivy, lies Locronan on the road between Quimper and Brest. Here lived Saint Ronan, the Hermit of the Mountains, and here every seven years is held a Pardon—the Pardon of the Mountain. The pilgrims follow a path said to have been used by the saint; it runs through the four parishes that were sanctuaries affording safe refuge when there stood in the centre of them a monastery enjoying privileges and dispensing protection. This belt of security was called 'Minihy.' Another name for this Pardon of Locronan is the 'Tromenia,' originally Tro-minihy, the Town of the Refuge. Beginning on the second Sunday in July, it lasts for some days and is attended still by large numbers of people, although the out-of-the-way spot where it takes place is not easy to get at. As the pilgrims go up the mountain they pass numbers of huts containing small shrines of saints. The pious ones stop at each, say a prayer before the little figure on a rough altar, and put some coins into the contribution plate under the eye of a careful watcher. Another attendant on the shrine sings in praise of the saint and exhibits relics to anyone simple enough to believe in their efficacy. This is the commercial side of the pilgrimage. There is not much drinking or junketing. The pilgrims must keep silence—that, at any rate, is what tradition enjoins upon them.

Most of them obey it as they go up to the strange stone, shaped like some monster of the early world, which is supposed by them now to be the body of Saint Ronan and the cart on which it lay, both turned into granite. It is considered certain that this stone must have been the object of heathen worship long before Christianity. It may have been a symbol of fruitfulness, for childless women used to sleep on it three nights running in the hope of curing their sterility, and young wives came from far distant places to rub themselves against it. These beliefs are not yet dead in the Breton mind. To many—men as well as women—they are as firmly held as those which take them, after they have visited the sacred stone, to the

E.N.A

BEGGARS' BENCH' AT THE FOOT OF A CALVARY

A Pardon is usually a rich harvest time for the beggars, who in many parts demand charity as their right. The photograph shows beggars at Landernau, in Finistère, on the day of the Pardon, entrenched at the foot of the Calvary outside the church of S. Eloy. Everyone entering the church, unless he or she would have bad luck, must give alms.



W. F. Taylor

WITH THEIR BANNERS PROUDLY FLYING THE BRETON PEASANTS MARCH

The peasants of Brittany are as devoted to their religion and their religious customs as they are to their traditional costumes. To carry one of the richly wrought banners or to help in carrying the image of the patron saint is to them a coveted distinction. Here is seen a Pardon procession at La Forêt, near Concarneau. Down the middle of the street walk the men, bearing crucifixes, banners, and the figure of the saint, while on either side are the women and girls, also with banners.

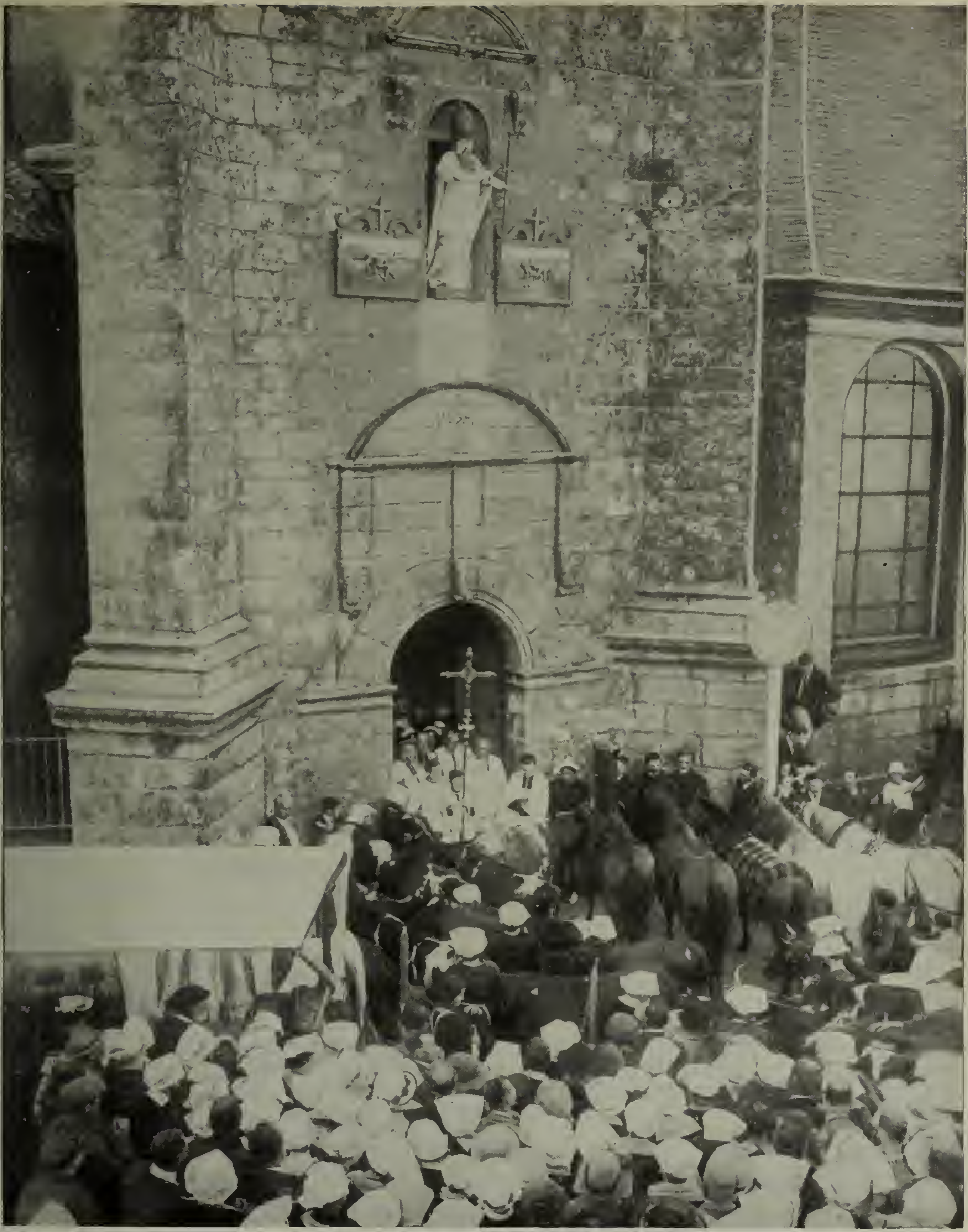
church in the little town that bears Saint Ronan's name. Here there are long services.

Then with the usual banners and the usual priestly robes, with images and relics as elsewhere, The Tour of the Refuge begins. Along the roads, through the lanes, over the meadows, on paths across marshland, the pardoners tramp in the hot sunshine till they come to another shrine of Saint Ronan on high ground overlooking Douarnenez Bay. From an open-air pulpit a sermon is preached to the weary folk who sit on the grass all round. Then they make their way back to Locronan in the cool freshness of the early summer night.

Now we travel west till we have passed Quimper and Lorient and come nearly to Vannes. We will stop at Auray, where are the chapel and the sacred fountain of Saint Anne, commemorating an appearance made by her to a poor peasant. This pilgrimage still draws a very large number of people from the district known as Morbihan, and from farther afield as well. They are drawn partly by the grant of 'indulgences' for visiting the chapel and for going up the Scala Sancta (Sacred Stairs) barefooted and with many stops for prayer. The steps are crowded on July 24, the day of the Pardon; there are many on them the day previous and even two days before. Those who come early camp out under trees, in the fields, lighting fires and sitting round them after dark.

> Seeing these costumes of the past, the long-haired men, the rosaries passing through horny fingers, these cudgels called 'penn-baz,' these rugged faces in the firelight, one could imagine oneself back in the middle ages, watching a bivouac of peasants, driven from their hamlets by the tide of war or gathering in some lonely spot to plot revolt against their feudal lords. Passing among them, one comes more completely under this illusion. They are not talking on the subjects which are usually talked about. You hear nothing of politics, or industry, or local affairs. You may hear thanks given to God for a good harvest of grain or abundance of apples on the trees, but most frequently you will be listening to voices which relate miracles or re-tell old legends of the faith.

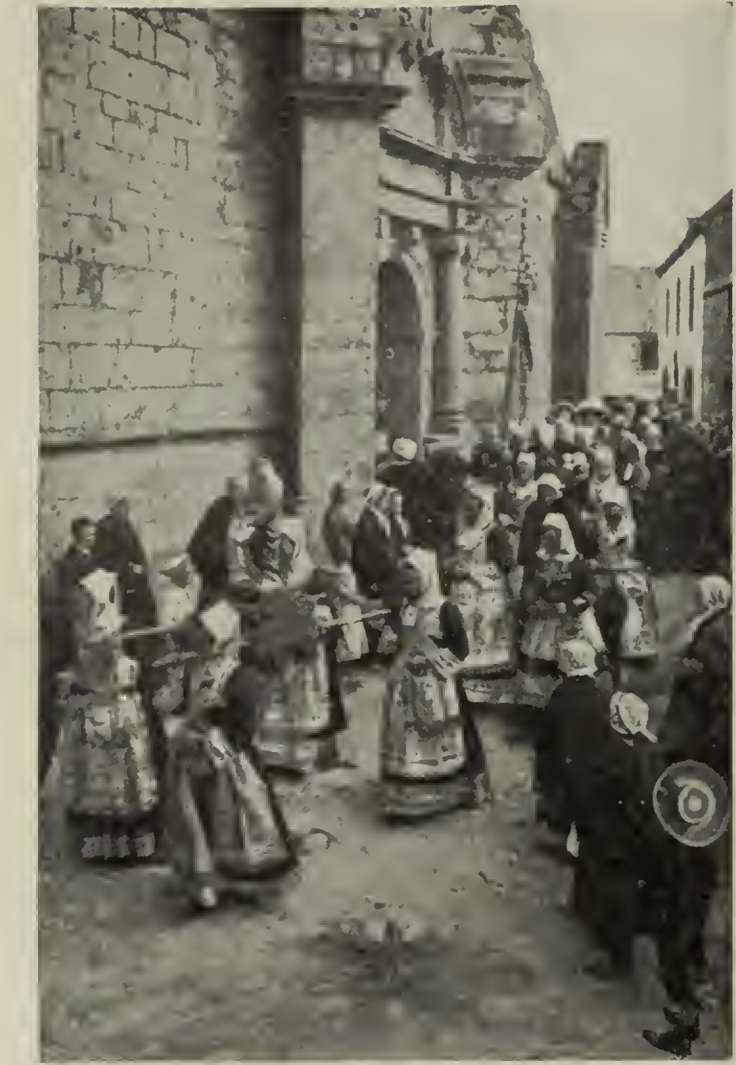
The 'penn-baz' it should be said, was a formidable club of oak or holly which the peasants wore fastened to the wrists by leathern thongs. Not very long ago these were used every year at the Pardon of Saint Servais or Gelvest (whose business it is to protect the growing crops). There used to be a free fight in the church between bands of desperadoes from Vannes and from the district farther west which is known as Cornouailles. It was a regular part of



E.N.A.

'PARDON OF THE BEASTS': BLESSING THE ANIMALS AT CARNAC

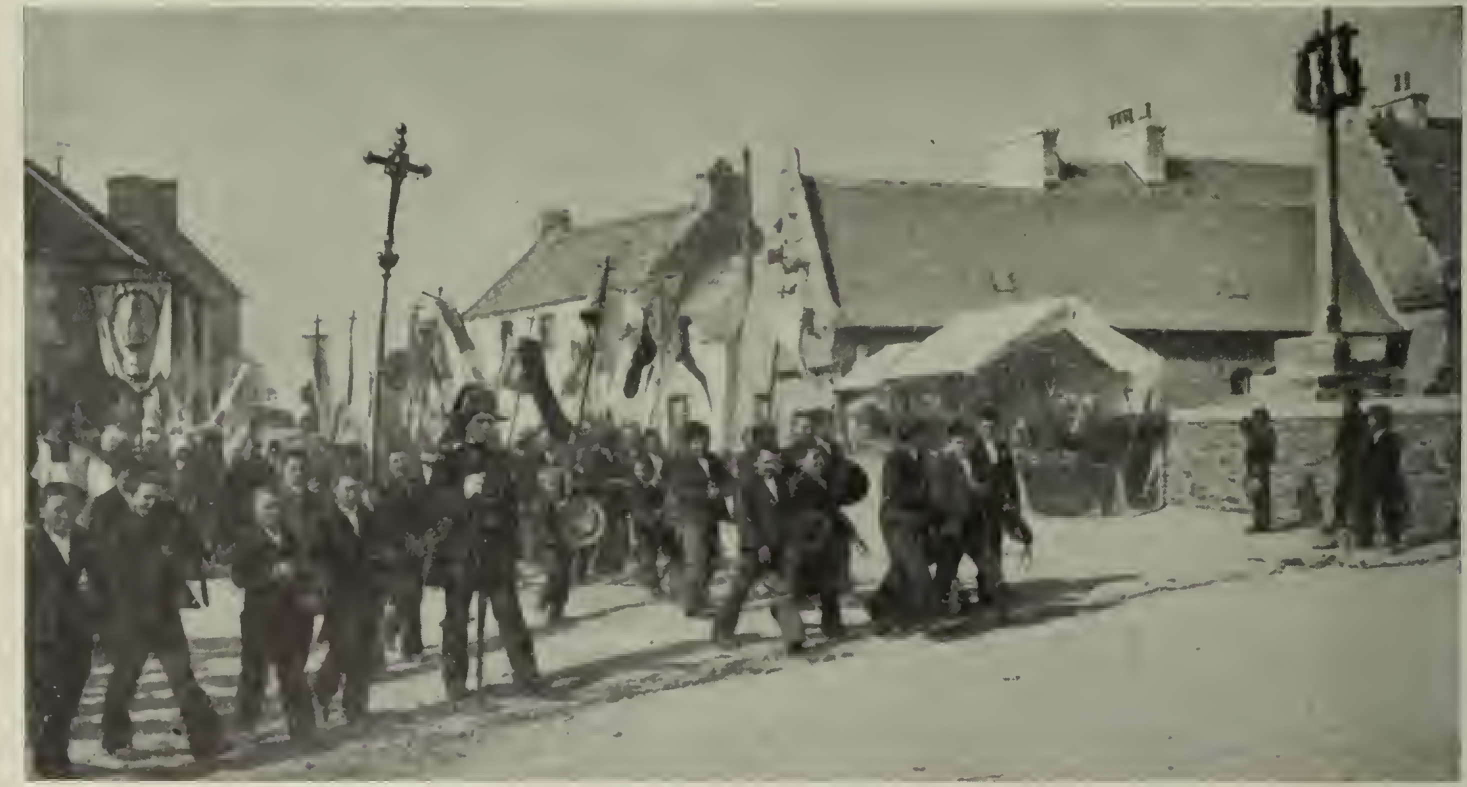
According to the legend, S. Cornély was saved from enemy soldiers by cattle, and so out of gratitude for his delivery he became the patron saint of horned animals. The most prominent feature of the pardons with which he is associated is the blessing of his protégés, farm animals being brought from miles round for this purpose. The photograph shows cattle and horses being blessed at the church door at Carnac. High above the porch the saint in effigy stretches forth his hands in blessing over pictured cattle.



the celebration. It had to be stopped by the authorities, civil and ecclesiastical combined, so many heads were broken, so many arms and legs fractured. But the older folk say that their crops have never been the same since! The saint is displeased because the 'penn-baz' no longer cracks skulls in his honour, and he does not take as much care of the young corn as he once did!

On the day of the Pardon of S. Anne d'Auray, after buying candles and souvenirs and the little favours of red and blue worsted which are worn in hats as token of having made pilgrimages, the pilgrims go to the fountain, where they hope, by drinking or washing with the water, to be cured of present ills or saved from future misfortunes. The belief in the healing powers of the springs named after saints is strangely persistent. Stories are told, wherever peasants gather, of miraculous cures. Bites by mad dogs are healed by one saint, boils by another; if you buy a little muslin bag of earth from the tomb of Saint Govéry and tie it round the neck of anyone suffering from fever, recovery will be rapid. As for Saint Yves of Kermartin, he will cure anything or put right any piece of injustice. He was a lawyer, according to tradition—the only lawyer ever canonised; he still sits in the seat of a judge, according to popular belief, giving to the poor their rights and spurning bribes from the guilty rich.

From S. Anne's fountain the pilgrims go to her chapel for Mass, which is sung at an open-air altar on a platform at the top of the sacred stairs. As



E.N.A

WHEN THE WOMEN BRING OUT THEIR MOST TREASURED ATTIRE

The Pardons of Finistère are noted for the magnificent costumes worn, particularly by the women who carry the saint's image or the banner. Only once in the year do these gorgeous silk gowns trimmed with rich lace, these elaborate scarves and heavily brocaded aprons come out —for the day of the Pardon. During the rest of the year they remain in jealously guarded presses. The upper photograph shows the statue of the saint being carried by the women of Juch, and in the lower is seen a Pardon procession at Plouneour-Trez.

Humphrey Joel

FAIR AND FEASTING FOR THE PARDONERS

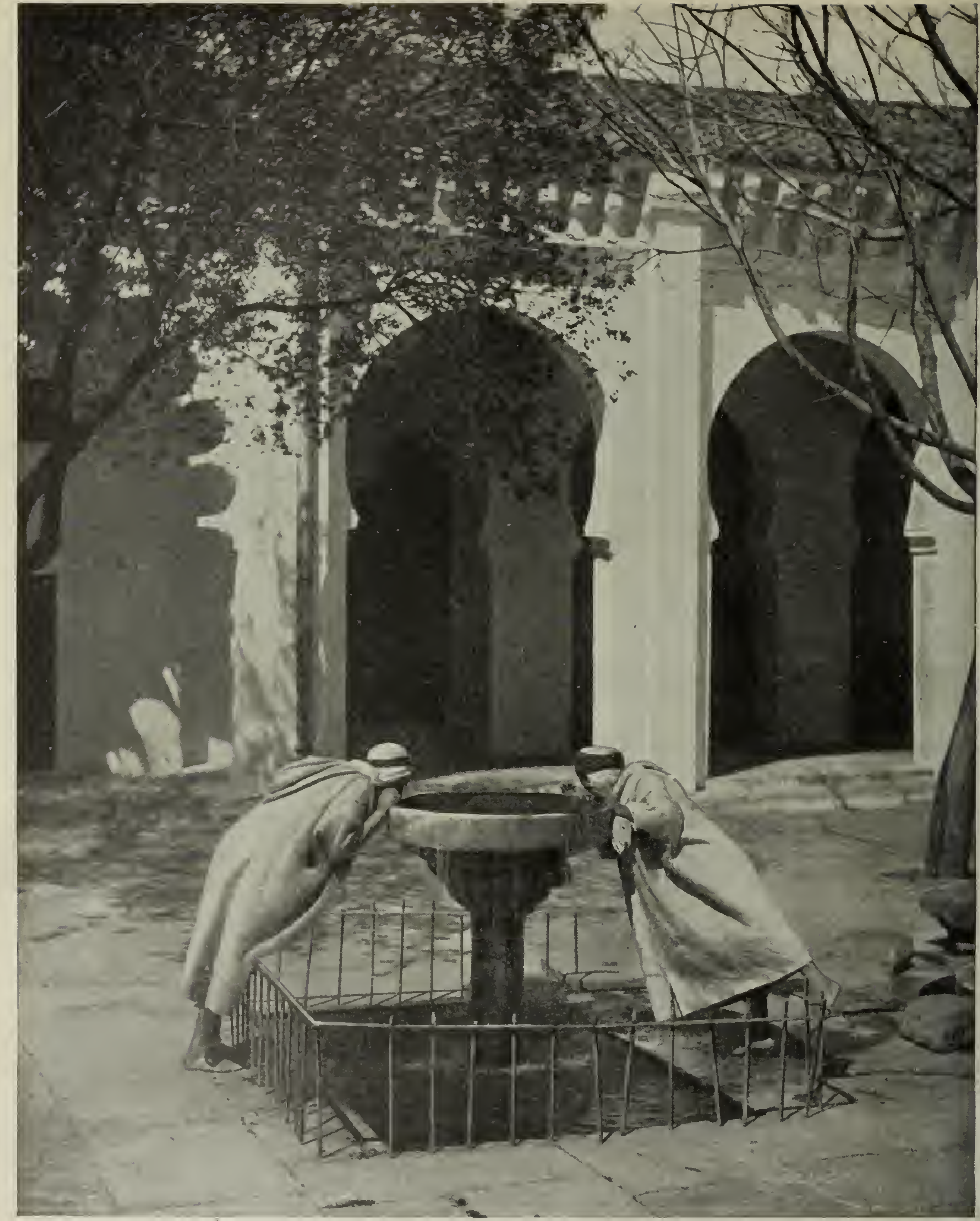
Although the Pardons are by no means pretexts for feasting, yet food and drink have to be supplied. Pilgrims from afar who have brought no provisions with them will need refreshment, as well as those living in the district who do not wish to waste time by going home to their meals. Ample provision is therefore made for open-air eating and drinking. Women of Benodet, in their spotless white caps, are here seen busy laying the refreshment tables that will be besieged as soon as Mass is over. With some of the Pardons fairs and side shows are associated.

many as 20,000 people can be collected within hearing distance, and often there have been almost as many as that. Then all walk in procession round the chapel. Those who have been saved from danger by the saint bring emblems of their peril. Here a man who escaped from a shipwreck carries the model of a ship, there a woman who almost died of fever holds up a model coffin. People who were crippled and have recovered the use of their legs have their crutches over their shoulders, those whose houses have been burned bring the rope or the ladder which enabled them to escape from the flames. All their good fortune they attribute to Saint Anne. She has another well-attended Pardon at La Palude, near Douarnenez, on the last Sunday of August. This for a curious reason attracts an unusually large concourse of beggars, 'an abusive and repulsive horde.' The reason is that ages ago beggars were called the Kings of La Palude—on Saturdays only. Now they pester everybody on the day before the Pardon, which is a Saturday, but they must not be seen on the Sunday. All must have cleared off before the Pardon begins.

Many pilgrims come in advance and sleep in tents or under the sky ; many come from Douarnenez by road and return at night ; many take the ' pilgrim path ' through the woods at first, then over the smooth, hard sand of the sea shore, then across dreary moorland baked by the fierce autumn sun. The splendid costumes of Finisterre are seen here to the greatest advantage. For example, the women who carry Saint Anne's statue and her banner wear cherry-coloured silk gowns, with trimming of gold lace, silver lace scarves, and aprons of gold tissue or rich silk brocade. Every family preserves its gown in a press that is opened only once a year for the Sunday of Saint Anne. It is worn by the eldest daughter or daughter-in-law. The sight of these women in their magnificent dresses moving majestically through the glittering scene to the chanting of litanies and the muffled beat of drums is something that can never be forgotten.

Less gorgeous as a spectacle but amusing and in its way unique is the Pardon of Pont-Aven, in Lower Brittany. This takes place in the middle of September and is famous for its wrestling and dancing competitions. These begin as soon as Mass is over. What each wrestler tries to do is to get a firm hold of his adversary's thick shirt and lift him by it so as to throw him to the ground. Both shoulders must touch before the thrown man can be counted out. In the dancing there is less excitement and no picturesqueness, though it is certainly curious to watch. Men and women form up in lines and very solemnly, without a smile or any expression of enjoyment, they jig and jog about to the music of discordant bagpipes.

To lovers of children one of the most charming of the Pardons is that of Les Bébés at St. Léger, a little place not far from Pont-Aven. In a wood there is a well, and to this in the month of June hundreds of babies and tiny children are brought by their parents to be bathed in the holy waters and so preserved from sickness and accident all through the year to come.



E.N.A

MAKING THEMSELVES PURE IN READINESS FOR PRAYER

Islam is a highly organized religion, and its worship and ritual are governed by precise rules. When a Mahomedan must recite the creed, how often he must pray—these and other such matters are minutely prescribed. Before he prays he has first to make himself legally pure by performing what is called the lesser ablution. This consists in washing the face, the forearms, and the feet. Only after 'legal pollution' is complete washing of the body enjoined. The photograph shows Arabs of Algeria performing their ablutions in the courtyard of a mosque.

PRAYER AND ITS MANY FORMS

A general description is given here of the devotional acts observed by many non-Christian religions, from the community prayers of Buddhists and Mahomedans to merely mechanical devotions. No criticism of the act of prayer in any of its forms is to be implied, for the Lama with his whirling prayer-wheel may be no less sincere in his devotions than the members of a European fashionable congregation.

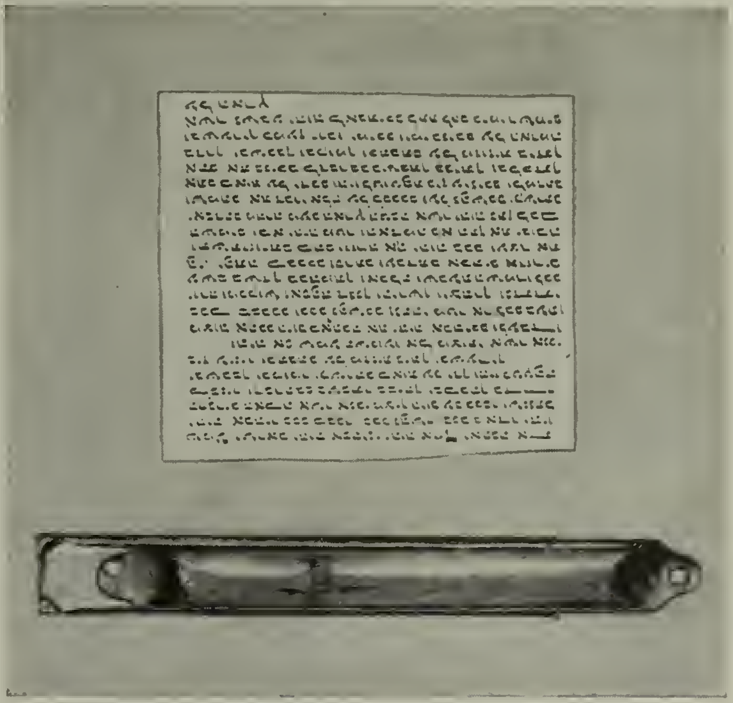
The act of prayer in all religions forms the most crucial moment of faith. The spectator who has seen the devotees of Islam at mass prayer in mosque or in the open may be intensely antagonistic to the tenets of that religion, yet he will be impressed by the act of devotion and sympathetic to the solemnity of the worshippers. That is perhaps the most inspiring form which prayer takes in any non-Christian religion, and is excelled only by the noble conception of reverence presented annually on Armistice Day by the whole of the British Empire, irrespective of their religions, in the 'two minutes' silence'

It would seem that in passing through the jungle of conjectures to the light of truth, man has carried with him the burrs, not easily to be shaken off, of many curious conceptions. It has been truly said that he who never prays or goes to church, or uses the name of his Maker except in conjunction with an oath, and yet keeps in his waistcoat pocket a lucky sixpence is, in essence, religious. 'He has but exchanged belief in the Living God for belief in the omniscience and almightiness of a coin.' That the worship of the dead influenced the mind of man, and is still to be found among primitive races, cannot be denied. Even in England, today, this survives in many curious forms. Luck has come to be associated with the dead, who are supposed to have a beneficent or evil effect upon the fortunes of the living.

Not long ago it was recorded in the Press that after a motor bus had collided with a tree, as a result of which many of the passengers were killed, the crowd, immediately attracted to the spot, stripped off pieces of the bark to preserve as charms. Our official hangmen are still pestered for sections of the rope which has sent a murderer to his account. Among the sailors of the Orkney and Shetland Islands it was deemed unlucky, till recently, to rescue a man from drowning, since the sea was entitled to certain victims and, if disappointed, would avenge itself on those who interfered. This idea of the ever-watchful presence of the dead, ready to take offence at human actions, has a remarkable illustration in the customs prevailing in the Solomon Islands. Here, if a man falls into a river and is attacked by a shark, he is not allowed to escape but, should he gain the shore, is flung back again to propitiate the unseen powers. In both these last-mentioned customs we can trace the evolution of the worship of the dead to a conception of some power associated with the particular spot where the accident took place.

The development of prayer as an aid to worship has inevitably followed the same road as man has pursued in his search for God. The question whether the muttering of a magic spell preceded prayer or the reverse can probably be answered in the same way; namely, that man in the process of discovering the proper use of prayer to the Divine Father brought with him from his remote past many 'survivals' of cults long forgotten.

When man simply worshipped the dead, his god or gods were even such as he—equal, not superior. The consequence was that the god was sometimes treated with extraordinary familiarity in the prayers of his worshippers. Among the Egyptians, where the worship of the dead survived in an exaggerated form, the bullying manner of the faithful towards their god excited the wonder of classical antiquity. The Zulu says to his ancestral ghost, 'Help me, or you will feed on nettles'; the primitive Australian exclaims to the 'dead hand' that he carries about with him as a sort of divining rod, 'Guide me aright, or I will throw you to the dogs!' To this day in remote



HOLY WRIT TO WARD OFF EVIL

The wearing of prayers and other holy writings as amulets is not uncommon. Mahomedans carry extracts from the Koran. Apart from their phylacteries, orthodox Jews fix on the doorpost of their dwelling rooms tubes containing the text of passages of Scripture. Such a case with its contents, from a London house, is seen here.

Keystone

ISLAM AMONG THE INFIDELS : THE MUEZZIN AT WOKING

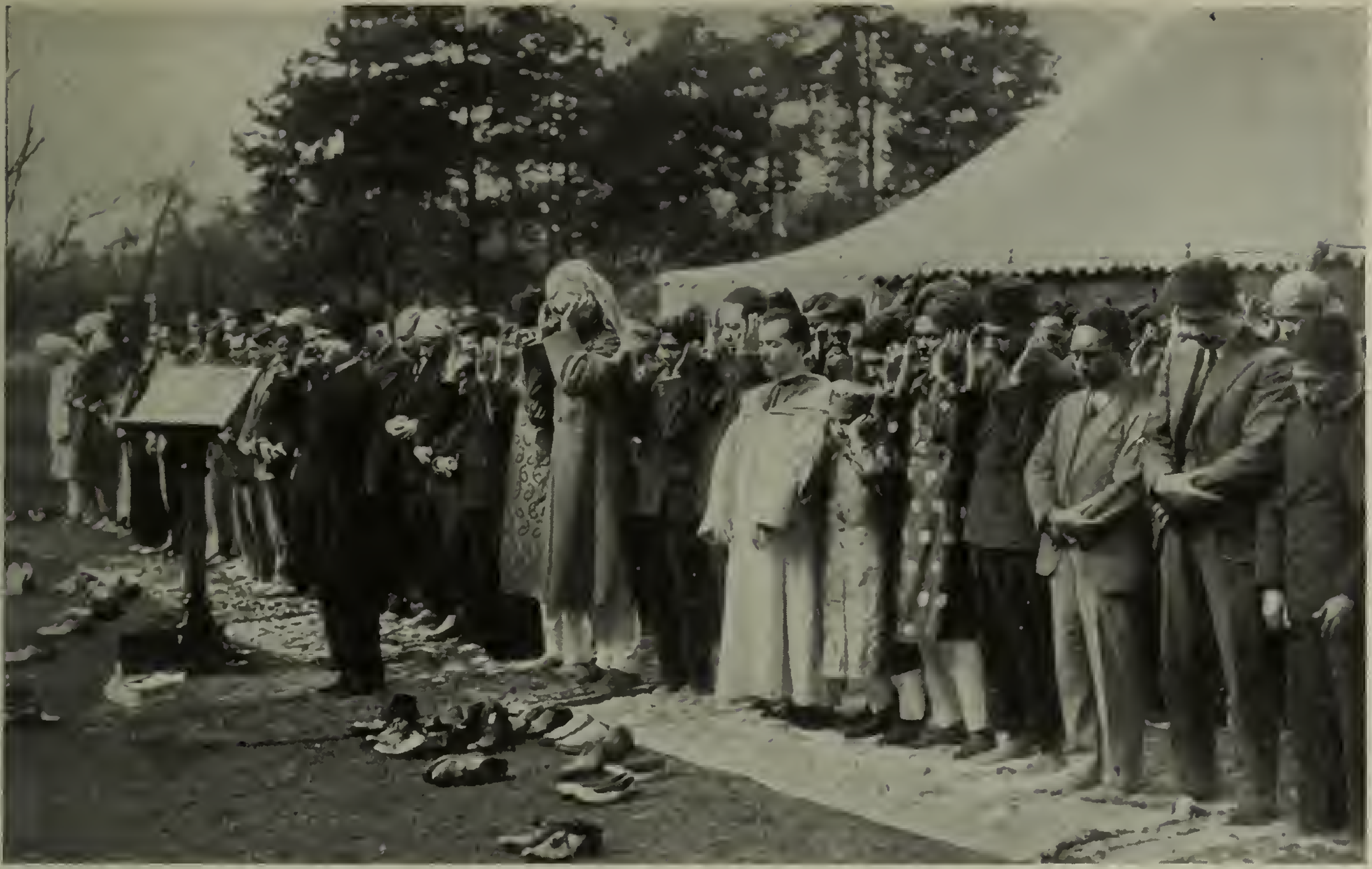
The muezzin, so picturesque a figure in Mahomedan countries, loses something of his glamour when divorced from his characteristic setting. At Woking this official, while performing his religious functions, merely exchanges his hat for a turban and puts on a voluminous robe over his everyday clothes. He is here seen calling the faithful to prayer on the occasion of a festival.

districts in Italy men and woman adopt an attitude which can only be called hectoring towards a saint whom they regard as being backward in providing them with the blessings they desire ; and the Indian hedge-priest uses much the same tone.

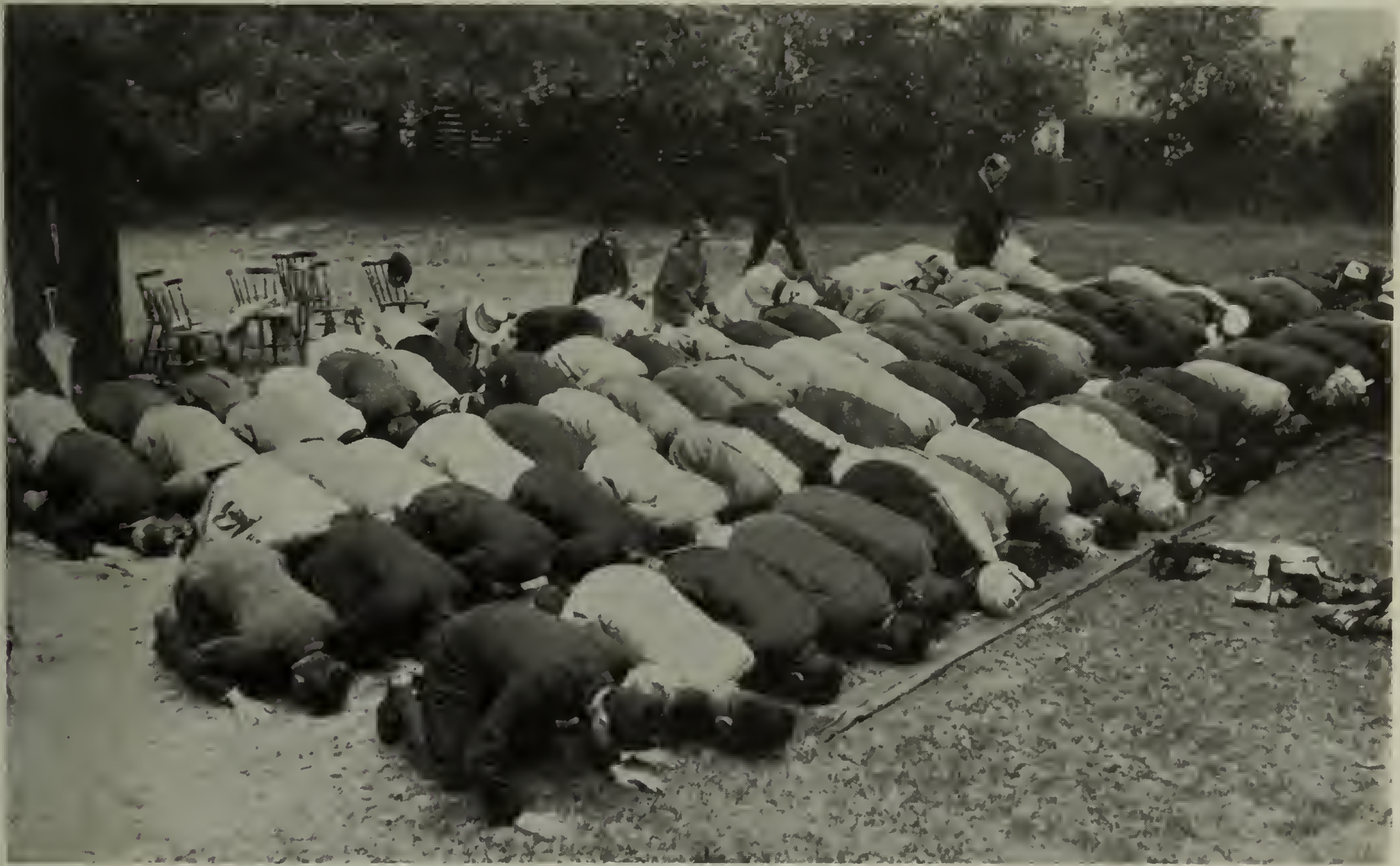
This 'bargaining note' is common to all forms of prayer where the worshipper places the object of his adoration on the same level as himself—or almost on the same level. The curious rite of 'killing the Sacred Bear' described in our chapter on Magic and the Means of Life affords an excellent illustration of this.

Such prayers to the bear, who is deified, appear not only all along the northern region of the Old World from Behring Straits to Lapland, but are common to the American Indians. Prayers are always part of the ceremony. Whales are treated much in the same way in north-eastern Siberia and among the inhabitants of the isle of St. Mary to the north of Madagascar. In the latter instance the natives, having singled out the young whales for attack, offer a humble prayer to the mothers beseeching their pardon, stating the necessity which drives them to kill their progeny, and requesting that the mothers will be pleased to go below while the deed is doing, so that their maternal feelings may not be outraged by witnessing what must cause them so much uneasiness. In West Africa the natives, after killing a female hippopotamus, first disembowel it, then stepping naked into the hollow of the ribs, pray to the soul of the dead animal not to bear them a grudge for having killed her and so blighted her hopes of future maternity ; and they further entreat the ghost not to stir up other hippopotamuses to avenge her death by biting at and capsizing their canoes.

This propitiation of wild animals by hunters would appear to be universal among primitive peoples. The bargaining prayer appears again among those inhabitants of the earth who still believe that the beneficent functions of nature can be made to operate by invocations of a higher power. In Africa one of the chief attributes of the witch doctor is that of rainmaker. In almost every instance he is necessarily the king or the chief. Chaka, the famous Zulu despot, used to declare that he was the only diviner in the country, for if he allowed rivals his life would be insecure. In times of drought, prayers would be made to the king. Another form of bargaining prayer is for success in battle. In the island of Timor, in the Malay Archipelago, the high priest remains praying in the temple while war is being waged. In the Kei Islands, when the warriors have departed, the women anoint certain baskets containing fruits and stones. To these they offer up the following prayer : 'Oh lord sun, moon, let the bullets rebound from our husbands, brothers, betrothed, and other relations, just as raindrops rebound from these objects which are smeared with oil.'



Sport & General



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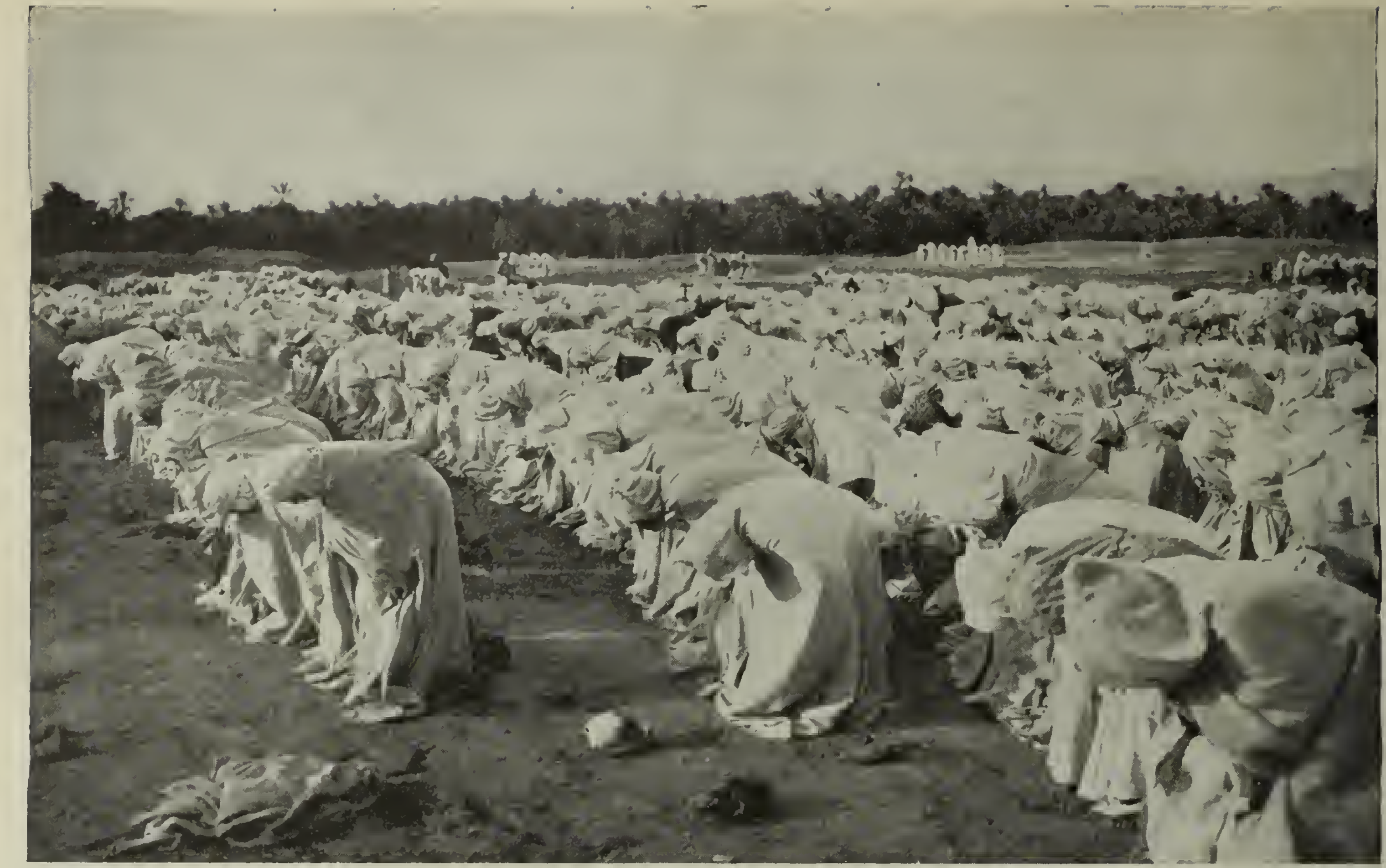
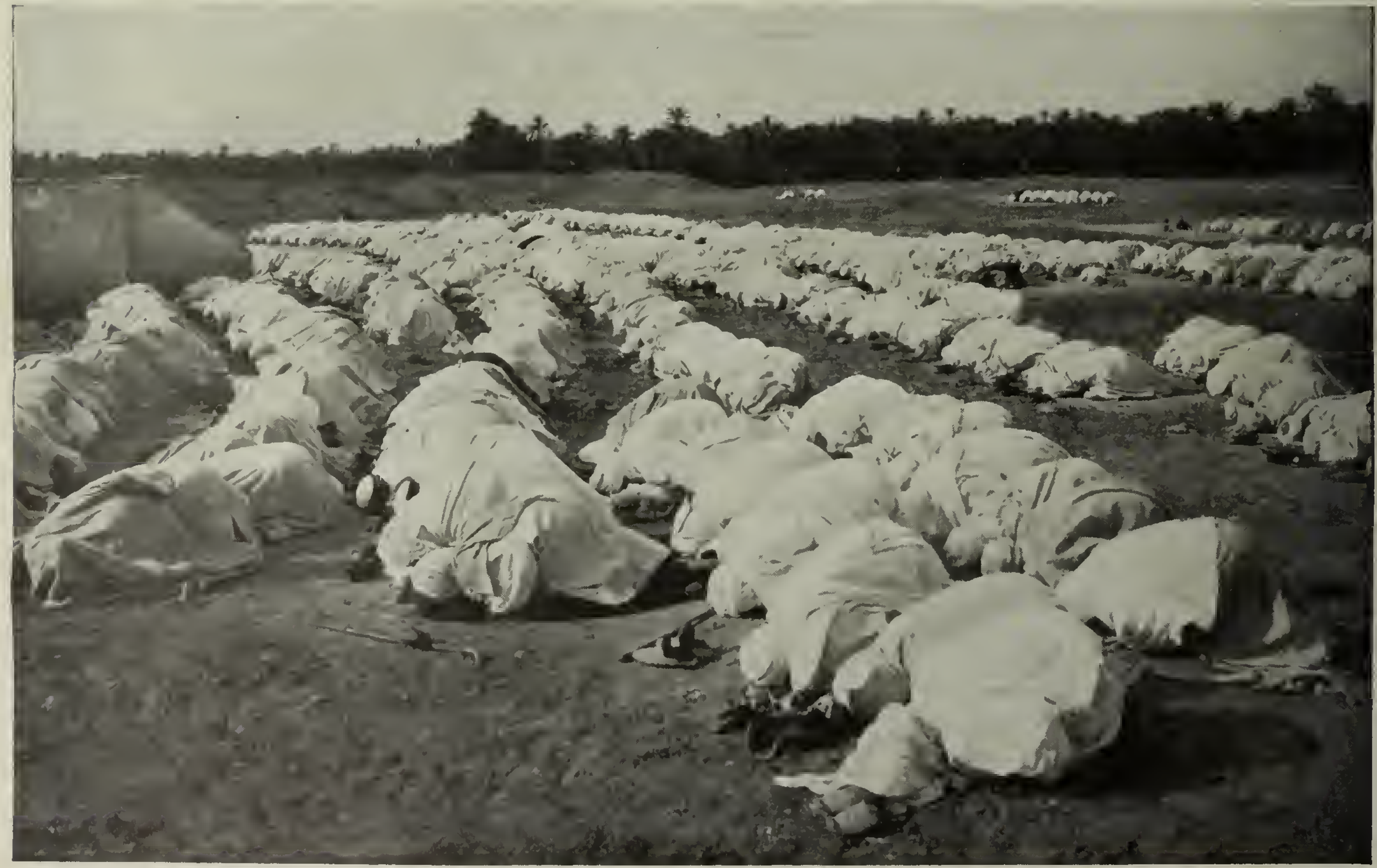
PRAYER ORDAINED IN THE HEART OF ARABIA PERFORMED IN AN ENGLISH TOWN

Like other parts of Mahomedan worship, the prostrations performed at certain intervals are carried out in accordance with strict rules. Some of the niceties of Mahomedan ritual may be seen at Woking, where the festivals are often attended by a sprinkling of unbelievers. The photographs show stages in the celebration of the festival of Eid-ul-Fitr. The worshippers, having removed their shoes, stand with hands raised during the progress of the prayers (top), and at another stage all prostrate themselves, their heads touching the ground (bottom).





E.N.A.

SERRIED RANKS BOWED DOWN IN PRAYER DURING ISLAM'S GREAT FAST

The Mahomedan fast of Ramadan is very severe. It lasts for a month, and during each day neither food nor drink may be taken from sunrise to sunset. Ramadan was the month in which the Koran was revealed to the Prophet. Among the Berbers of North Africa the marabouts, reverenced as living saints, are strict observers of the fast. A company of these devotees are here seen in the second posture of their great prayer during the fast (top), and also in the third posture, of complete prostration (bottom).

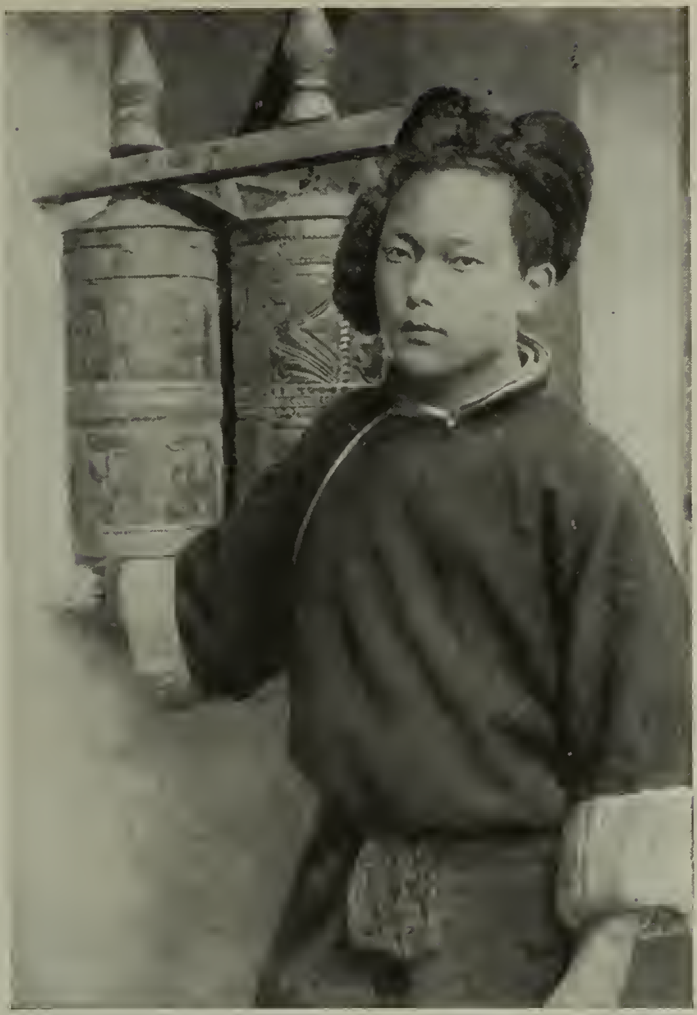
It is where the worshipper regards the object of his adoration as his superior that we reach the Christian idea of prayer—a service of praise, supplication and thanksgiving. When considering the abnormal forms that praying takes among non-Christian races we must remember those herculean spiritual exercises in which our Puritans indulged. Did not Johnstone of Warriston remain on his knees in prayer from six o'clock in the morning till eight o'clock in the evening? The 'minutes' of the meeting of the Westminster Assembly of Divines in 1643 record that 'Mr. Marshall prayed large two hours most divinely. After, Mr. Arrowsmith preached one hour, then a psalm, thereafter Mr. Vine prayed near two hours and Mr. Palmer preached one hour, and Mr. Seaman prayed near two hours, then a psalm.'

To these heroes of extemporary prayer the mechanical device employed by the Lamaist Buddhists would seem a blasphemous mockery, and Europeans in general are inclined to smile when they hear about praying-wheels. This attitude is all very well for sects unhampered by a liturgy, but it must be remembered that there is a very considerable Buddhist liturgy, and that the disseminators of the faith were faced with a population who could neither read nor write. It was to meet this difficulty that the ingenious contrivance of the praying-wheel was first invented, however much it may have been turned to other uses since. The method by which the praying wheel is employed is as follows: Strips of paper bearing a manifold repetition of the words 'The Jewel in the Lotus, Amen,' are wrapped round cylinders of all sizes—from hand mills to wind or water mills. As the wheel revolves, these uncoil and the prayer is considered to be offered.

E.N.A.

CALLING THE FAITHFUL TO PRAYER

The muezzin is the mosque official whose duty it is to proclaim the times of prayer. He is appointed by the imam of the mosque, and by virtue of his office is entitled to a place in Paradise. The call to prayer is sounded from the minaret.



E.N.A.

MACHINE FOR ADORING THE BUDDHA

The praying-wheel used by the Buddhists of Tibet consists of a cylinder round which are wound strips of very thin paper inscribed with repetitions of the sacred mantra, 'Oh, the jewel in the lotus.' Each revolution of the cylinder counts as a prayer uttered.

THERE is a sense in which modern Jewry presents a curious parallel to the prayer-wheel, if we can compare a fixed device with one that revolves. In the home of orthodox Jews throughout the world will be found little metal prayer-cases fixed to the lintels or the doorposts of the rooms. They are semi-tubular in form and contain a small piece of parchment or paper printed in Hebrew characters and rolled to fit inside the container. The printed matter is a copy of one of the most familiar of the daily prayers used by the Jews. and on the back of the roll is printed one of the names of God. Usually a slit is pierced in the metal cover to allow that name to show, or, as in the sample which illustrates this chapter, the name itself is embossed on the metal. The writer has seen exactly similar

O. P. Skrine

SINGING THEIR WAY FROM CENTRAL ASIA TO THE HOLY CITY OF MECCA

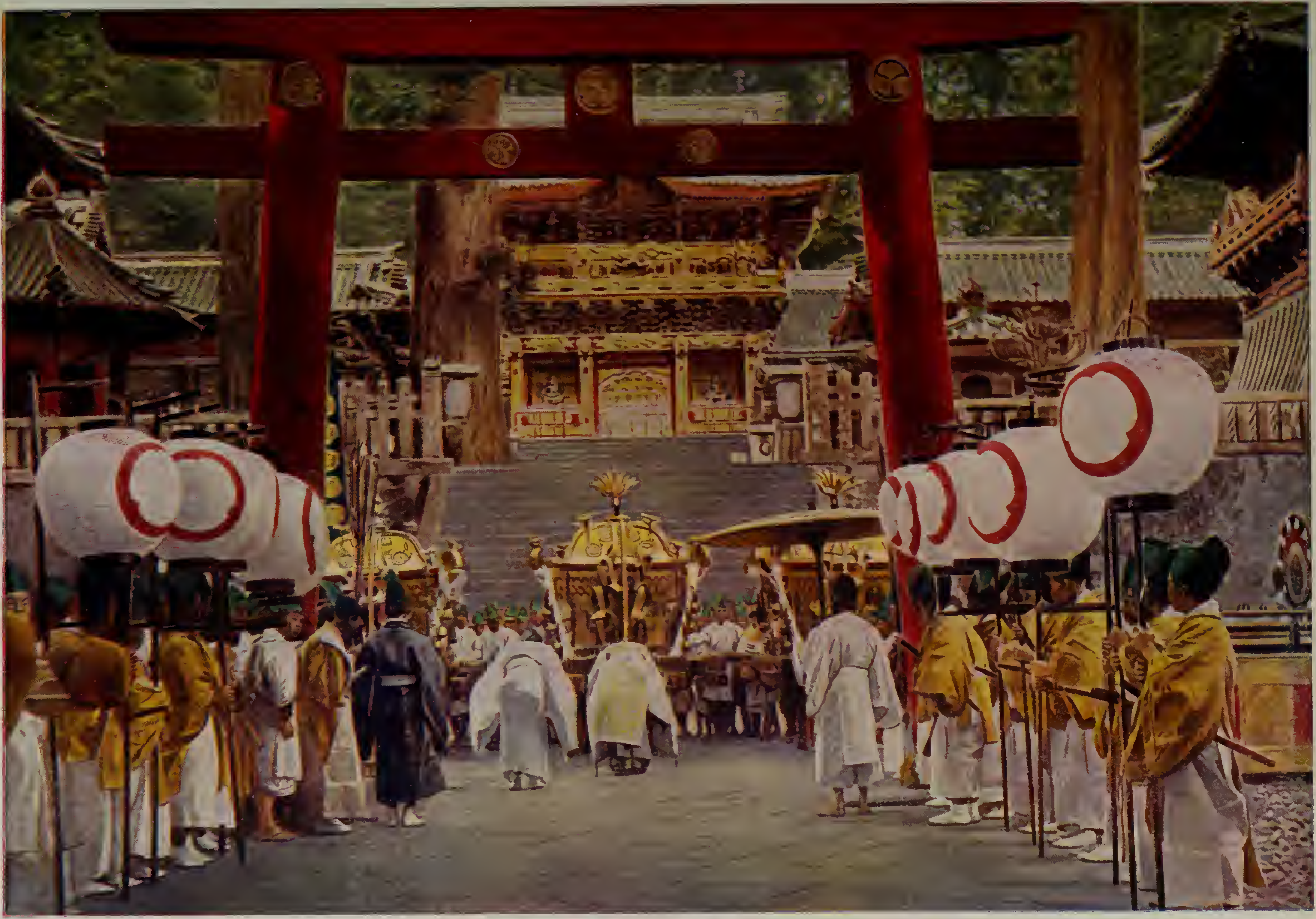
Some of the dervishes, such as the Senussi, are strict Mahomedans. Others adhere nominally to the Koran, but are tinged with Hindu pantheism and mysticism. Some live more or less like the Christian monastic orders ; others are hermits. Perhaps the best-known of these religious devotees are the dancing dervishes, who worship by lacerating their bodies and swallowing glass and live coals. The holy men here seen, at Aksu, in Sinkiang, are singing dervishes. They travel all over Asia, making their devotions and supporting themselves by singing.

prayer-cases in the homes of rich English Jews and in the homes of the poorest inhabitants of Eastern and North African ghettos. The orthodox Jew salutes this case, or rather the name of God upon it, every time he goes in at the door.

In the four precepts of the Prophet which constitute the religious duties of a Mussulman—prayer, fasting, alms and the pilgrimage to Mecca—prayer comes first. According to the legend of Mahomet's mystical journey from Mecca to Jerusalem, the Deity commanded him to impose on his disciples a daily obligation of fifty prayers. On the advice of Moses, however, he applied for an alleviation of this intolerable burden, and the number was finally reduced to five. Every devout Mahomedan to-day, regardless of business, pleasure, time or place—at daybreak, at noon, in the afternoon, in the evening, and at the first watch of the night—turns his face to Mecca and makes his prayer to that supreme Being of whom Mahomet is the Prophet. According to the Koran, these prayers should be prefaced by the cleansing of the hands, the face and of the body, sand being allowed to be used for the purpose where no water is available. In his book, Savage Abyssinia, Mr. James E. Baum gives a description of this hour of prayer as it occurs in that semi-Christianised outpost of Africa :

> Gleaming on the hilltop, to the north-westward, the village of Sheikh Hussein stood, the six tombs of the Sheikhs glistening like alabaster in the light of the dying sun. It was the hour of Moslem prayer and the mullahs, as I sat on a rock overlooking the plains below, began the evening chant. The wind was from the right direction, and the Mohammedan prayer floated up from below, dim, faint, barely audible, for the distance was four or five miles.
>
> ' Allah il Allah. Allah il Allah '—interminably.

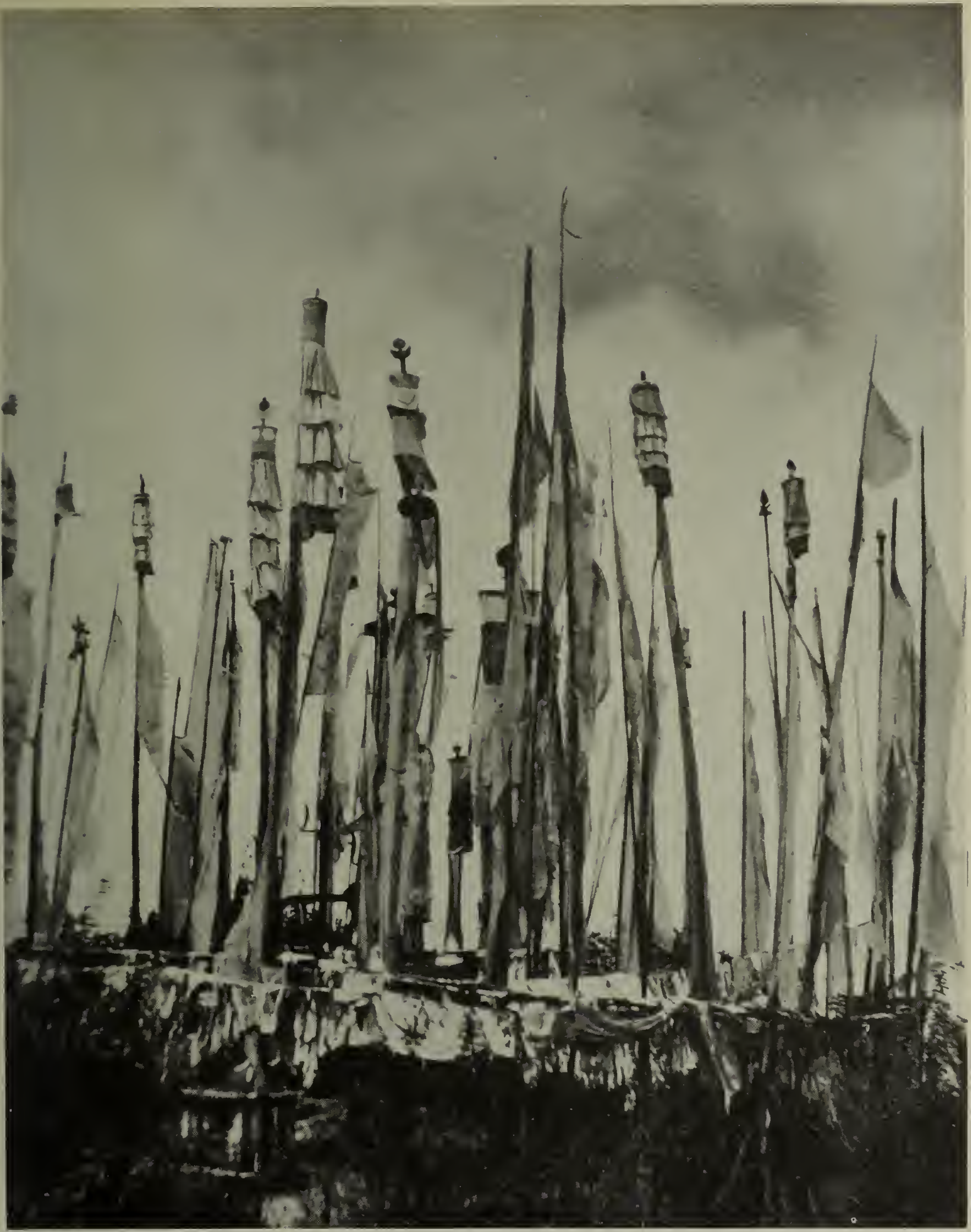
When the devout Moslem makes his devotions in a mosque—though any spot, whether it be his sitting-room or the street, is as efficacious for prayer as the official church—he first removes his sandals, or whatever he is wearing on his feet. On entering the main body of the building he prostrates himself on a praying-rug. These rugs, as the pews used to be until recently in English churches, are the private property of the individual. The vast floor space of the mosque of Santa Sofia is completely covered



Courtesy of Rosita Forbes

PRAYING THROUGH THE MEDIUM OF DEIFIED MEN: SHINTO PROCESSION AT NIKKO

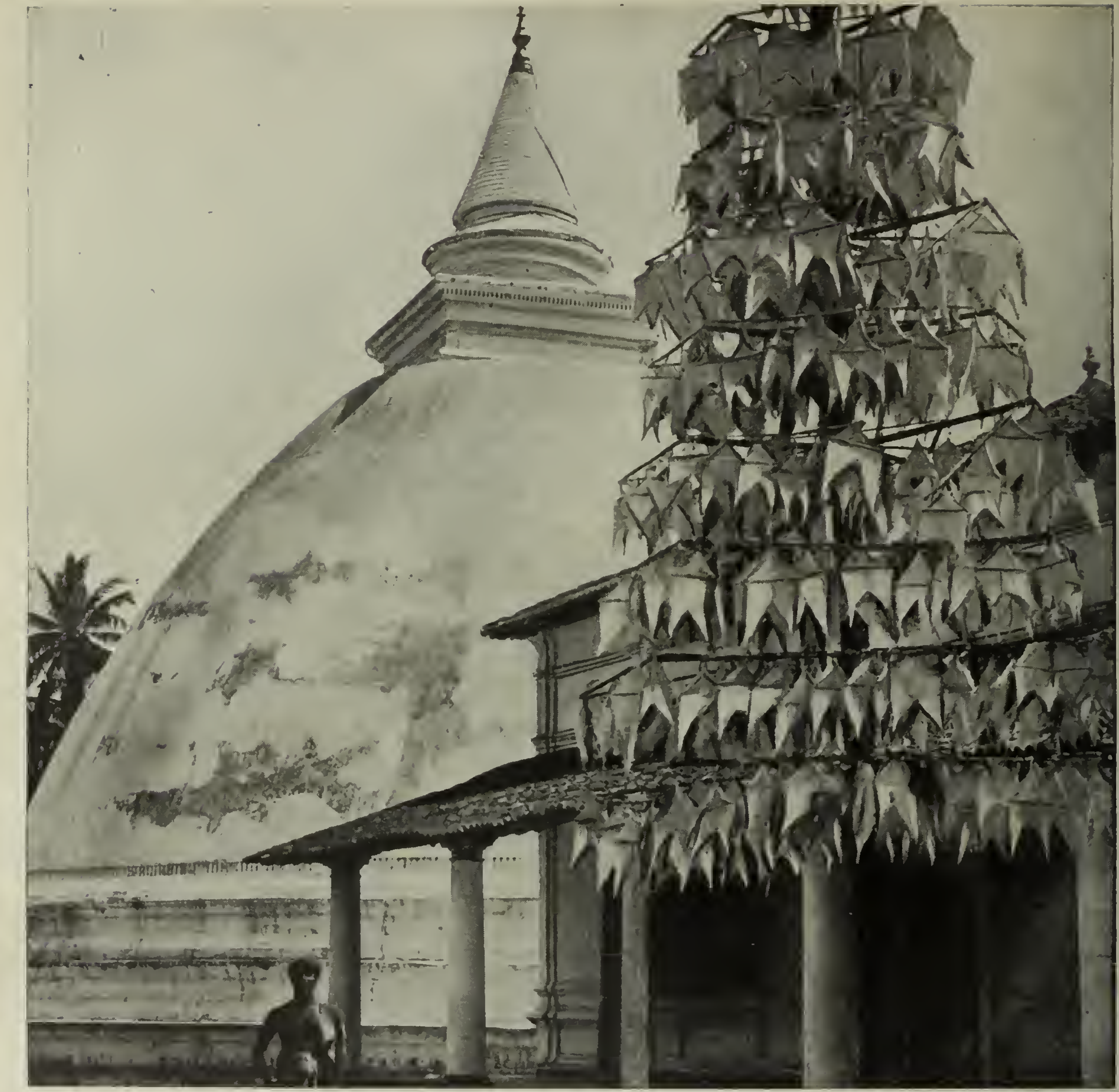
Shintoism is the national religion of Japan. Its Mecca is the great Ieyasu temple at Nikko, the 'Wonder of Unsleeping Eyes,' to which once a year pilgrims come from all parts of Japan. A mighty flight of steps leads to the gorgeously ornamented central building. The chief deity of Shintoism is the sun goddess, Amaterasu. There are no idols. The deity is invoked through the medium of countless inferior beings, of whom the majority are deified men. Gaily decorated litters, purporting to contain these intangible beings, are carried about from shrine to shrine. A litter, with its imaginary burden, is here seen on its arrival at the temple, accompanied by priests in conical hats carrying lanterns.



Mondiale

FLAGS THAT FLUTTER THE MESSAGES OF THE FAITHFUL TO HEAVEN

Not only is Tibet the home of the praying-wheel, the machine that sends up a prayer with every revolution. In and about the monasteries in that land of mystery and monasteries may be seen strings of flags fluttering in the breeze, and sometimes lofty poles flying flags along a part of the whole of their length. On each of these flags is inscribed a prayer, and it is thought that, as the wind stirs the flags, the prayers that are written on them are wafted up to Heaven.



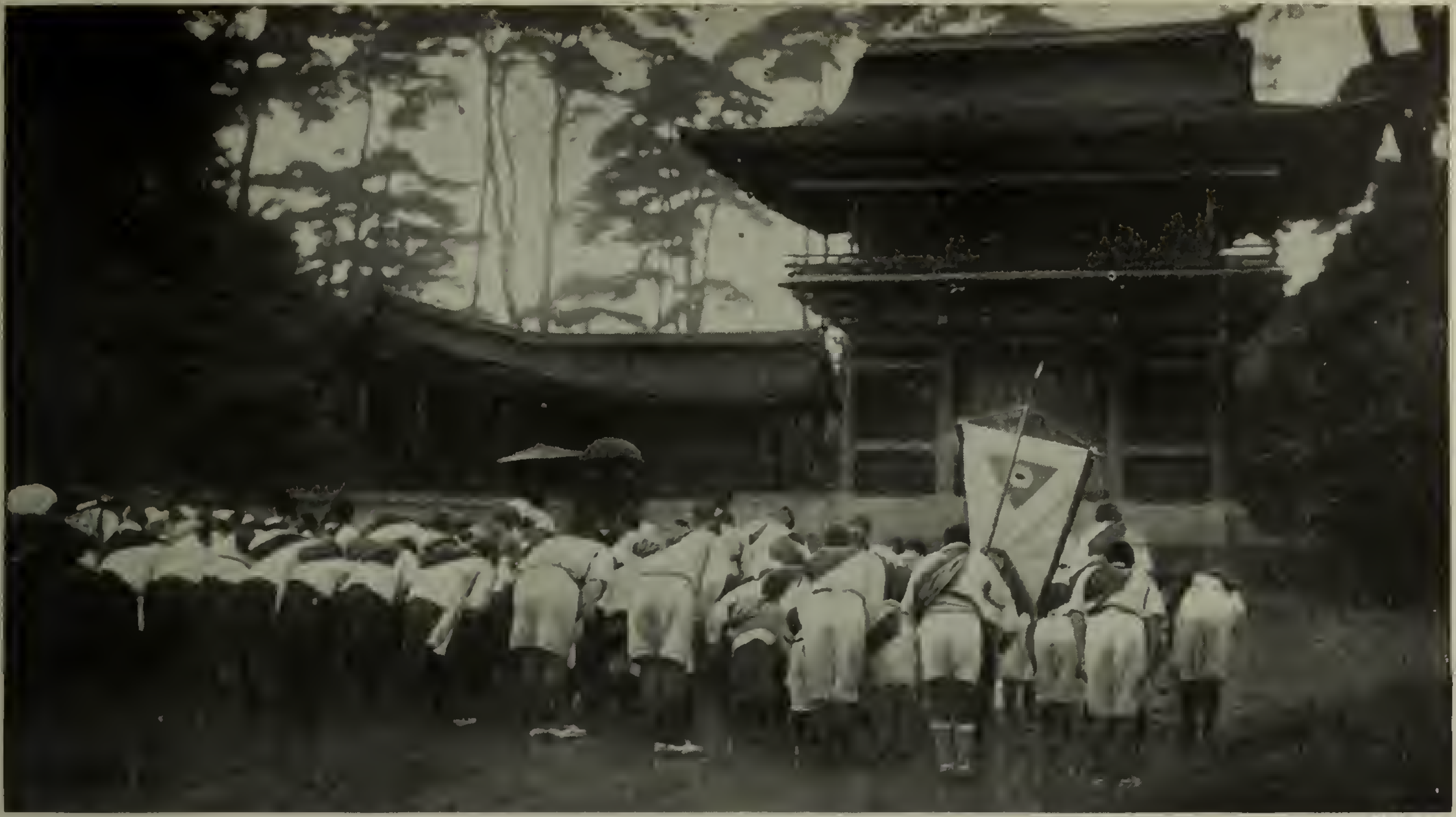
E.N.A.

TEMPLE-SIDE TREE WHOSE EVERY LEAF CARRIES A PRAYER

The vast majority of the Sinhalese, the dominant native stock of Ceylon, are Buddhists, but with their traditional Buddhism is mingled a good deal of spirit worship. In Ceylon, as in Tibet, the practice obtains of inscribing flags with prayers and then hanging them up so that the prayers may be floated to their destination. The photograph shows a structure in the form of a very symmetrical tree hung thickly with these prayer-flags; it stands by the side of a Buddhist temple on Slave Island, near Colombo.

with these rugs, which are largely manufactured in Persia, though they are also made in Constantinople. The praying-rug is carried by the devout Moslem. It is probable that the 'bed' described in our Lord's miracle which the man 'took up' was exactly similar to one of these praying-rugs.

There is a certain amount of controversy about the origin of these prayer-rugs. It is most likely that they were first made in Persia, which is to-day the great source of supply. The wools of Asia Minor, Persia, the Caucasus and Central Asia are naturally extremely well adapted to carpet knotting, which under the influence of Mongolian art evolved in the Middle East. The oldest known carpets, however—those at Konia in Asia Minor in the Mosque of Ala ed Din—appear to date from the erection of the mosque in the thirteenth century, and no Persian carpets of this date are known. On the other hand, Persian manuscripts of the fourteenth and fifteenth centuries in the British Museum illustrate carpets, and all the designs of the Asia Minor carpets are largely based on Persian originals. It is fairly safe to say, therefore, that the original prayer-rugs came from Persia. At the Exhibition of Persian Art held in London in



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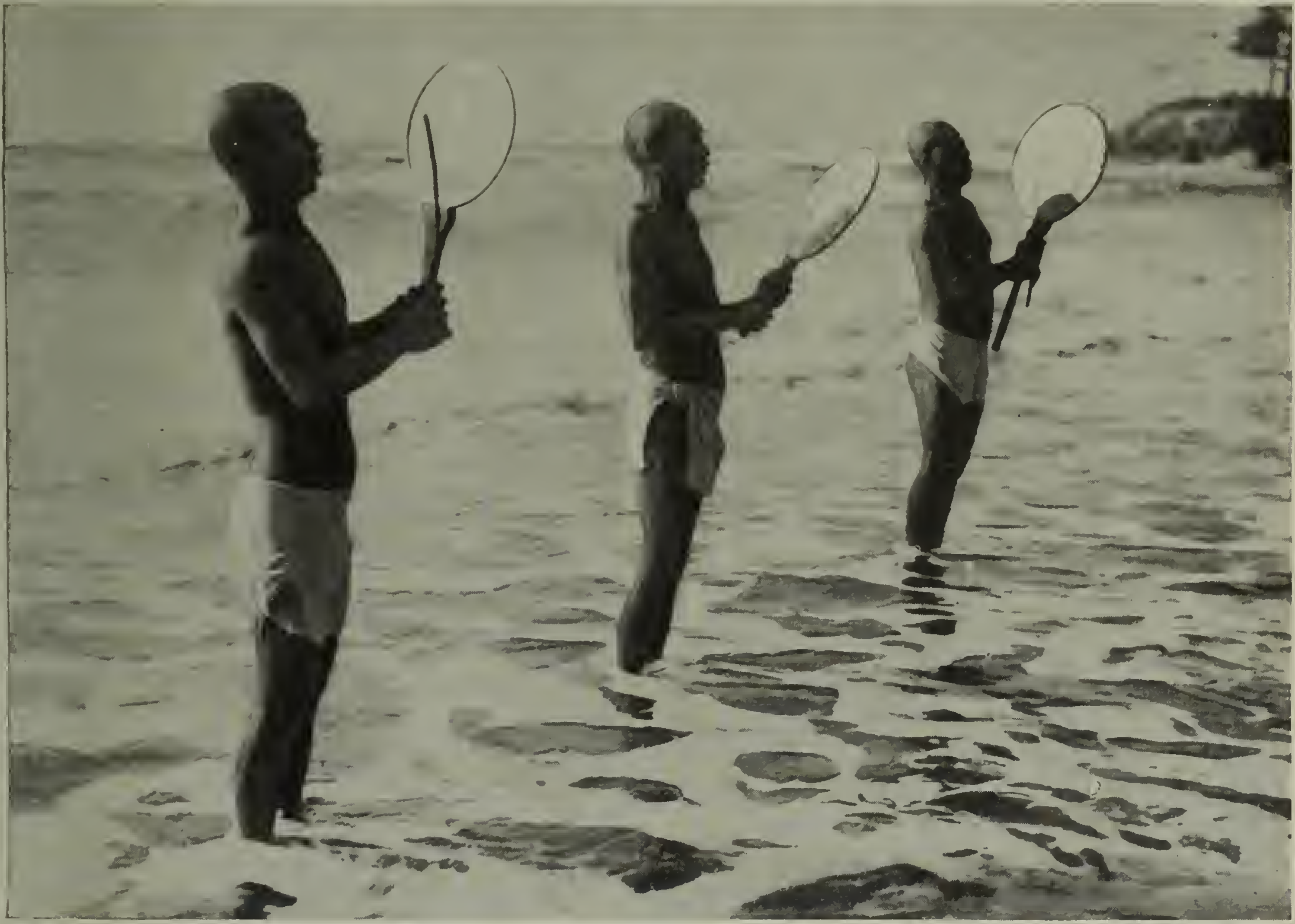
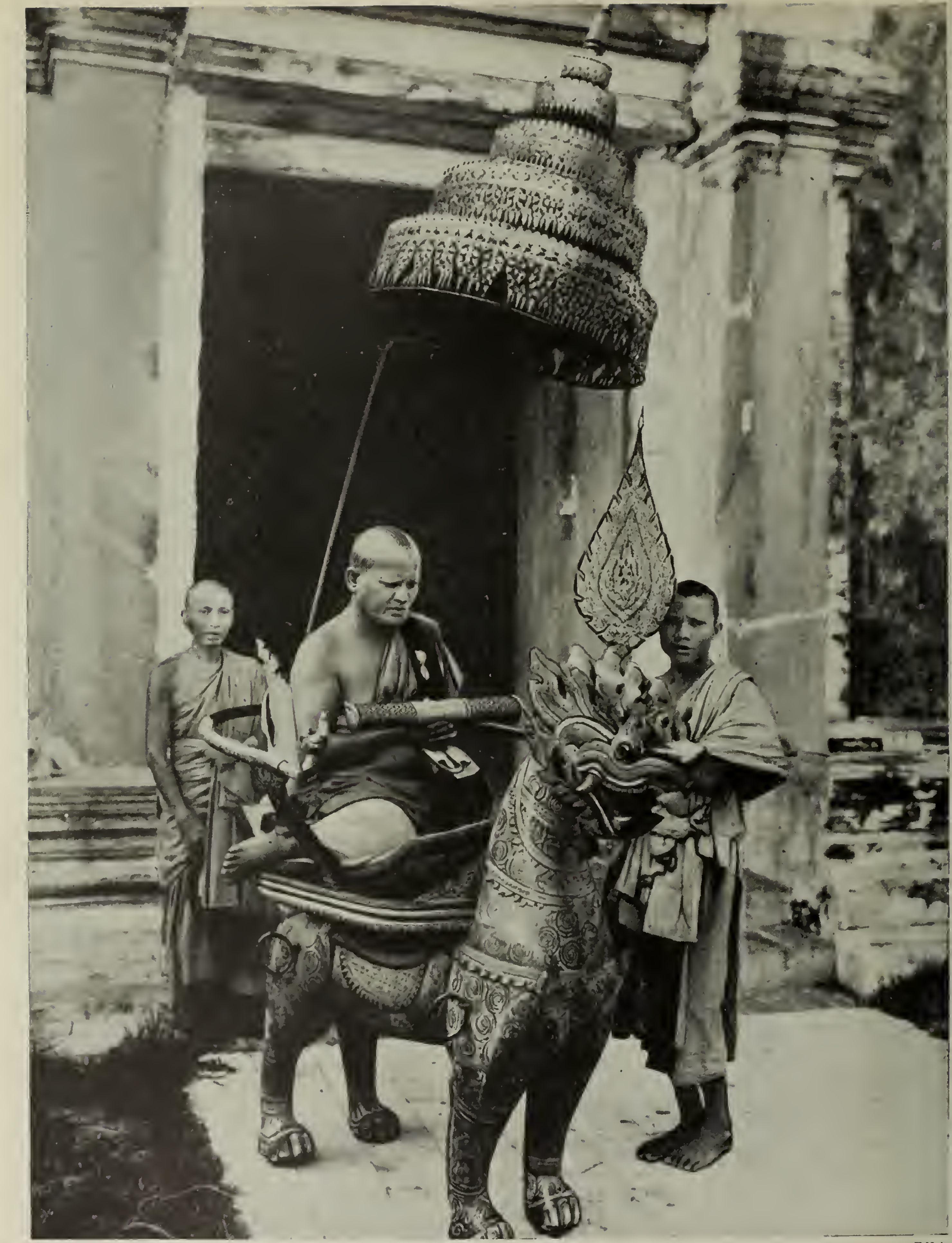


Keystone

TWO WAYS OF PRAYER IN JAPAN—SILENT, AND WITH MUSIC

Very striking contrasts in the manner of praying are sometimes found existing almost side by side. The upper photograph shows boys and girls of the Musachino Youth Society, wearing white sweaters, bowed in silent prayer for the emperor Yoshihito's recovery from what proved to be his last illness. Below are seen devout members of the Nichiren sect of Buddhism praying for the same purpose. Standing almost naked in the surf at Nayama, near the Imperial villa, where the emperor lay dying, they make music lustily, beating these fan-shaped instruments.



E.N.A.

BUDDHIST PRIEST OF CAMBODIA SEATED IN THE CHAIR OF PRAYER

Though Brahminism is the religion of the Cambodian court, Buddhism is the dominant creed of the people. The bonzes, or Buddhist priests, have no money or possessions of their own. They live by alms alone, and in return teach the children to read and write. The dress of the bonzes of Cambodia consists of a long yellow robe, which is worn so as to leave the right shoulder bare. The photograph shows a bonze sitting cross-legged on the cushioned back of his grotesquely fashioned and elaborately carved prayer-chair.

1931 there were a number of beautiful specimens of these rugs clearly made for use of the Shi-ites—the famous Mahomedan sect.

Community prayers are of course a feature of non-Christian races as they are of our own, and in some instances, especially among certain sects in India, they are employed very much as Oliver Cromwell used them to excite the fervour of his troops. What we call nowadays 'mass suggestion' is brought into operation by prayers and rites among all the primitive races of the world. Here prayer treads upon the fringe of the magic spell, in the lower forms of religion being almost always associated with superstitious practices. It is employed among other aids to fanaticism derived from early paganism in the degrading rites of Siva and the Tantrism of Nepal.

One of the most picturesque illustrations of man's attempts to make contact through prayer with the Supreme Being is to be seen at the Buddhist Temple of Bodh-Nath—the largest and perhaps the oldest temple in Nepal, and the most venerated shrine of the Buddhist world outside Lhasa. Mr. A. E. Powell gives a vivid picture of the scene in his book, The Last Home of Mystery:

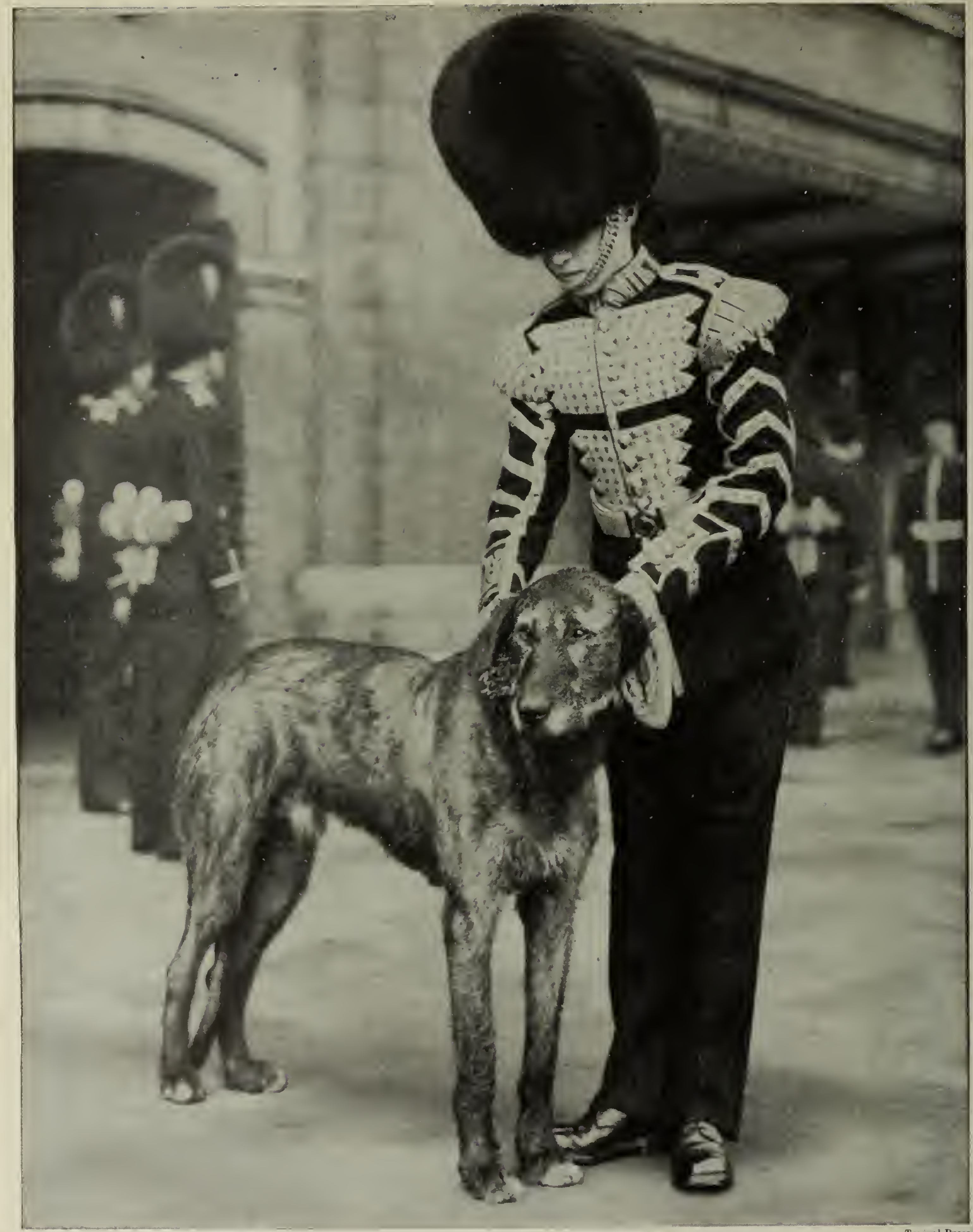
> Immense throngs of Tibetan pilgrims visit this ancient tope each year, the terrible journey over the main range of the Himalayas from Lhasa to Khatmandu taking fifty days. Squat men with yellow skins, slanting eyes, and flat noses, in fur caps, red quilted coats and high boots, long-haired, greasy and verminous, sometimes accompanied by their women-folk and children, usually followed by shaggy and ferocious dogs, they pour down from the northern passes by the tens of thousands, drums, gongs, and coach-horns sounding, to pitch their black tents on the plain beside the stupa, to say their simple prayers and make their simple offerings, to circumambulate the sacred spot, often on their bellies, twirling their prayer-wheels and chanting the interminable 'Om mani padme hum' (Oh, the jewel in the heart of the lotus, Amen) which is the shibboleth of their faith.

The universality of prayer is one of the most remarkable features of the human race. Christians and non-Christians alike, throughout the world, recognizing their own insufficiency, send up their petitions to a Higher Power for help and guidance. Behind the practice there must be the belief or the hope that the petitions will be answered. In view of this, one may question Tennyson's rather sententious remark that the world is backward in realizing all that 'may be wrought by prayer.'

Francis Birtles

PRAYER WAFTED ON EVER-WIDENING WAVES OF SOUND

Music is an important feature of the temple services of the Chinese. Processions round the temple to the accompaniment of chants form a large part of the complicated ritual, the instrumental side of the music consisting in the beating of deep-voiced bells, gongs and drums. Most of the bells used in the temple worship of the Chinese are wonderfully resonant and mellow in tone and of exquisite workmanship. The bell here seen is in a Chinese joss-house.



Topical Press

DECORATING THE MASCOT OF THE IRISH GUARDS ON S. PATRICK'S DAY

The shamrock is a plant of many picturesque associations, among which the stories of S. Patrick plucking a leaf to illustrate the doctrine of the Trinity and of his adoption of it as the badge of Ireland are familiar. When on S. Patrick's Day sprigs of shamrock are presented to the Irish Guards, the distribution is general and all ranks participate. Nor is that important animal, the mascot of the regiment, omitted. The noble Irish wolfhound is always allotted its proper share and is decorated with due ceremony.

THE MASCOT OR LUCK-BRINGER

From earliest times man has endeavoured to control chance, and in this quest he has adopted some fantastic expedients. Further information on the methods that have been used for averting evil and inducing good can be gathered from the chapters on Outwitting the Forces of Evil, Superstitions of the Sea, Superstitions about Animals, Superstitions about Numbers, and Magic in Love and War.

Over and over again scientific argument has demonstrated that there is no place for chance in the chain of causation ; and still mankind clings to a belief in luck. We may no longer sacrifice in the Temple of Fortune as our forefathers did in the time of the Romans, and the mascot on the car may be disclaimed as merely an ornament which follows the dictates of fashion ; but not many walk beneath a ladder without a qualm, and most of us prefer not to be the thirteenth at table. From the day when palaeolithic man first smeared red pigment on the bodies of his dead to ensure their vigour in a future life or painted the figure of a bison transfixed by a dart on the wall of his cave in the certain hope of a like result in his hunting, down to these days of lucky pigs and four-leaved clover, the belief has been held, sometimes more, sometimes less seriously, that inanimate objects may possess or become endowed with certain qualities which will ensure a happy event for the fortunate individuals with whom they are associated.

The belief that certain material objects have power to affect the future course of events appears to go back to the earliest times of which we have evidence. It is a legitimate inference that the shells found in association with human remains of palaeolithic age were placed there as luck-bringers. All the world over, and in all times of which we have any interpretable record, shells, and particularly the cowrie, are given a magical significance or put to uses with a magical connotation. Most frequently they are strung in necklaces, when they serve as a protective charm. They may be incorporated in woven material worn on the body or used to cover other objects, often of a ceremonial character. Cowries will be found inserted in the carved wooden figures of West Africa which often have a magical or religious import. There they must, obviously, represent a part of the female body. Instances of their use could be multiplied almost indefinitely ; but from what has been said it is evident that probability is in favour of the view that the people who lived in Western Europe, perhaps twenty thousand years ago, believed in the efficacy of the luck-bringer.

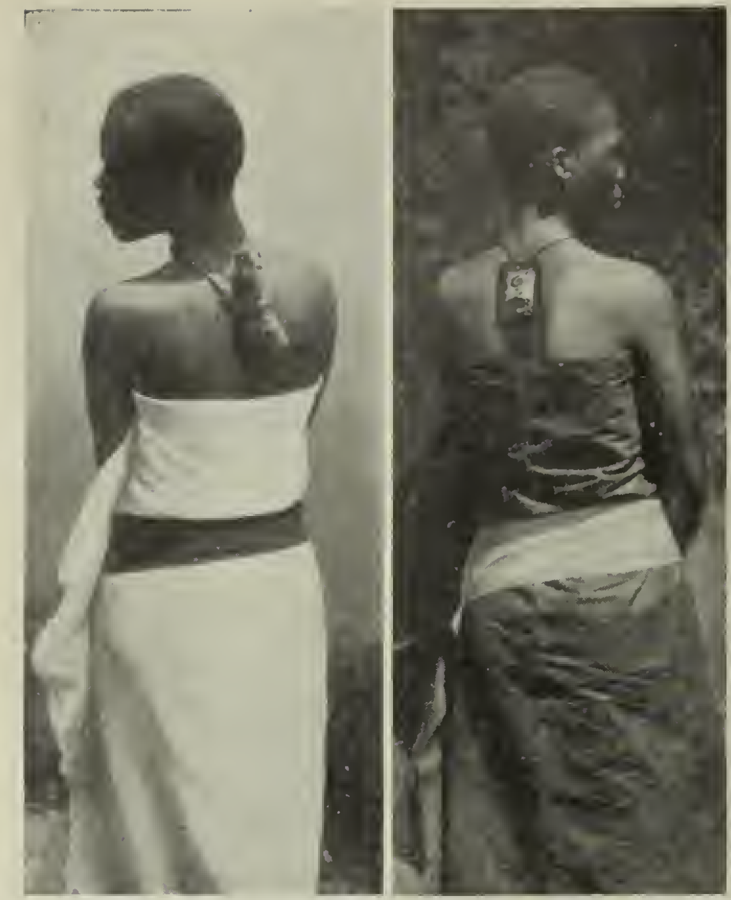
WELFARE SYMBOL IN WORLD-WIDE USE

Endless speculation has been indulged in concerning the original significance of the swastika, which has been used as a symbol of welfare from a very early period. Probably it has some association with the sun and with fecundity. It appeared first in the Bronze Age, and now appears as a decorative touch in women's clothes and jewelry.

Nor is it any exaggeration to say that some form of the belief is found in every part of the world. It is peculiarly prevalent in West Africa and India, and it is almost universal among the Slav peoples. In the more highly developed communities of western civilization it is found among the peasantry as a living belief ; but it is not confined to them. Among the more educated and upper classes it exists, although it may be regarded half humorously. How near the surface it lies was seen in the recrudescence of the mascot during the war and in the years immediately following, when white heather, the swastika, lucky pigs, elephant's hair rings, pocket pieces and the like were to be seen on every side in the shops and on the person.

It has been noted that the use of the mascot is particularly prevalent among certain classes and in certain callings—shepherds, sailors, miners, actors, beggars, gypsies and members of the criminal classes. The piece of coal carried in the burglar's pocket is a well-known instance. Dustmen are said to be peculiarly addicted to the brass finger-ring, but this is probably only a specialised instance of its use as a charm against rheumatism.

Perhaps it may not seem remarkable that the belief in the mascot should have flourished



MAKING AN AFRICAN FETISH CHRISTIAN

After becoming Christians the Baganda women of Uganda held fast to their local fetishes. Their traditional charm, worn on the back, was composed of cowrie shells and bewitched hairs and bones (left). Now they have been persuaded to substitute a little picture of Christ, printed on calico (right).

during the war if the psychological factors involved are taken into account. Faith in the lucky charm is based upon the incalculable. Where, in the chances of war, so many factors are unknown, on the one side is the hope that something favourable may turn up ; on the other the still stronger desire that something may intervene to disintegrate the conditions which in combination will bring about disaster. In either case the mascot is the efficient agent. It need hardly be said that among the more highly educated this crude conception does not rise above the threshold of consciousness. Otherwise it would be rejected immediately. It is, probably, all the more firmly rooted for that very reason, and certainly it corresponds entirely to the mental attitude of the savage who lives in a world of spiritual forces which he, too, finds incalculable.

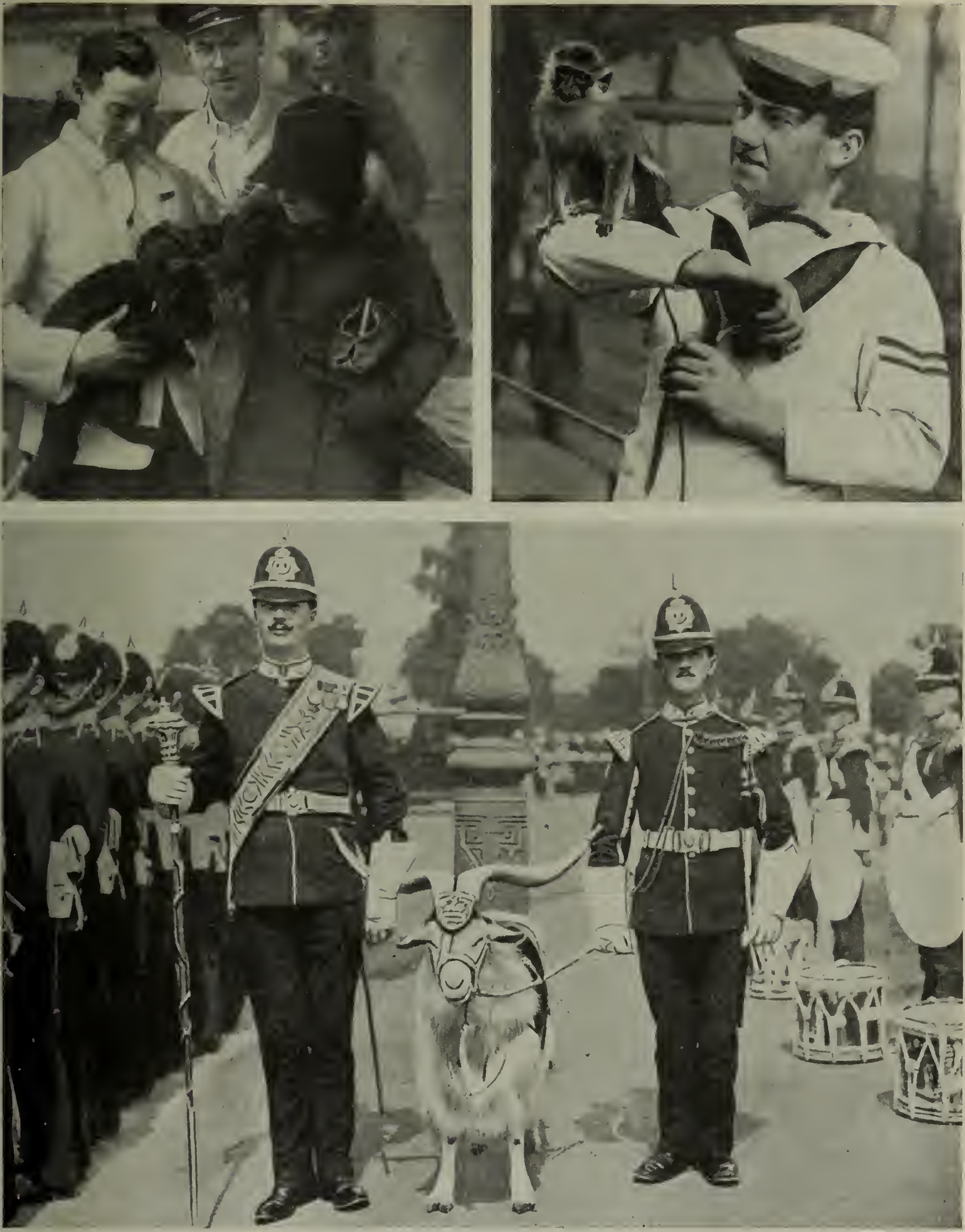
How it is possible to believe that material objects affect the course of events to the advantage of an individual or individuals—a belief so obviously irrational when analysed—becomes more readily comprehensible when it is brought into relation with the general body of belief of the primitive, the savage and the semi-civilized. Accompanying the belief in the world of spirits is an equally strong belief in the possibility that spirits may be controlled by various methods. Of such methods, one is to secure the assistance of a spirit sufficiently powerful to protect and advance the interests of the person with whom it is associated. An example which could hardly be bettered, though it does not belong to a society primitive in the strict sense, is the witch's familiar, the spirits in the form of a cat, dog, or other animal who in sixteenth and seventeenth-century Europe were believed to assist and support the witches in their nefarious deeds. In the more primitive form of the belief, however, the spirit is not visualised. It is vaguely conceived as some ' power ' resident in a material object—a stick, a stone, a shell and the like. If that object presents some striking peculiarity, it may be in form or colour, it is adopted as what we would call a mascot or charm, and the person who has associated this object with himself then counts upon securing its assistance for his protection.

It requires but a slight knowledge of the character of primitive belief to realize that the basic attitude towards the spirit world is one of fear rather than of worship or adoration. These phases of belief belong to a higher plane. To the primitive mind, even if it recognize a high god or gods, it is the spirit world around that is the matter of immediate concern, and it is conceived on the whole as inimical.

Kurt Lubinski

HOW SUPERSTITION IS TURNED TO ACCOUNT

In its passage down the centuries the Christianity of Abyssinia has become deeply tinged with superstition through contact with negro tribes. Doubtless, therefore, this Abyssinian begging monk has small difficulty in disposing of his stock of amulets, which purport to bring good health to the wearer.



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ANIMAL MASCOTS CHERISHED BY BRITISH SOLDIERS AND SAILORS

Although not perhaps frankly acknowledged, it is lingering belief in some intimate spiritual relation between mankind and various animals and birds that lies behind the adoption of animals as mascots among civilized people to-day. Above are the black cat—proverbially a luck-bringing animal—carried on Discovery II, the ship in which Sir Douglas Mawson sailed for the Antarctic in 1929, and the monkey mascot of H.M.S. Calcutta. Below is the goat of the Royal Welch Regiment, one of several British regiments to select that creature as a mascot.

Keystone

AFRICAN FOOTBALL PLAYERS WITH MASCOTS NATIVE AND PERSONAL

The mascot has a prominent place in the world of sport. In this photograph showing the South African football team at Waterloo station, in the centre is the captain, with Felix the Cat and the Association's flag. The player on his right has a doll representing Cupid, while the one on his left holds a figure which is, or exactly resembles, a native African fetish.

Still more is this the case at a more advanced stage, when possibly in the official, and certainly in the popular theology the spirits for the most part have become devils and demons. This, on the whole, is the attitude of the populace of Islam and among some of the peasant populations of India. It follows, therefore, that the luck-bringer is more commonly an averter of evil than a helpful influence.

A distinction is sometimes drawn between the amulet, the charm and the talisman on the ground of their function. It is held that the amulet is protective only, while the talisman is helpful and brings good luck in a positive sense. 'Charm' in this connexion is perhaps less strongly associated with the implication of a beneficial influence. The term is also used to denote an incantation. In eastern countries it is the practice to transcribe the incantation on a piece of parchment or paper, or on a jewel or precious stone, which is used then as an amulet. Verses from the Koran may take the place of the incantation. The Koran itself is sometimes regarded as an amulet, as other sacred writings have been. An eastern ruler when sent to England some years ago as a small boy in order to be educated was unable to sleep until a copy of the Koran had been procured to be placed under his pillow to scare away the demons.

Although it may be convenient to discriminate between an amulet and a talisman, it must be remembered that the distinction between an influence which is protective only and one which is positively helpful is not one which it would always be easy to maintain in practice. It certainly would not be present to the primitive mind. The distinction between good and bad spirits is one which is made by the civilized observer rather than by the savage. To the latter all spirits are potentially harmful, and some are actually and actively inimical. They become good to him when they have been won over to his side by some propitiatory means, positively bad when they act on behalf of his enemies to his detriment. His mascot is a talisman in so far as the spirit or influence it embodies may be used to secure his advantage or harm his enemies, an amulet in so far as it is able to protect him from the attacks of other spirits, and especially those which would bring him misfortune at the bidding of an enemy. It is therefore commonly found that the enumeration of the virtues and magical functions of an amulet will close with the term 'luck-bringer.' Thus among the Japanese it is customary for adults to carry in a bundle about the person some thirty of the inscribed paper charms sold at the temples. These protect him against various misfortunes and illnesses, but in general terms they 'secure good luck.'

The nature and special virtue of an amulet, like Mr. Sam Weller's spelling, may depend very much on the choice of the individual. Usually it is a portable object. This, however, is not invariably essential—witness the animal mascot. Psychologically speaking, the sole requirement is that it should appeal to the imagination of the owner, so that he may attach it to himself and assimilate it as part of his ideational complex. Hence it would not be surprising to find any object derived from the animal, vegetable or mineral kingdom in use as a mascot, an infinite variety of statements as to its powers, and an equal number of reasons for its adoption. There are, however, a large number of amulets which, owing to their material or their form, are widely recognized as having certain specific virtues. It is not always clear on what this rests, but the usual and reasonably probable explanation is that their virtue is due to a mysterious spiritual influence—'mana,' as it is generally called, after the name given it by natives of the Pacific Islands. In some cases, on the other hand, the influence of sympathetic magic may be inferred. The richly decorated silver hunting rings, set with a piece of boar's tusk, worn in Austria in the seventeenth century were clearly intended to bestow upon the wearer the strength and valour of the boar, as well as protect him from its attacks and give him luck in hunting. In India a charm made from the tiger's skin, claws or whiskers confers bravery and cleverness, which are supposed to be the qualities of this animal. The fetish of West Africa, however, in which a spirit is enclosed in some material object, and is under the control of its owner and maker, is typically an artificial mascot, and suggests that the 'mana' idea is in all probability the more widely prevalent conception. This view at least would gain the greater support from the ideas apparently embodied in a large number of individual mascots.

The animal mascot has been made familiar to many by the goat which is the regimental mascot of the Royal Welch Fusiliers. At one time the Northamptonshire Regiment kept a Himalayan bear. Goats are often found in stables with valuable horses, but this has a practical rather than a magical object, as the horses will follow it in case of fire. A clearer case is sometimes found in the southern counties of England, where many cowmen will not stay on a farm unless a goat is kept with the cattle. This ensures their fertility. An analogous custom is found in Northern France and Northern Germany. Monkeys, marmosets, and other small animals of an exotic origin are frequently carried by women, half as pets, half as mascots.

The animal mascot opens an interesting chapter in the history of religion, for it is possible to follow it up in various forms through the companion bird or animal of the Greek gods—the owl of Athena, the eagle of Zeus, the bear of Artemis—and the animal-headed gods of Egypt to the animal spirit-helper of the Indian tribes of North America and of the Pagan tribes of Borneo. Here the revelation of a spirit-helper in animal form in a dream is believed to create a special relation between the dreamer and animals of the same species which endures throughout his life. In the Banks Islands the relation between the man and his spirit-helper is so close that if the latter is supposed to die, the man also dies.

EGYPTIAN beliefs, in which amulets played a great part, would certainly appear to have transmitted their influence to the modern mascot, whatever may be the channel by which that influence has come. For in the horns (a charm against the evil eye), the crescent and the horseshoe we may discern a vestige of the representation of the cow-goddess Hathor.

Not only while they are alive, but even after their death, animals may serve as mascots. Fur and feather, beaks, claws and teeth are all made into charms. In India, when hunting the tiger, it is almost

W. Bosshard

ARMED WITH CHARMS TO DRIVE AWAY DEMONS

In Central Asia the belief in the protective powers of amulets is very strong. These parents have seen to it that their little son shall have a good start in life. Round his neck they have hung amulets containing passages from the sacred writings, while on his arms are wooden beads which are to guard him against sickness and evil spirits.

impossible to secure the whiskers and claws of the kill, as these are almost always removed by the native assistants for use as charms. The Nambudiri Brahmin wears a piece of yak skin with the sacred thread which girdles his waist. Rings made from elephant's hair, such as can now be bought in London shops as 'lucky,' are worn by the Shan woman of Burma who has lost a child to ensure that the next will not die. If an amulet is made from an animal substance, its potency is increased if it can be fashioned in the form of the animal. Among the Shans the toe of the elephant is a favourite charm. It is frequently carved in the semblance of an elephant.

The vegetable world, with its many examples of eccentric growth, is a fruitful source of charms. The mountain ash, especially in Scotland, is effective against witches. Perhaps the best known vegetable charm is the mandrake, familiar from a certain passage in the Scriptures, and still, on account of the peculiar shape of the root, regarded in the East as possessing magical powers. In medieval times it was believed that it shrieked as it was drawn from the earth, causing instant death to all who heard it. It was therefore recommended that those who sought it should stop their ears while it was pulled up by a dog, which would immediately fall dead.

Stones of unusual or eccentric shape are naturally in frequent use as amulets. Flint implements, arrow heads and celts, are mounted and worn as charms. Among the peasantry, who know them as 'elf-shots,' they are reputed to have protective powers, especially from lightning, whence the name 'thunderbolt.' They are also medicinal. For this purpose water poured on them is given to cattle. Each of the precious stones has its special virtue and confers certain qualities on the wearer or assures good fortune. In the Moslem world 'The Nine Stones' and 'The Five Stones' are groups of certain precious stones which bring good luck to the wearer.

The magical quality of natural objects is enhanced if they are imitated in material which itself has magical power, such as the precious metals or precious and semi-precious stones. In Naples the sprig of rue, which is both protective and a luck bringer, is a favourite ornament in silver; and the pointing hand, a protection against the evil eye, is made in coral, which in itself is also a protection against that evil influence.

Keystone

SUPERSTITION THAT DEFIES THE MARCH OF INTELLECT

Popularly known as 'thunderbolts,' but actually weapons—axes and arrow heads—fashioned by the hand of man, Stone Age implements were long credited with magical properties and worn as protective amulets. Protective powers, again, are vaguely attributed by many people to the 'mascots' affixed to motor cars—decorative radiator caps, of which this glass racehorse, with mounted jockey, is an example.

The list of objects and materials used for amuletic purposes might be prolonged to an almost incredible length. Enough has been said to indicate the main features of this remarkable and extraordinarily persistent belief. This persistence may perhaps best be illustrated by a final reference to two of the most popular of the mascots of the present day. The lucky pig charm in this country goes back at least to the Iron Age, for images of the pig have been found in graves dating from long before the Roman invasion. The second charm in question is the swastika, the bent-legged cross which is found as a magic and lucky symbol all over the world. After the war it was adopted as the badge of organized anti-semitism in Central Europe: it was in use in Troy long before the existence of the city which was besieged.

'BEATING THE BOUNDS' IN TOWN AND COUNTRY

Such civic or municipal customs as beating the bounds and riding the marches die hard, and even if they fall into disuse they are apt to be revived as soon as a favourable opportunity offers. Further information on picturesque survivals of a like nature will be found in the chapters on Customs of Famous Cities, Customs of Parliament, and Lawyers, their Customs and Traditions.

Man, as he has passed on his long pilgrimage from a nomad state to a settled community, has brought with him habits and customs which apparently he cannot shed. These burrs of the Past cling to him, and neither the passage of time nor the growth of education can rid him of them.

Still in the Commination Service we curse him who removeth his neighbour's landmark, though the Land Registry and a legal deed of conveyance are much more efficient means of preventing us from encroaching upon the real estate of our neighbours than the simple stone to which reference is made in the Ash Wednesday denunciation of ' God's anger and judgement against sinners.' And the idea of that simple stone—as a sacred symbol of the respect we ought to pay to property—remains with us to-day in the ancient ceremonies of ' beating the bounds.'

Rites as ancient as the recorded history of mankind, religious observances, legal formulae, are all bound up in these ceremonies. Hebrew rites, imparted to us through the Bible, and pre-Christian-Roman practice, have grafted these customs upon the western world. About the time of what we now call the Rogation Days—the Monday, Tuesday and Wednesday before Ascension Day—it was the ancient Roman rule to celebrate the Terminalia and Ambarvalia, festivals in honour of the god Terminus and the goddess Ceres.

Keystone

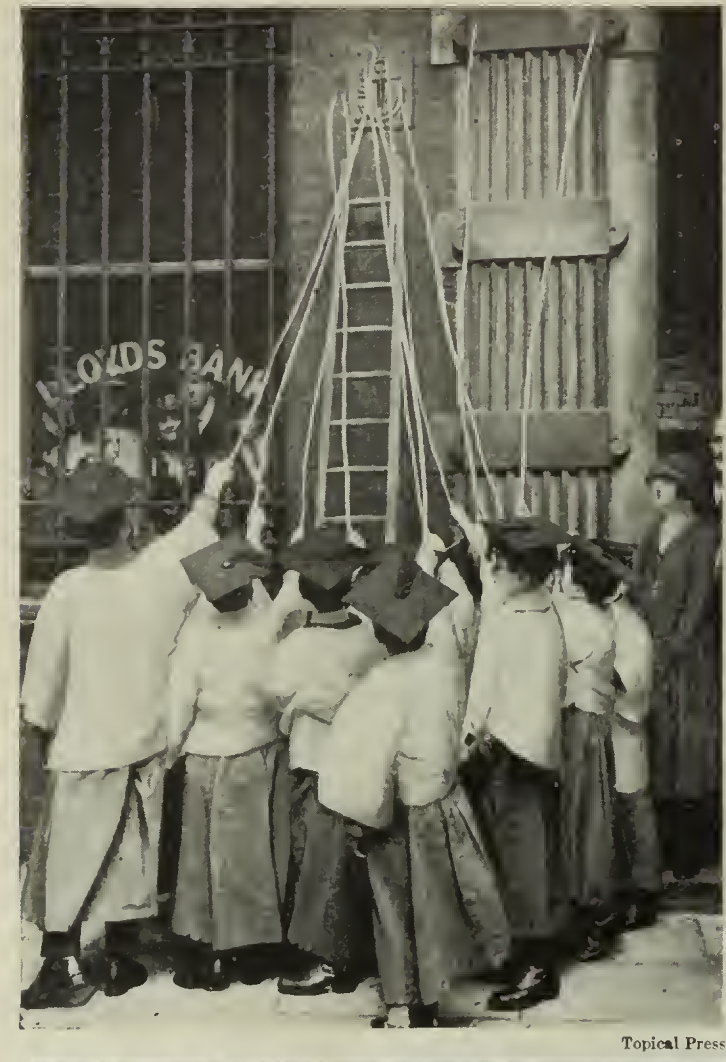
LINKS WITH LONDON'S HISTORY

Much London history has centred in the Chapel of the Savoy since its original building by John of Gaunt. It was constituted a parish church in 1564, and the perambulation of the boundaries by wardens and choir boys is carried out annually.

In the fifth century Bishop Mamercus of Vienna took these customs, which still survived, and gave them a Christian flavour. There had been frequent earthquakes, which had injured property and destroyed the crops. During the Rogation Days, therefore, Mamercus ordained that there should be solemn processions and supplications. This religious variation of a practice already in existence spread to other dioceses, and in the eighth or ninth century was formally adopted by the Church. It emphasised, perhaps, more the ancient festival of Ceres—the asking of God's blessing on the rising produce of the earth—than that of the Terminalia, which, in effect, was intended to preserve in all classes of the community a correct knowledge and due respect for the bounds of parochial and individual property.

It is interesting to note, before leaving the religious aspect of these Rogation Week ceremonies, how the cult of Ceres became expanded, and how among the insecurities of the medieval world the prayers to God contained in the Rogation Litanies ask not only His blessings upon the fruits of the earth, but His protection from the evils of pestilence and slaughter. The old Gallican Rogation Litany talks about the ' crash of the falling world,' and that of York beseeches the Almighty to ' deliver us from the persecutions of the Pagans and all our enemies.' The pagans in this case were the Danes, probably in the first instance the dreaded heathen king, Penda. The use of the word ' pagan ' in this connexion embodies whole centuries of tradition and habit. The Roman soldier in his military pride used to refer to the civilian as ' paganus ' — a mere yokel. When in the Christian era everyone became a ' soldier of Christ,' the name stuck and was applied to those who were not Christians.

What may be called the cult of Terminus was celebrated in its Christian



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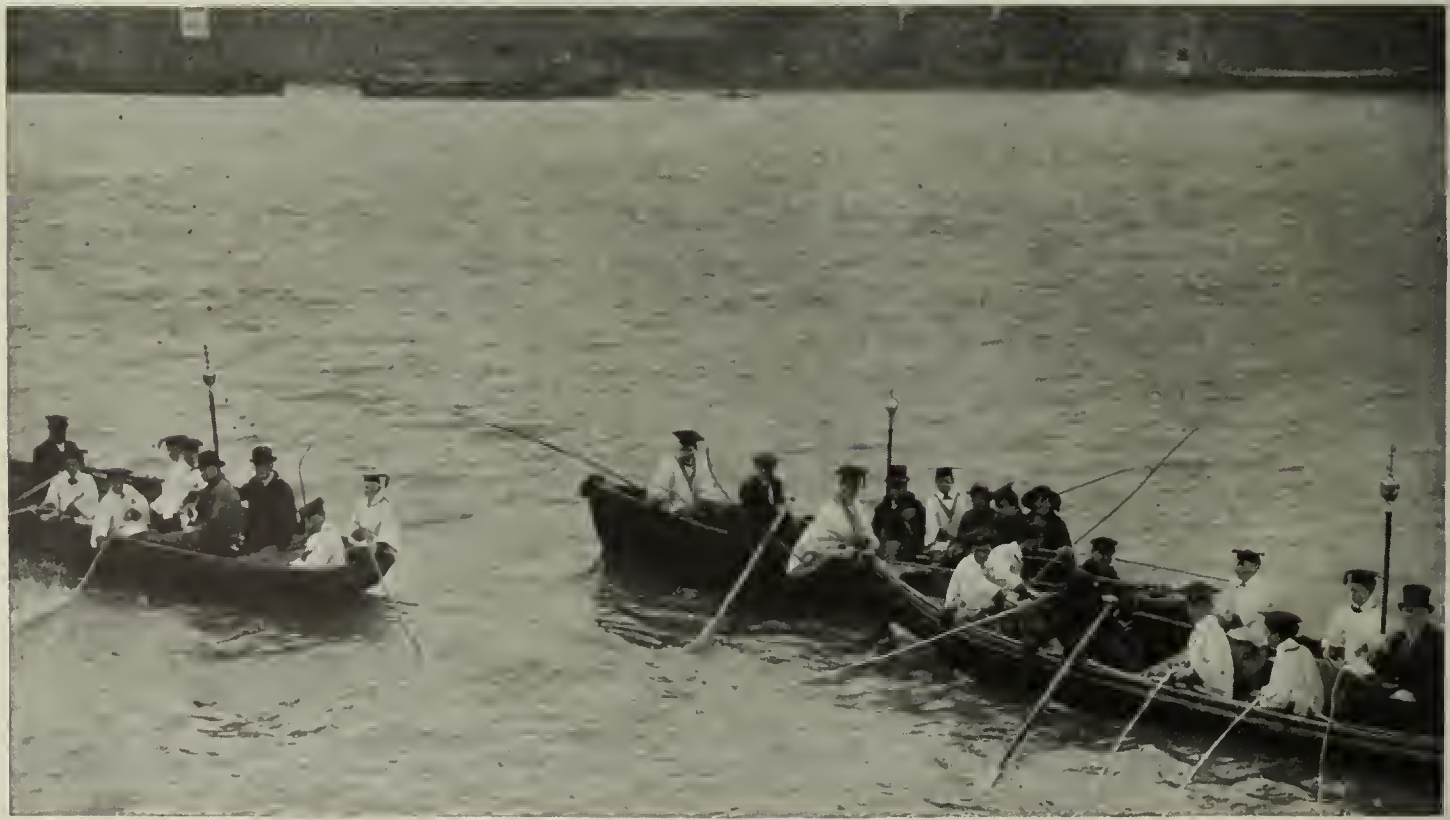
form with great pomp and circumstance before the Reformation. The lord of the manor, with a large banner, priests in surplices, and other persons with hand-bells, banners and staves, walked in procession round the parish, stopping at crosses and forming crosses on the ground. Strictly speaking, ecclesiastic Rogation Days were fast days, but old heathen habits were too strong, and besides saying or singing 'gospels to the corn,' the members of the procession indulged in 'drinkings and good cheer.'

THESE practices were known under several names—'processioning,' 'Rogationing,' 'perambulating' and 'ganging the boundaries'—'gangen' being the Saxon word 'to go.' In pre-Norman times the Rogation Days were known as 'Gange days.' When the Reformation rapidly swept away 'vain ceremonies,' what was considered the useful part of these perambulations was still retained. By the injunctions of Queen Elizabeth it was required that, in order to retain the perambulation of the circuits of parishes, the people should once in the year, at the time accustomed, with the curate and substantial men of the parish, walk about the parishes as they were accustomed, and at their return to the church make their common prayers. The curate on these perambulations was at certain convenient places to admonish the people to give thanks to God, as they beheld His benefits, and for the increase and abundance of the fruits of the earth.

There was no public provision of refreshments, but in the old days this cheerful part of the ceremony



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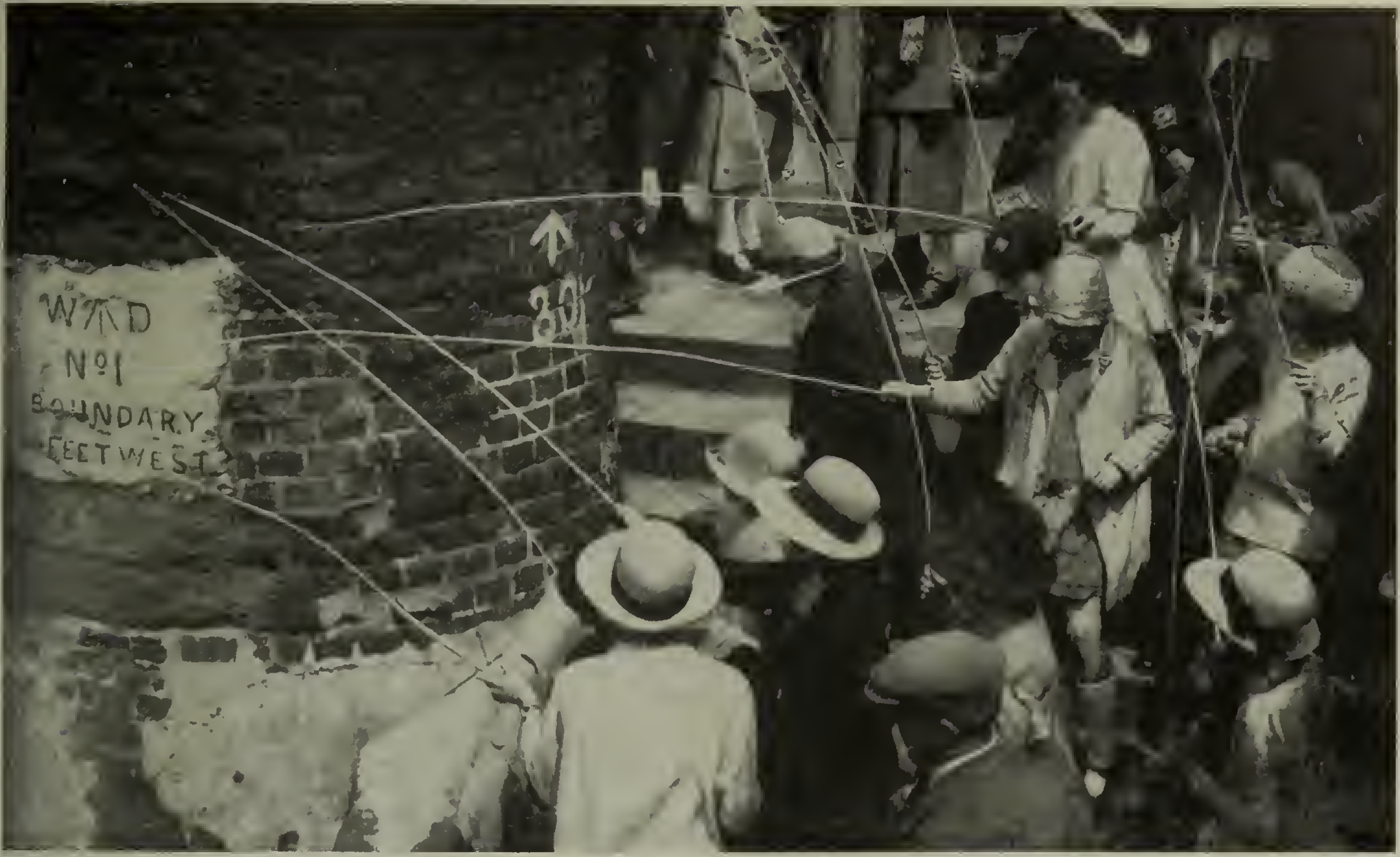
DELIMITING THE FRONTIERS OF A LONDON RIVERSIDE PARISH

Of all London parishes, that of S. Clement Danes is most punctilious in preserving the minutiae of its traditional customs, including the annual beating of the bounds. Formerly there were seventy boundary stones, each marked with the anchor sign of the parish. Twenty-five of these still remain, and each of them is struck by the choir boys (top) with rods that in olden days were used for their own chastisement. Finally they embark in a boat and beat their riverine boundary line along the middle of the Thames.



Keystone

BEATING THE THAMES-SIDE BOUNDARY MARK OUTSIDE THE TOWER OF LONDON

As might be expected, several very old customs are religiously kept up at the Tower of London. For example, it is one of the only four districts in London where the curfew is still rung every night at sunset—a custom once enjoined by law upon all parishes. Annually, too, upon Ascension Day a perambulation of the boundaries of the precincts is made by the residents and their children, when the latter, boys and girls alike, beat the boundary stones with long wands.

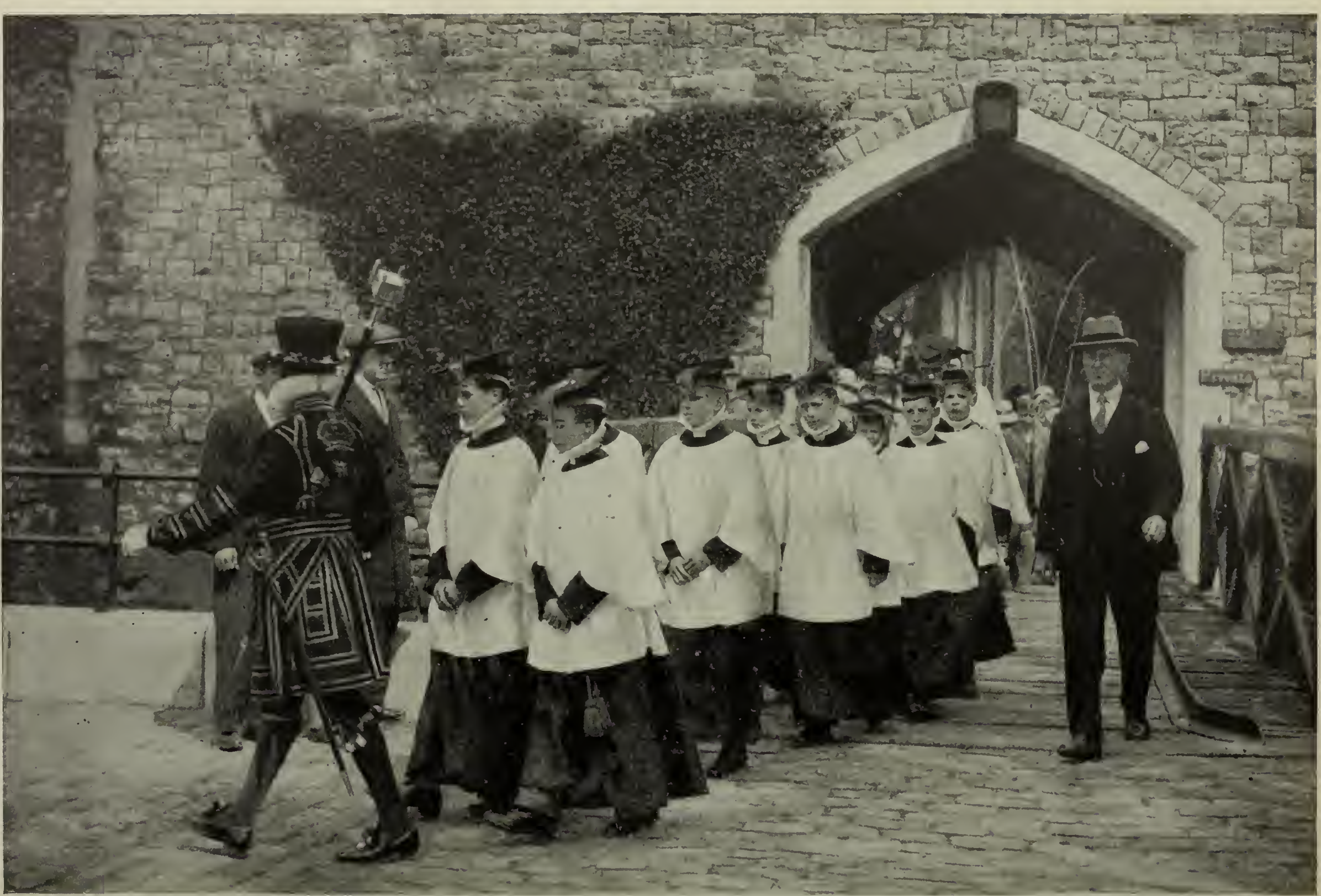
seems rarely to have been neglected. At Edgecot, in Bucks, there was an acre of land called 'Gang-Monday land.' It was let for three pounds a year, and this money was used by the parish officers to provide cakes and beer for those who took part in the annual perambulation of the parish. At Clifton Reynes, in the same county, a bequest of land for a similar purpose directs that 'one small loaf, a piece of cheese and a pint of ale' should be given to every married person, and half a pint of ale, with the loaf and cheese, to every unmarried person, resident in Clifton, when they walked the parish boundaries in Rogation Week.

One of the objects of the perambulation was to establish the bounds of the parish. Many difficulties arose in the course of time. A landowner might put up a fence, but it was held that if in the perambulation the fence was broken down, the parishioners responsible could not be sued for damages. If a canal had been cut across the boundary some of the parishioners had to pass through the water. The obstacle of a river was surmounted by boats, or some of the party stripped and swam along it. More often, however, the older members of the perambulation took a mean advantage of the younger generation present, and the parochial boundaries were established by throwing small boys into the water at certain places.

Small boys, indeed, figure largely in these old 'ganging' ceremonies, and some of their experiences were not intended to be pleasant. Upon reaching a boundary, they were often beaten, so that the whereabouts of the boundary would continue to be impressed vividly upon their minds. In these days when we question the dictum about sparing the rod and spoiling the child, the beating is a purely formal one. In one of the illustrations we show a party of Boy Scouts performing the ceremony at the Otterspool boundary post at Liverpool, treating one of their members very gently with their Scout staves.

Bumping was another memoria technica. The boy was held upside-down and his head banged on the ground. This method is adopted at several places in the country, one of the most curious being near Clacton, where the boundary crosses the railway to London. The victim, if not 'bumped off,' has his head at any rate brought in violent contact with the permanent way. There was a house in Buckinghamshire which had an oven so placed that it passed across the parish boundary line. Into this annually a boy was thrust to preserve the integrity of the parish. If the oven happened to be in use, he was made to scramble over the roof.

Once it is recorded that in the perambulation of St. George's, Hanover Square, the procession found their way blocked by a nobleman's carriage. The coachman refused to move without instructions from his master, who was paying a visit at a neighbouring



Keystone

OLD POMP AND CIRCUMSTANCE AT THE PERAMBULATION OF THE TOWER PRECINCTS

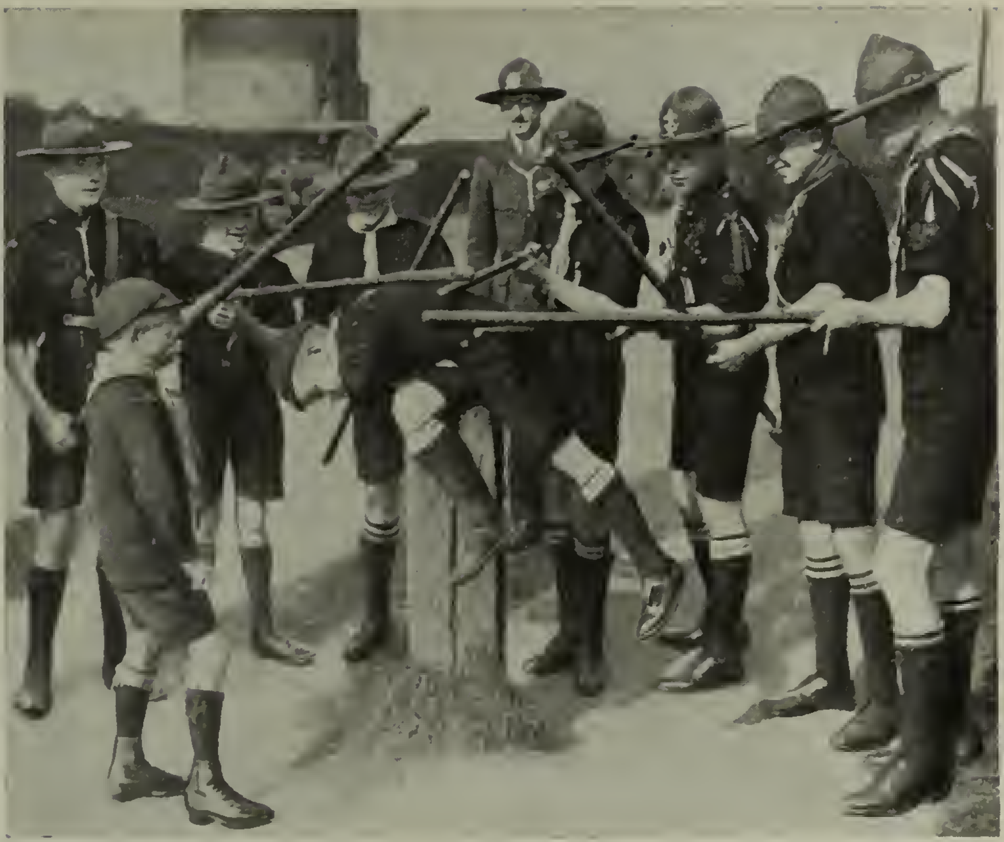
At the Tower of London the actual beating of the stones that mark the boundaries of the precincts is performed by the children of the residents, as shown in the previous page. This resident population is a large one, comprising the Governor, Constable and Lieutenant, the Beef-eaters or Yeomen of the Guard, the Wardens or Extraordinary of the Guard, the garrison and a large number of officials. The ceremony of beating the bounds ends with the singing of the national anthem by the entire company present, led by the choir, in cassock and surplice. There are two ecclesiastical buildings within the walls, the Chapel of S. John in the White Tower—the oldest church in London—and the Chapel of S. Peter ad Vincula, which is one of the Chapels Royal.

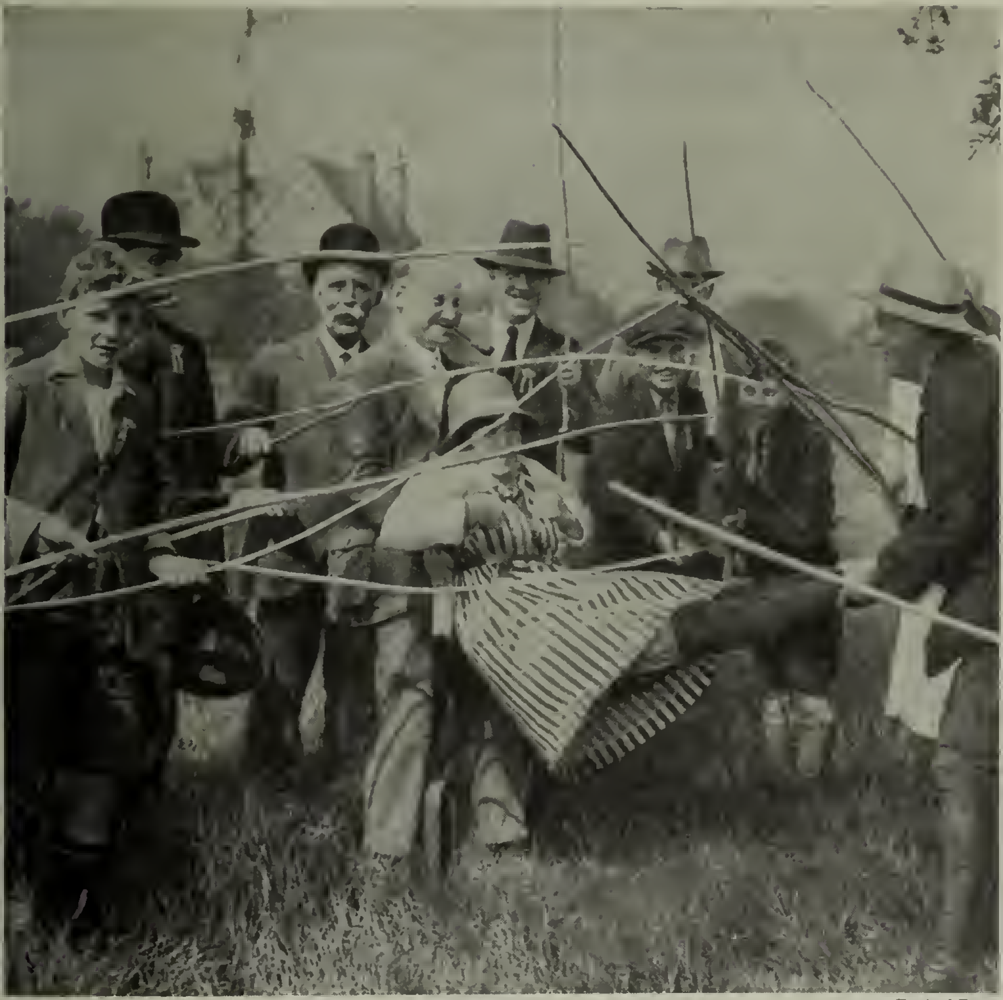
house. The door of the coach was therefore opened and the procession passed through the vehicle one by one. Many of these customs have, of course, fallen into abeyance, but at a recent carnival at Wokingham an illustration of the old practice was given, when instead of a small boy the mayor of the town was 'bumped' on the boundary stone.

At Great Bentley, near Colchester, the boundary line meanders through a creek. In the 'ganging' ceremony, lately revived after fifty years, a boy is 'bumped' by being held over the side of the boat upside-down.

But boys are not the only sufferers at these ceremonies. In two cases at least members of the softer sex are chosen, probably with the idea that they are more likely to remember the indignity and hand down the tradition to their children. Annually, when the perambulation of the boundary of the Chapel of the Savoy is held, a lady is solemnly 'bumped' on the Embankment. At East Barnet, too, where the ancient ritual has been revived after a lapse of nearly a hundred years, a girl is bumped on the boundary stone.

One feature is common to all these ceremonies, some of which follow local tradition and hold their perambulations at times other than the Rogation Days preceding Holy Thursday. The 'gangers' are always armed with sticks with which they strike the boundary line or the boundary stones. The most thoroughgoing performance of this ritual is in the parish of S. Clement Danes in London. Here choir boys in their surplices and mortarboards march round the limits of the parish, their course taking them through the Temple Gardens, where one of them has to be held upside-down to enable him to reach the boundary stone, which is underground. At another spot, the





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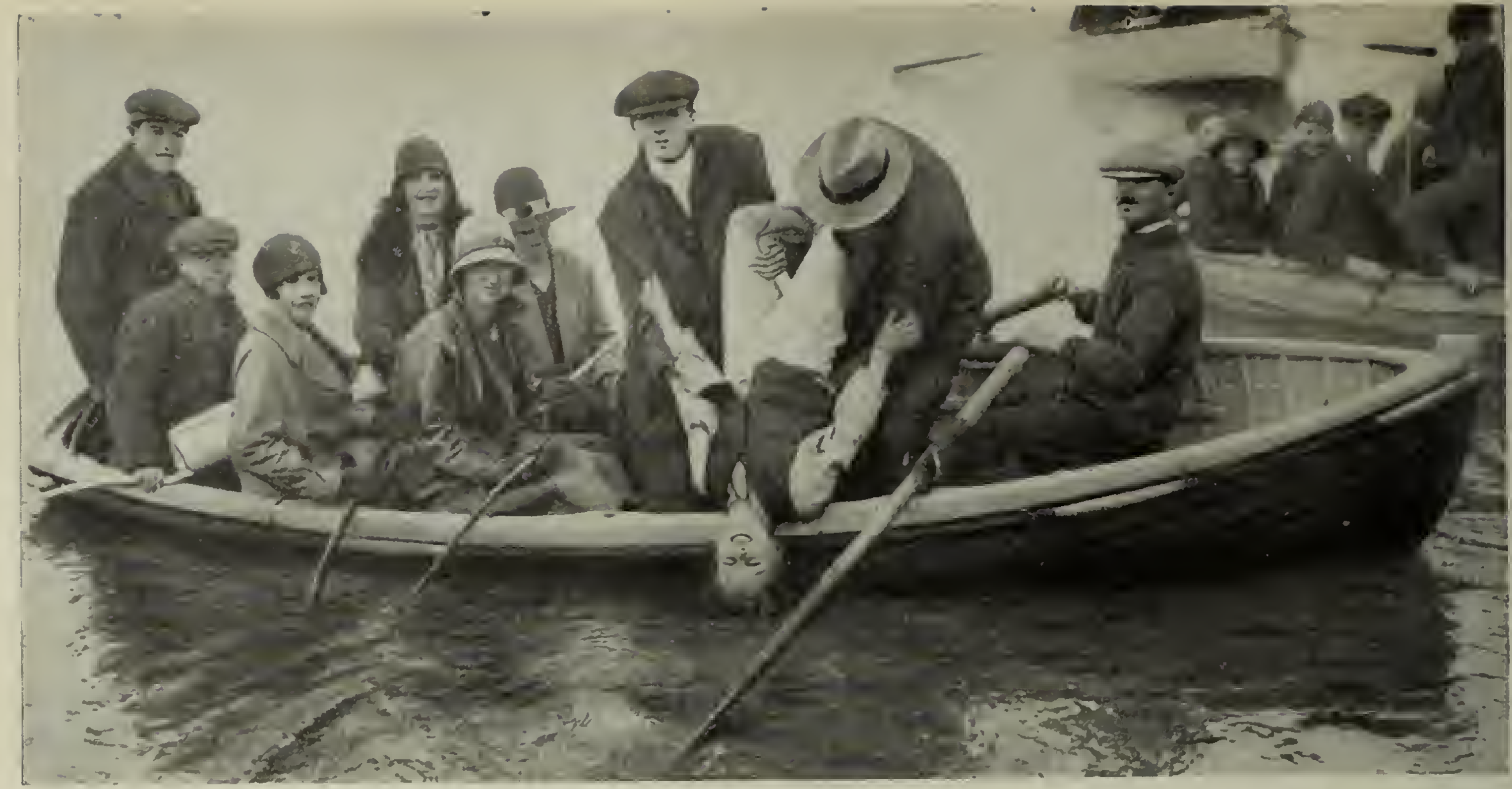
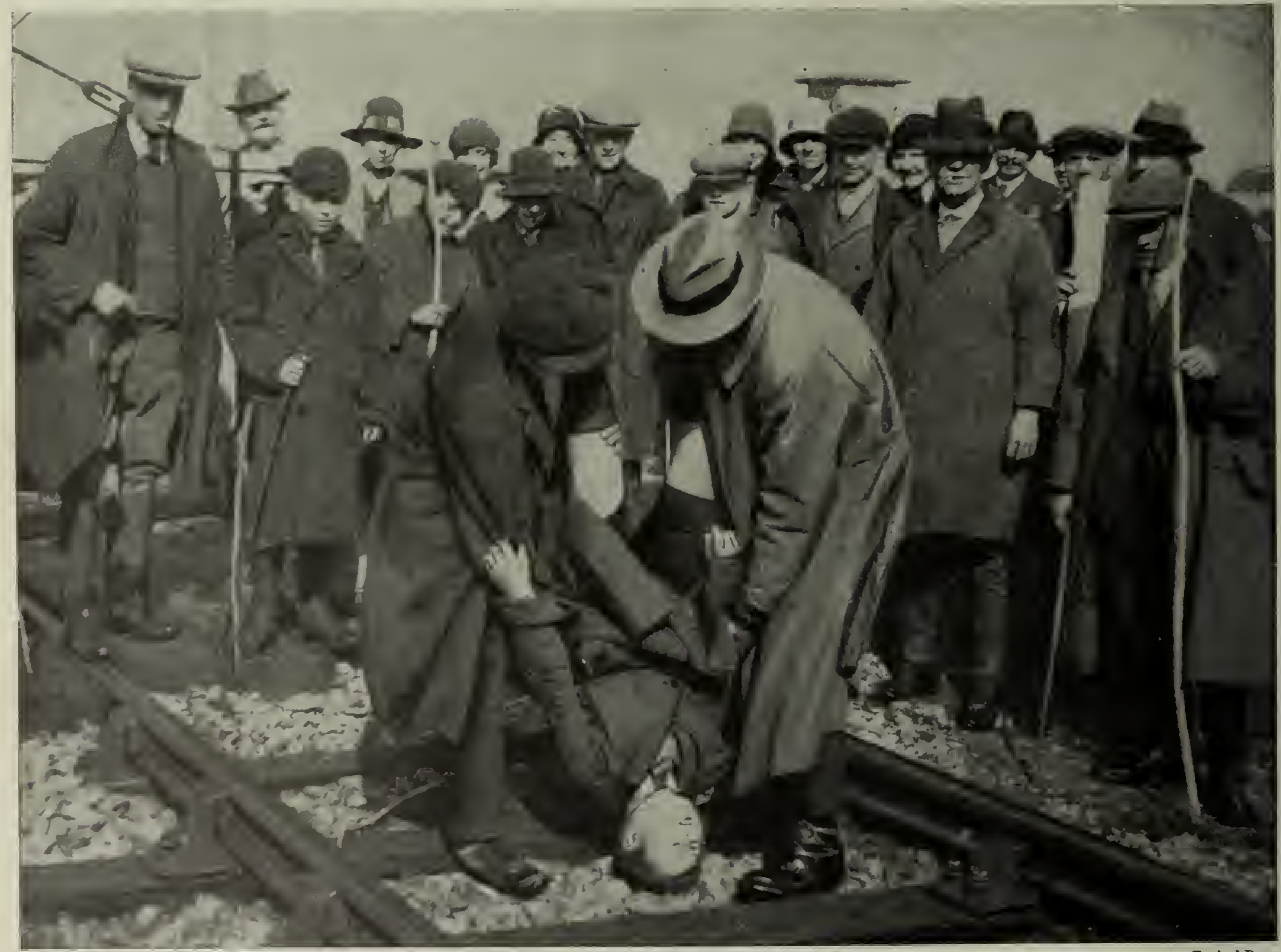
BEATING A BOY AND BUMPING A GIRL ON THE BOUNDS

It is not always the boundaries that are beaten. Sometimes boys are the victims, though such whippings are nowadays purely formal. The upper photograph shows a Wolf Cub on the Otterspool (Liverpool) boundary post under the staves of older Scouts. Women and girls figure in some of these ceremonies. Below a girl is seen being bumped on a boundary stone at East Barnet.

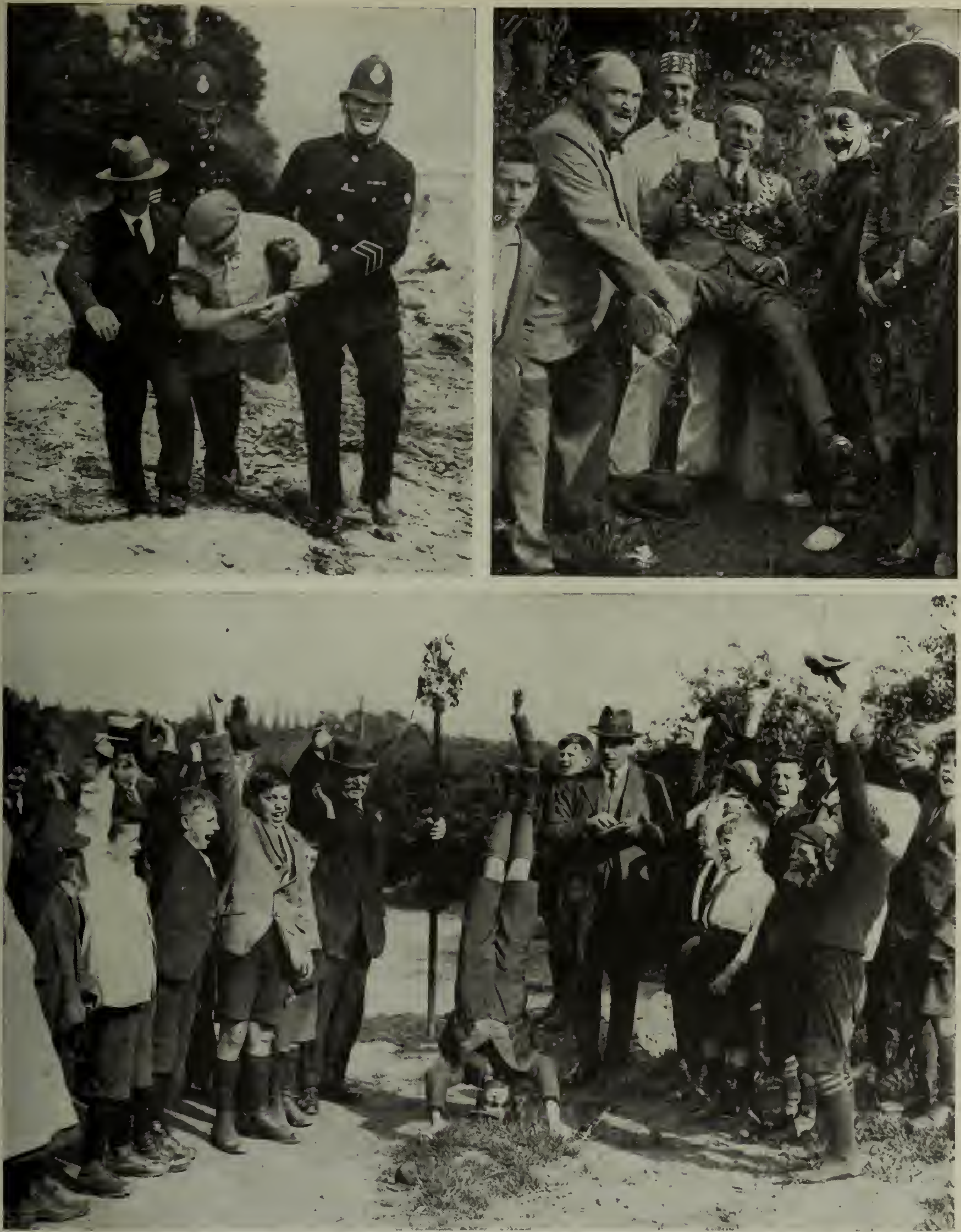




Topical Press

WHERE BOUNDARIES RUN THROUGH HOUSE AND CREEK AND OVER RAILWAY

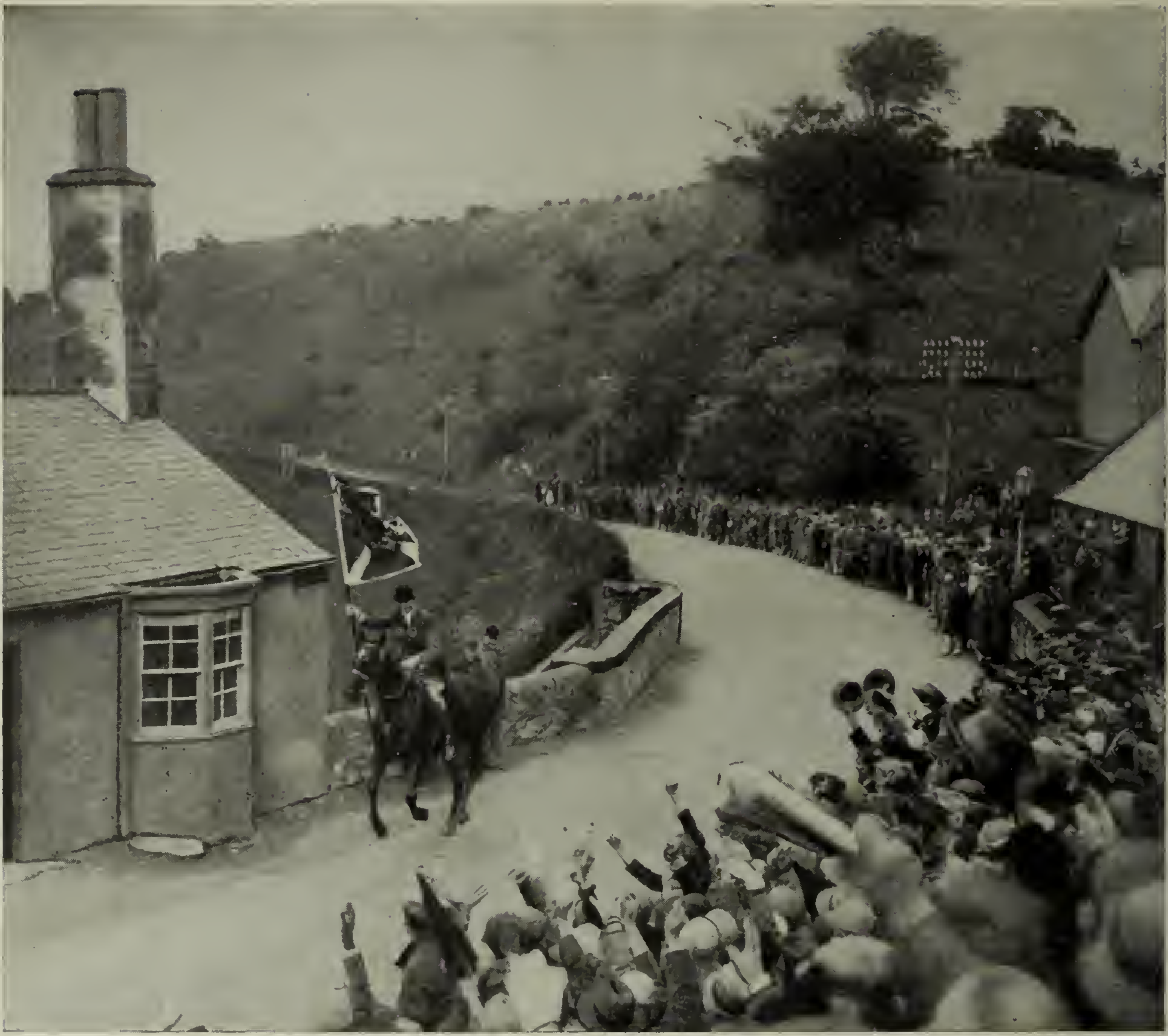
Sometimes the perambulation of the boundaries leads to strange complications. At Great Bentley, near Colchester, for instance, the boundary not only runs through a house, through which the procession solemnly files, but also along a creek and over the railway line. When the processionists reach the water they get into boats. At the creek boundary a boy is bumped by being held upside-down over the side of a boat (top), and where the boundary crosses the railway there also a boy is bumped (bottom). A similar custom in Devonshire is referred to in page 169.



Topical Press

STRANGE RITES OF BOUNDS IN THE WEST COUNTRY AND THE EAST

Among the many curious ceremonies observed in establishing boundaries, one at Truro is notable. A man deliberately 'trespasses' on land belonging to the city. At once he is ceremonially arrested by the police and the harbour master. If he pretends to show fight he is frog-marched or carried off the scene (top left). At Wokingham, instead of a boy or a girl, the mayor himself has been bumped (top right). At Leighton Buzzard a boy stands on his head at a certain stage of the proceedings (bottom).



Topical Press

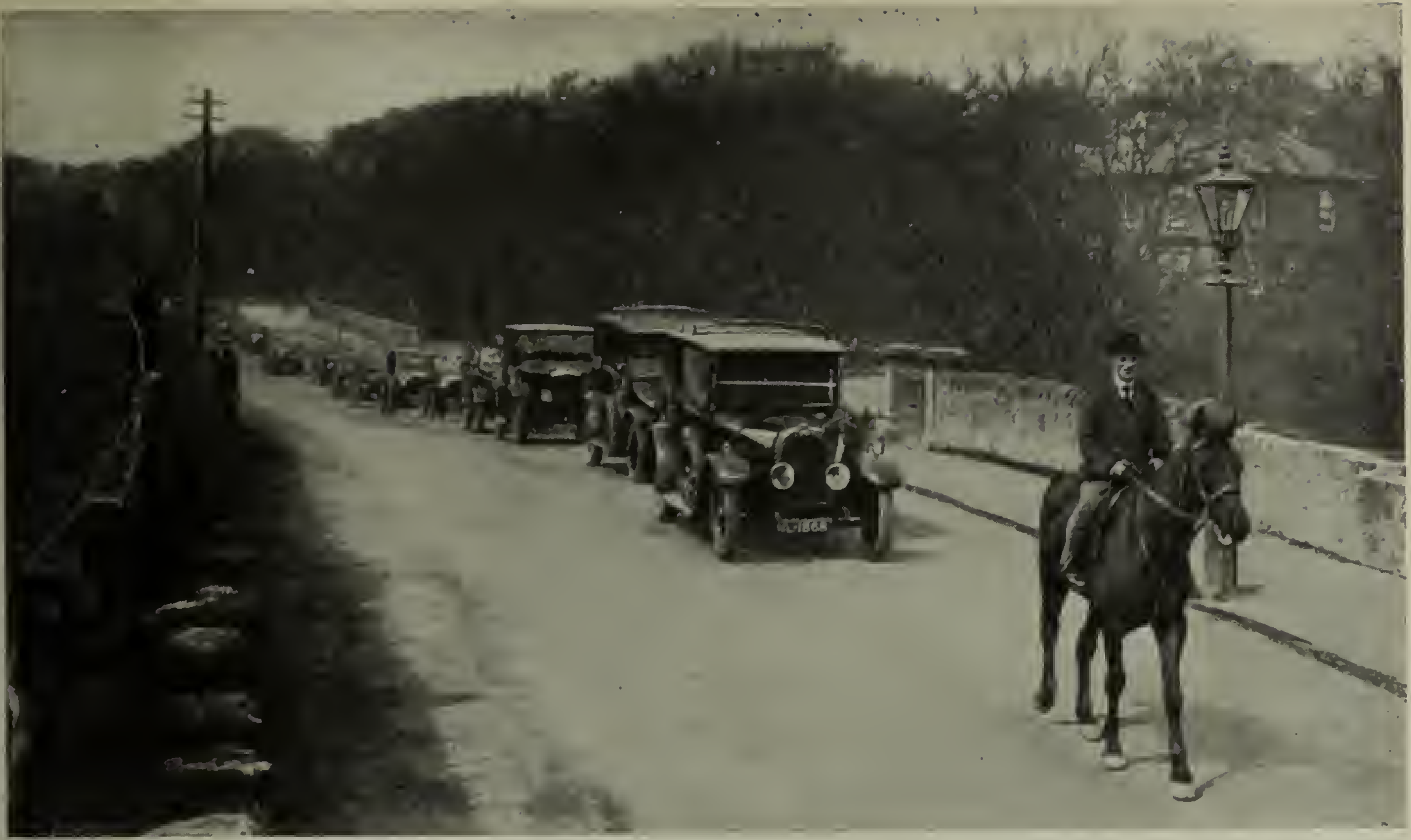
THE STANDARD BEARER RIDES THE MARCHES AT SELKIRK

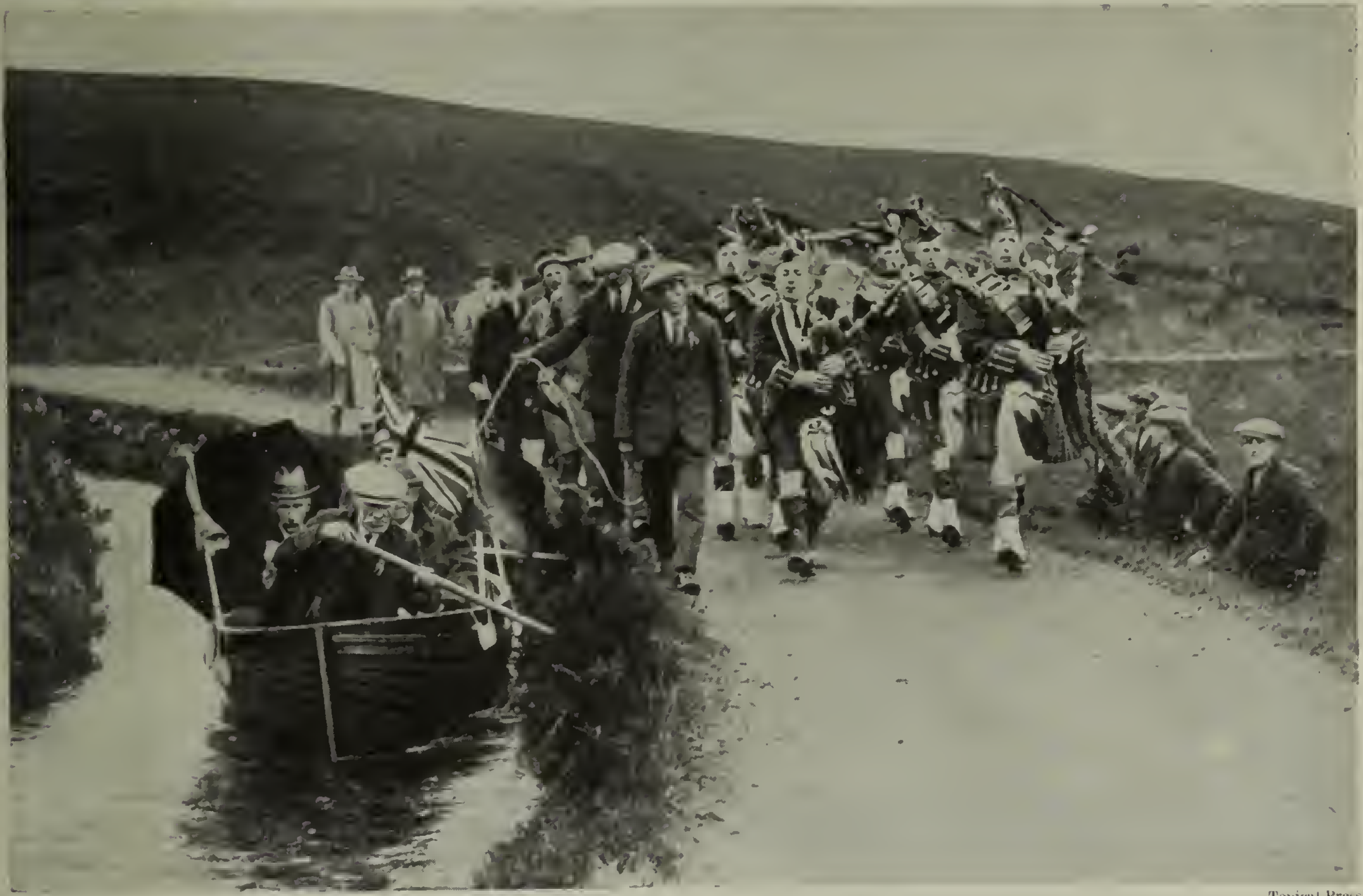
The patrolling of the burgh boundaries is the Scottish equivalent of beating the bounds, and the ceremony is still kept up in several parts of Scotland. It is usually known as riding the marches or common riding. At Selkirk, as at Hawick, the common riding is strongly tinged with memories of Flodden. A mounted standard bearer takes the chief part in the Selkirk ceremony. Carrying a war-worn colour, he rides round the boundaries, completing the journey and so winding up the proceedings at the toll-house. He is here seen arriving at his goal.

boundary stone having disappeared in the process of making one of the Temple tennis courts, the hole which once held it is well and truly beaten. To complete the circuit of the parish the 'gangers' have to take boat into the middle of the Thames, where they thresh the water with their sticks. At the Tower of London the perambulation and beating are carried out by the residents and their children. The ceremony always ends with the singing of God Save the King by the Beefeaters and the choir and the others present.

So difficult a matter is it to eradicate ancient traditions and customs from the mind of man that even after the lapse of many years the annual practice of beating the bounds has been revived in the West Country. After thirty-five years the ceremony now takes place at Falmouth, each of the boundaries, both on land and water, being visited in succession. At Truro the rite is performed every six years. The beating of the water bounds here, which only dates back to 1703, has a curious feature. A member of the public formally ' trespasses ' on Truro land, and is promptly arrested by the police and the harbour master. To give a touch of verisimilitude to the proceedings he ' resists ' arrest, and is duly frog-marched away. Part of the ceremony consists in the town clerk reading a declaration of the city's rights at the boundary stone.

A modern note has crept into some of the more elaborate performances of this rite in Scotland and the north of England. In the old days the riding of the Berwick boundary was really a ride, the distance having to be covered being all of twelve miles. Nowadays, however, the mayor and his procession make their way to Canty's Brig in motor cars, though

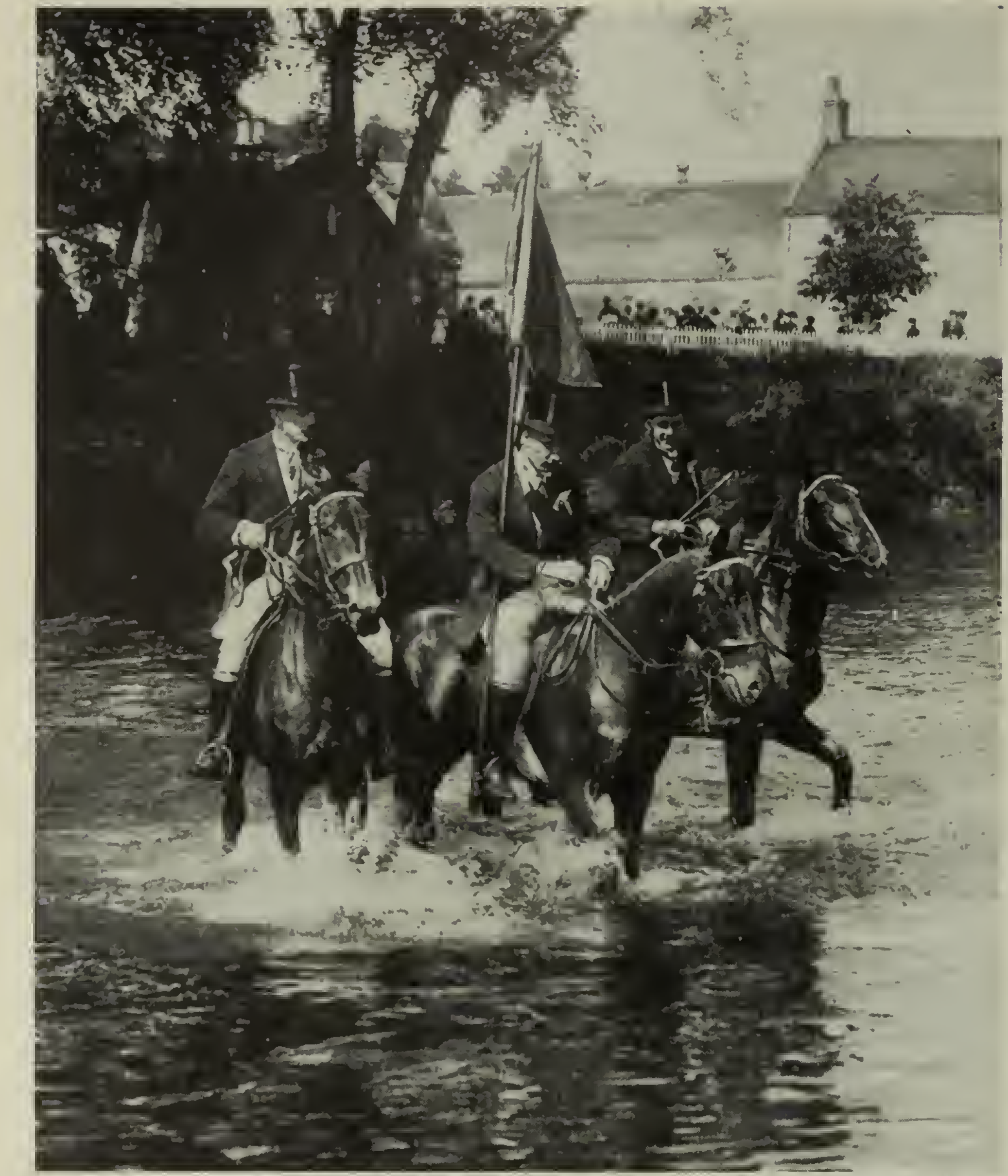




Topical Press

MOTOR CARS AND A HORSE, PIPES AND A BOAT, MARK SCOTTISH BOUNDS

A quaint ceremony is observed at Greenock to establish the town's claim to the waterworks on the Renfrewshire Hills. Civic dignitaries proceed in small boats along the swiftly flowing aqueduct that brings the water to the burgh, to the stirring music of a pipe band (bottom). Unfortunately the motor car is robbing some of the northern boundary ridings of their picturesqueness. At Berwick-upon-Tweed what was formerly a dashing cavalcade has latterly become a mere procession of cars, sometimes accompanied by no more than a single horseman (top).



Topical Press

CORNET' AND BANNER AT HAWICK'S COMMON RIDING

The inspection of the boundaries and the memory of a victory snatched in the hour of defeat are combined in one celebration at Hawick. Shortly after Flodden the youth of Hawick surprised an English band and captured a banner, and it is a copy of this flag that figures in the Hawick ceremonies. Here the 'Cornet,' or leader, is planting the banner in the Teviot.

occasionally these boundary riders are accompanied by gentlemen on horseback. The whipping of boys at every boundary stone used to be a part of the ceremony, and was not a mere formality.

At Morpeth the 'riding' continues to be done in the old style. As many as a hundred horsemen, usually accompanied by a detachment of yeomanry, ride up the station bank out of the town on their tour of the common boundaries.

Over the border, Selkirk mingle with their Common Riding a commemoration of the tragic Flodden Field—that disastrous battle in 1513 when James IV of Scotland, ten leading nobles and ten thousand of his army were slain. A tattered standard, which symbolises the return of the standard-bearer from Flodden, is carried on horseback, and the celebrations culminate with his arrival at the toll-house.

Greenock's 'ganging' ceremonies have one peculiar feature. The property of the town includes the waterworks on the Renfrewshire Hills. To mark their claim, the Provost and some of the city fathers sail along the aqueduct, or cut, which conveys the water for the distance of six and a half miles from Loch Thom to the town. The boats move along with the current, and pipe music is supplied for the 'skirting' party by a band, which marches on the pathway alongside the cut.

Linlithgow have their perambulation or 'Riding of the Marches,' as it is called, on 'the first Tuesday in June which follows the second Thursday.' According to local tradition several of the old burgh charters depend upon the performance of this rite. The custom can be traced back to 1541, but its origin is probably very much older.

The Common Riding ceremonies at Hawick are among the most popular festivals on the Border. Each year a 'Cornet' is elected whose duty it is to bear round the boundaries the Common Flag, of royal blue and old gold, a replica of the original which was captured from the English by the youths of Hawick in 1514. The proceedings begin as early as six o'clock with what is called the 'snuffing ceremony.' The Cornet is accompanied on his ride by a right- and left-hand man, and is supported by a troop of other horsemen.

All this 'beating,' 'ganging,' 'bumping,' 'riding,' mingles curiously with the pattern of modern life, and the philosopher might find in it an illustration for a sermon preached from the text of Napoleon's dictum that 'men are led by toys.' There have been waves of rationalism which have now and again threatened the traditional habits and customs of the people. In 1834, for example, a cry was raised against the symbols of municipal existence. It was the popular thing then for corporations to sell their insignia and get rid of their maces and gold chains. But hard on the heels of this reformation—this cutting away of dead wood, as it was regarded—came the counter-revolution. Towns which had sold their maces bought new ones, and mayors went once more in purple and fine linen. It would seem to be the same with these ancient boundary ceremonies, which, instead of falling into desuetude, have of late years been revived all over the country.

THE VEIL AND ITS SIGNIFICANCE

It is in its association with the mysteries of marriage, its prophylactic use against supernatural evil agencies, and its bearing upon the seclusion of women, that the veil is considered in the following pages. Other aspects in which it may be regarded are treated in chapters on the Separation of the Sexes and Woman's Status in Primitive Society.

All the world loves a lover, and there is perhaps no more popular spectacle than the ravishing bride in her bridal veil. The use of the veil in wedding ceremonies is not by any means confined to Europe, but is found in China, Burma, Korea, Manchuria, Persia and other countries. Sometimes customs connected with the wearing of the veil vary from the accepted standard in Europe; for instance, in Cappadocia the bride is obliged to wear her veil for forty days after her wedding. Amongst the Chinese the groom does not see his bride till he lifts the red silk veil which she wears on arrival at his house. The veil worn by the bride in England is supposed to be derived from the canopy held over Jews at their wedding ceremonies, though a more reasonable supposition would place it as a descendant of the wimple.

The bridal veil has, however, a deeper significance than its appearance warrants. With primitive peoples marriage is a time when evil spirits and influences are rampant, and extraordinary care must be taken to ensure happiness in married life, and its corollary, an abundance of children. Amongst the Arab tribes of Morocco great precautions are taken with the bride, who is carried to her home, closely veiled, in a box amidst great noise and bustle, to the accompaniment of rifle shots. The noise is intended to frighten away the evil spirits, and the concealment of the bride to protect her friends from her glance, which might be dangerous at such a critical period in her nuptials. Catholic brides of Scutari used to be closely veiled until they reached the altar, when, since they were safe in church, the veil might be raised. In Melanesia the bride is carried to her home wrapped in many mats, with palm fans held about her face so that her glance may not fall by chance on any unwary bystander and so bewitch him.

Formerly Montenegrin brides were so closely veiled when fetched from their homes that there is a tradition of two brides being accidentally exchanged; the prospective grooms had, of course, never seen the girls before. It is said that two parties bringing brides from afar had to spend the night on the mountain-side. They met and encamped, the two brides sleeping together. In the morning each party rode off with the wrong girl, and as the girls were married immediately on arrival, and as nobody had ever seen them before, the mistake was not discovered until some days later.

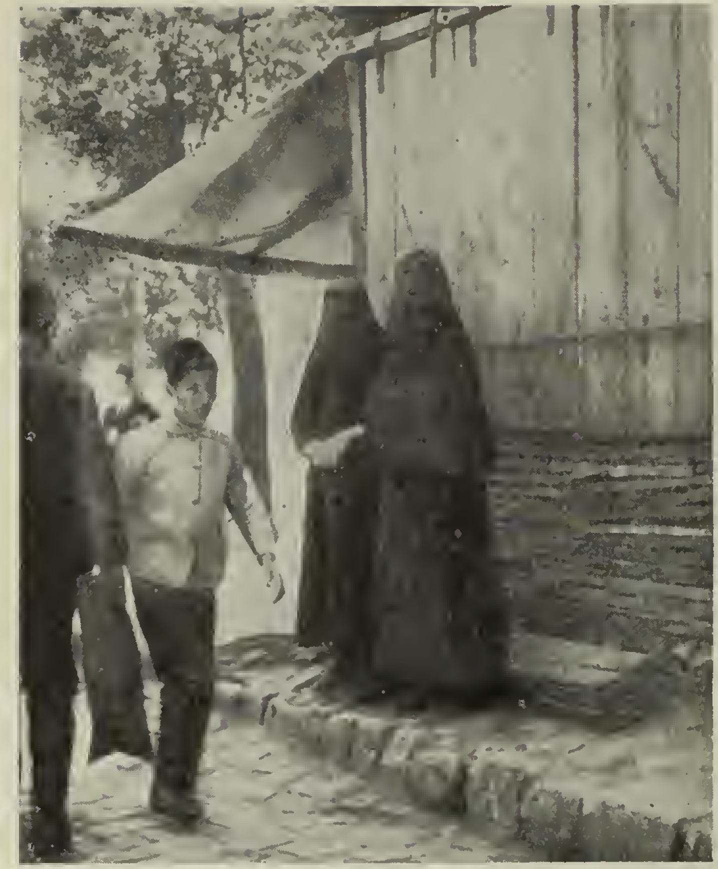
Sight in primitive science is a method of contagion, and while there are dreaded influences at work during wedding ceremonies which necessitate the veiling of the bride, there is also a very prevalent superstition that the life or soul may escape or be charmed away through the mouth or nostrils. For this reason the Sultan of Darfur, in the Sudan, usually swathes his face in muslin, particular attention being paid to the vulnerable organs—the nose and mouth. The Sultans of Bornu and Wadai speak from behind a curtain, while the King of Jebu, on the west coast of Africa, might be seen by nobody, conversation being carried on from behind a screen. Good-looking Arab men and women frequently muffle up their faces to escape the influences of the evil eye, and in the Balkans the Montenegrin says 'My soul was in my nose all the time' when speaking of an escape from danger; while his Moslem sisters, if surprised unveiled, will invariably stuff something into their mouths so that the dread glance of the stranger may not charm their souls from them.

The name Tuareg is applied, as a term of opprobrium, to certain nomadic peoples who inhabit the Central Sahara. Though nominally Moslems, Tuareg

H. Manuel

HAPPIEST USE OF THE VEIL

A transparent veil held in place upon the head by a wreath of orange blossom is a traditional item of a bride's wedding dress in England. Formerly the bride arrived at the church with the veil covering the face, throwing it back after the ceremony, but changing fashion is abrogating this touch of symbolism.



E. Hudson

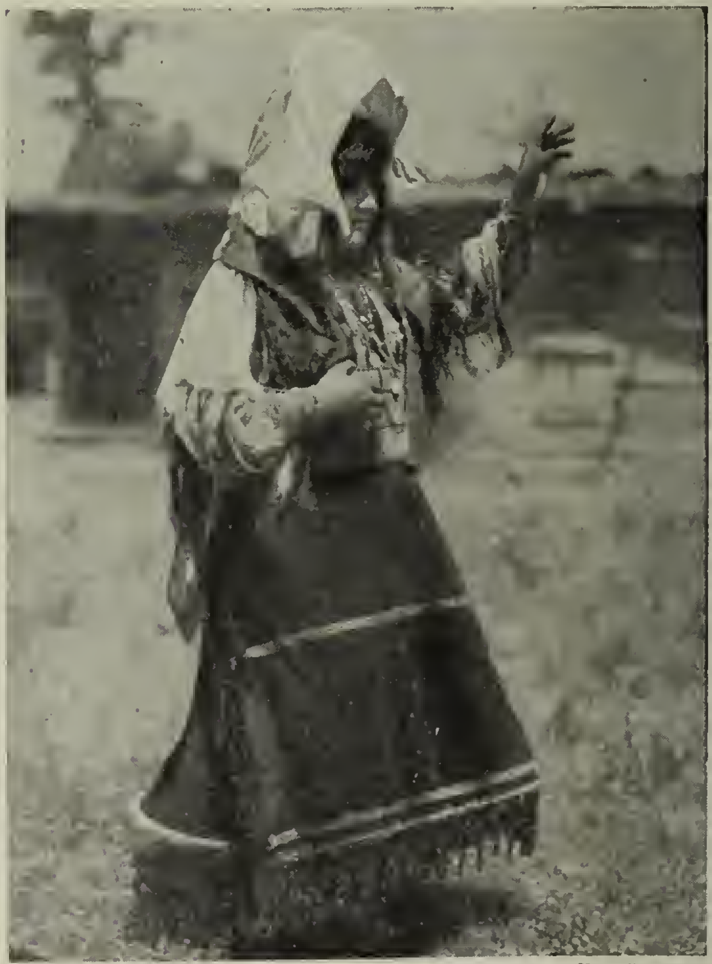
OUTDOOR GARB FOR ORTHODOX TURKISH WOMEN

Islamic law requires the complete seclusion of women, and when walking abroad Turkish women used invariably to conceal figure and face under feridjé, or mantle, and yashmak, or veil. With the abolition of the Khalifate the rule has been relaxed, but even in Constantinople the custom dies hard, as this photograph shows.

women do not wear the veil, and enjoy great freedom of action. The veil is, however, worn by the men; it consists of a strip of thin cloth worn round the head in such a manner as to form a hood over the eyes and a covering over the mouth and nostrils. Only a narrow slit is left open for the eyes, and the veil, once adopted, is never removed. Tuareg men usually don the veil in the early twenties, and sleep, eat, drink and die wearing it. If a Tuareg man wishes to remove his veil he is careful to see that no onlooker can by any chance be present, and the care with which the nostrils and mouth are protected leaves little doubt as to its significance; it is, in fact, a protection against evil supernatural forces which might be expected to attack the warriors who are known all over the Sahara and the Sudan as the 'veiled ones,' and are dreaded for their raiding propensities and their great bravery. The mysterious veil of the menfolk, and the large measure of freedom enjoyed by the women, so unusual in Moslem countries, have gained for them a notoriety amongst their Mahomedan neighbours and others to which perhaps their prowess in battle does not entitle them.

CLOSELY associated with the significance of the veil as a protecting garment from the hidden evil which surrounds the unwary is its religious significance, relics of which are still to be found in use to-day. For instance, the nuptial canopy of the Jews must in some way be associated with the veil with which the ark is covered. Scriptural authority enjoins veiling on women from a very early period, and early Christian women went veiled to church; a relic of this custom is the habit of women wearing hats in church while men remove them. Professed nuns wore veils, and set the fashion in head-rail through the succeeding centuries. In Spain to-day the black lace mantilla, which is in all essentials a veil, is considered, with the accompaniment of black clothes, the only reverent wear in the house of God; for this reason, also, the wedding dress of a Spanish bride is of black satin. The origin of the widow's veil has also a religious significance, since it was the practice in medieval times for widow ladies to withdraw into convents on the death of their husbands, where, though they might not become professed nuns, they adopted the veil as part of their costume.

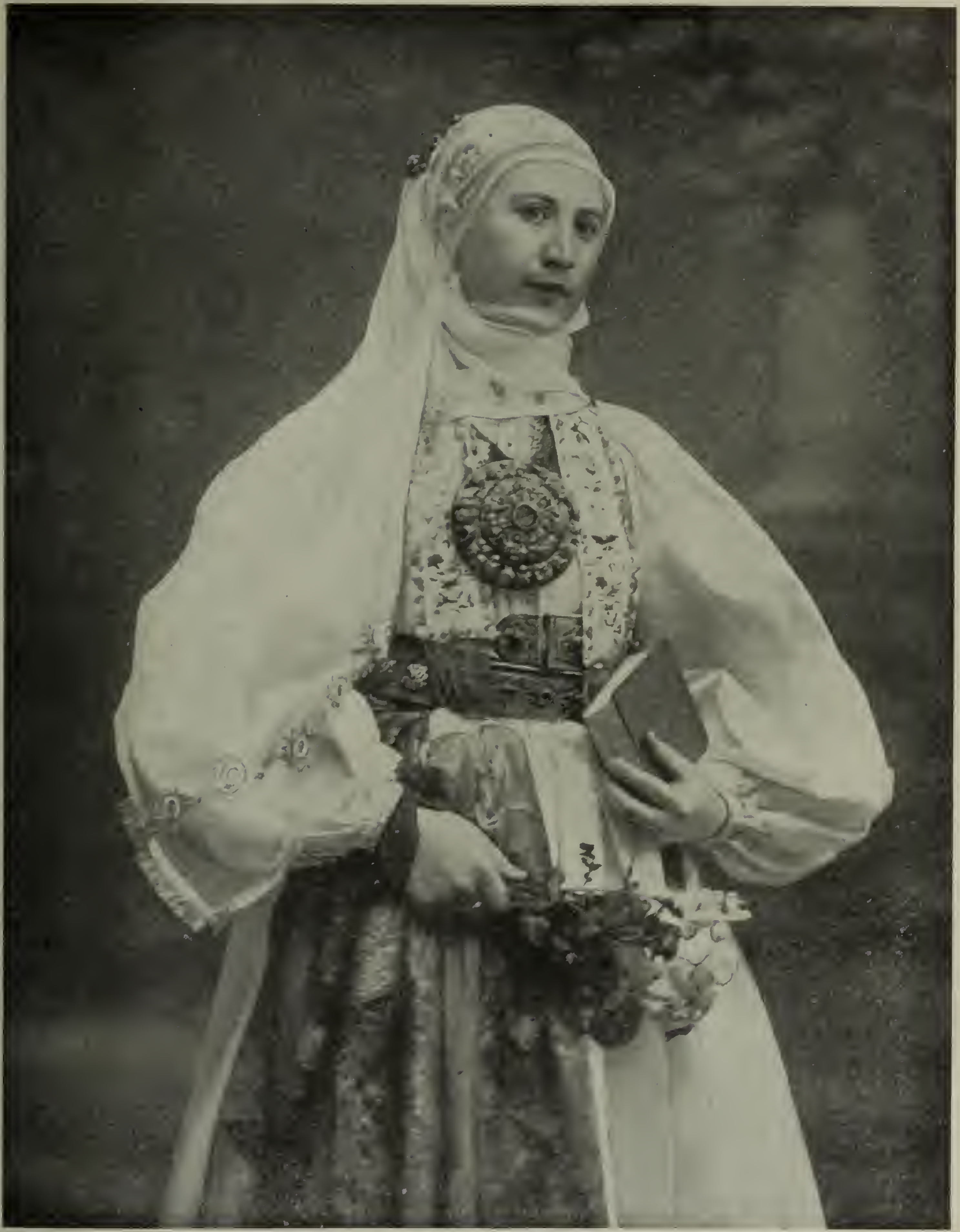
The Moslem religion enjoins on women the wearing of the veil and a secluded life. It is distinctly stated in the Koran that it is neither lawful nor decent for a woman who is a true believer to uncover herself before any man other than her husband, brother or father. Amongst the Sarts of Turkistan the women will not go into the street without the veil. This species of veil is woven of black horsehair, and



H. A. Bernatzik

CHRISTIAN BRIDAL FASHION IN ALBANIA

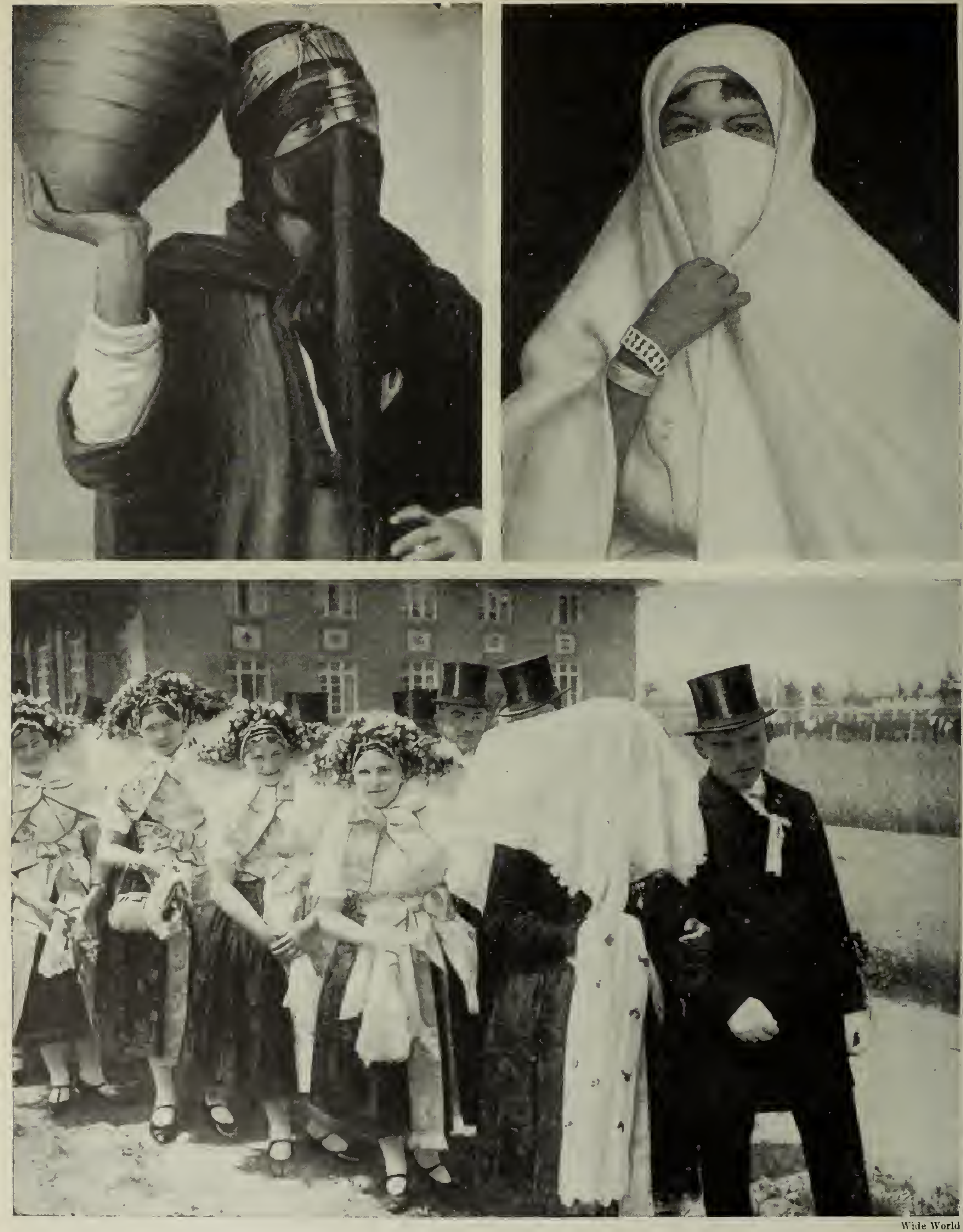
Christianity and Islam live side by side in Albania so amicably that mixed marriages are common, and Christian and Moslem have the same national customs. Thus nearly all Albanian women go closely veiled out of doors, and a Christian bride, like the girl shown here, lowers her veil before meeting her bridegroom.



Emil Fischer (E.N.A.)

HEAD VEIL AS WORN BY THE WOMEN OF TRANSYLVANIA

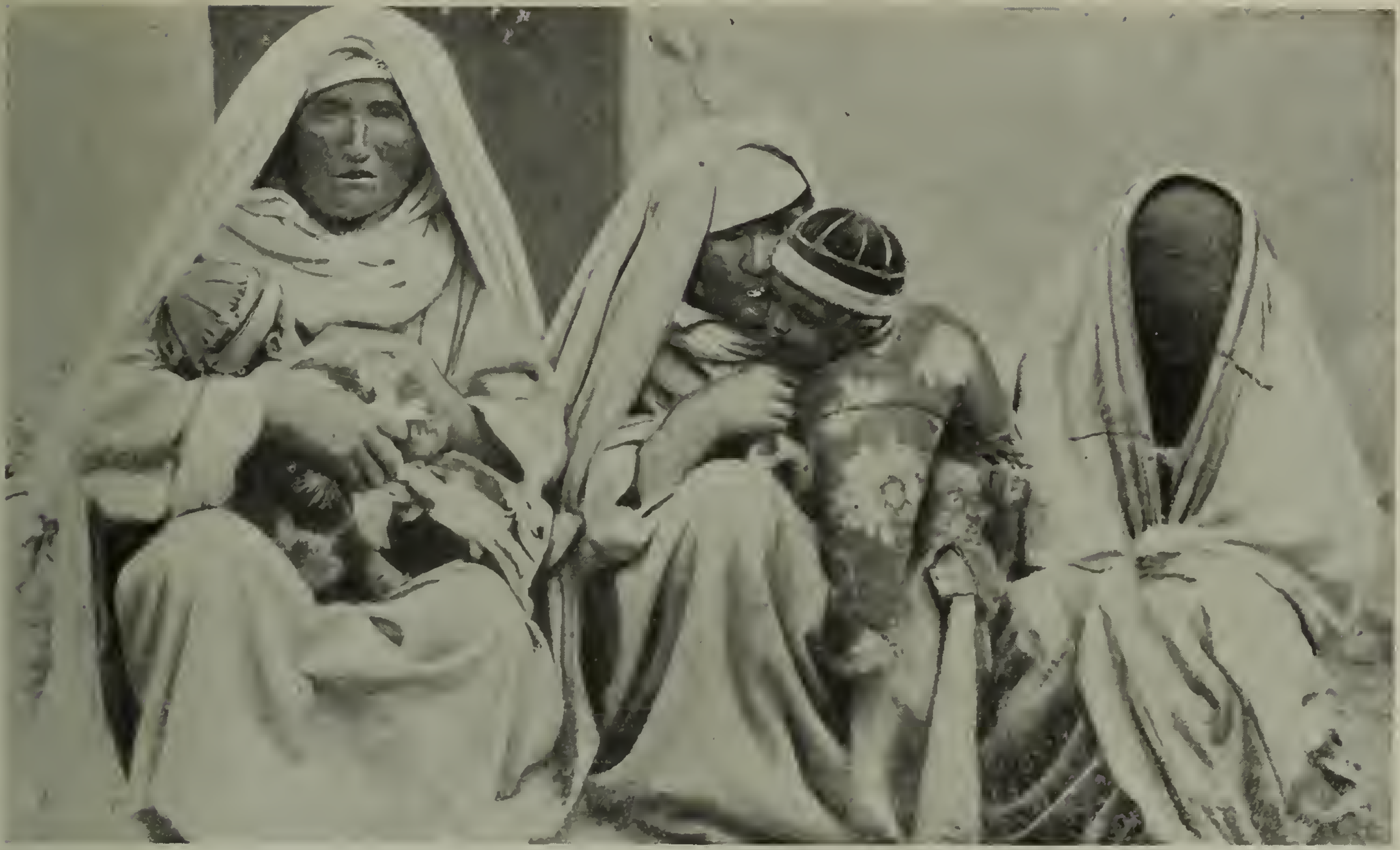
In Rumania both prince and peasant have an innate love of the beautiful, which is exemplified by the exquisite and elaborate costumes that are met with in all parts of the country. This Saxon lady of Transylvania is no exception to the rule. The pretty head veil she is wearing, known as the marama, sets off to perfection the charming gown with its richly decorative embroideries. The handsome brooch and belt are hand-wrought and set with jewels. Both are heirlooms, being handed down from mother to daughter for generations.



Wide World

CONTRASTING WAYS OF WEARING THE VEIL IN AFRICA AND EUROPE

Innumerable are the ways adopted by women for wearing the veil. The yashmak of the Moslems, as seen on the Egyptian water carrier (top left) and the Moorish woman of Egypt (top right), leaves the eyes uncovered. The lower photograph shows a bridal procession in the Spreewald, outside Berlin, a district known as the Venice of Germany, where the ancient costumes and customs are sedulously preserved. The women are attired in their traditional dress, and the bride's veil completely covers her face and is arranged over an elaborate framework.



Dr. A. L. Strong

HIDEOUS VEILS BEHIND WHICH FEMALE MODESTY RETIRES IN TURKISTAN

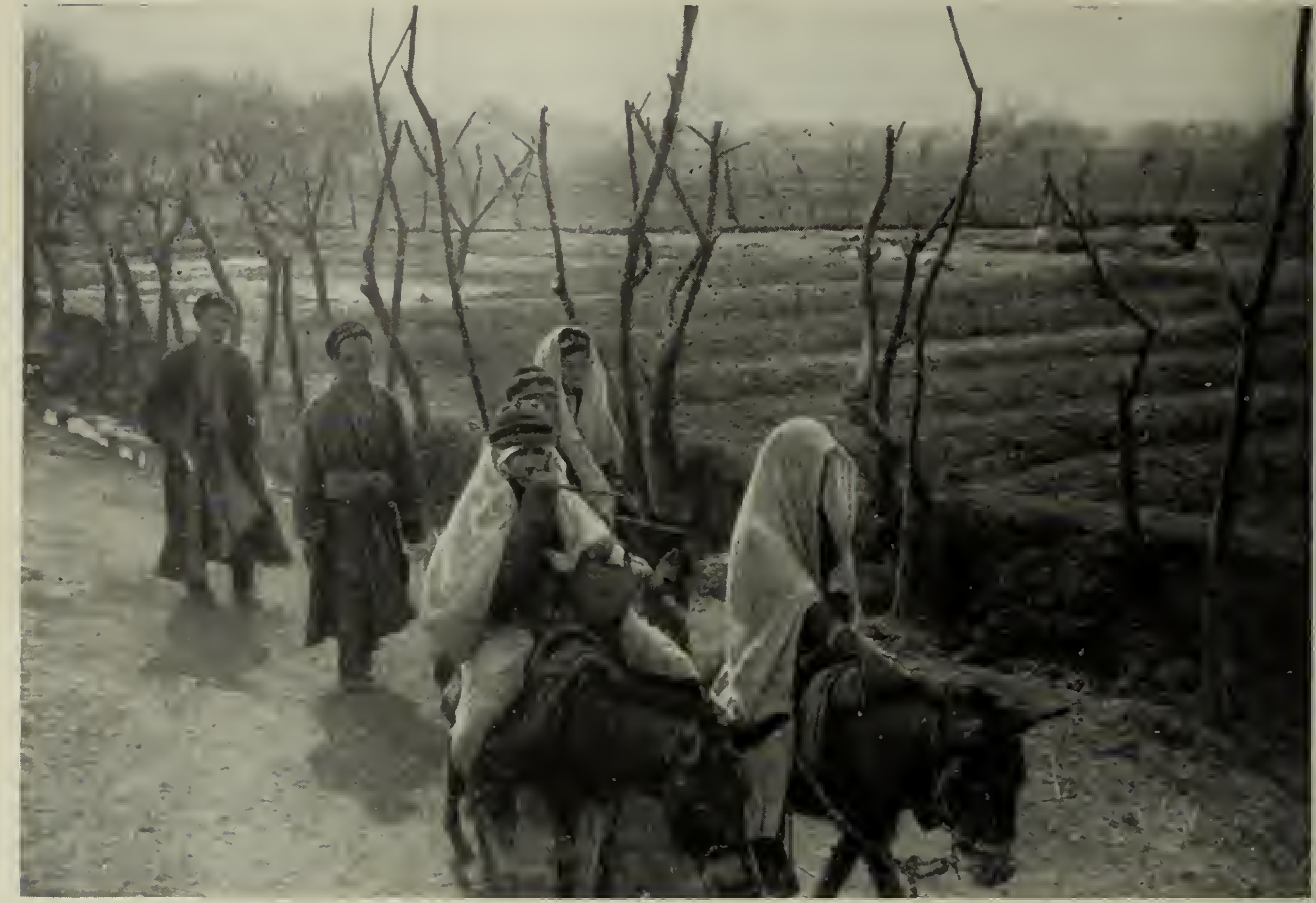
Islam was introduced into Turkistan early in the eighth century and spread widely, notwithstanding Buddhist influence emanating from Tibet. The veil—'parandja'—worn by the women is a hideous thing woven of black horsehair which completely covers the face, as shown by the figure on the right. Over this the khalat is drawn, a robe with long sleeves which are tied together at the ends and dangle down behind. Women are beginning to discard the 'parandja,' but they draw their shawls close round their head when they encounter men.

made in great quantities in Bokhara. Over the veil is thrown a dark blue or dark green robe called the khalat, the sleeves of which, tied together at the ends, dangle behind. The Jewish women of Bokhara also adopt this costume and find in it the safety they might otherwise desperately need; for under Mahomedan law it is death to lift the veil of a woman.

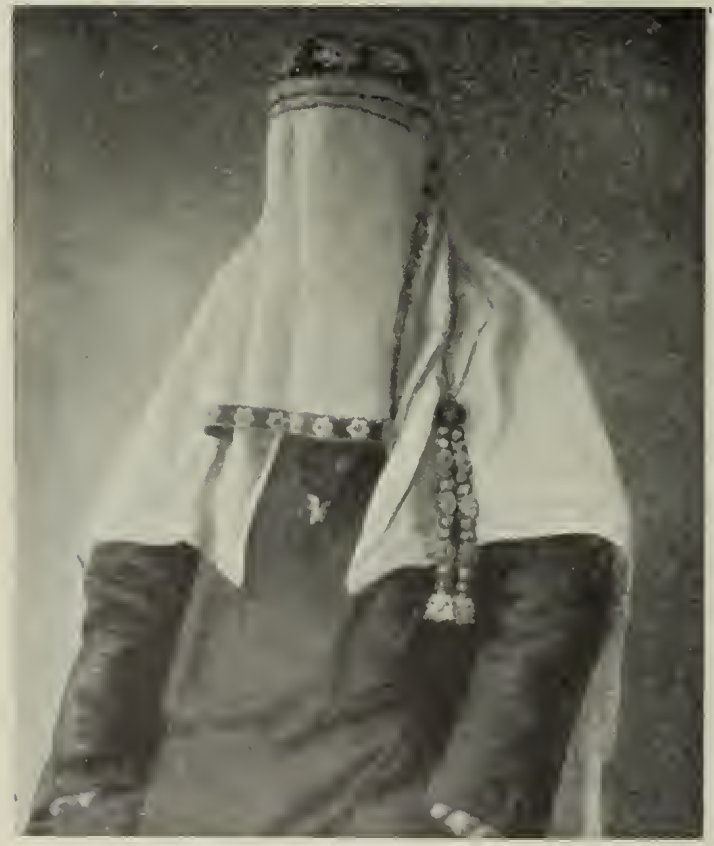
Egyptian ladies wear a veil which consists of a long strip of white muslin concealing the whole face except the eyes and reaching nearly to the feet. It is suspended at the top by means of a narrow band which passes round the forehead. Sometimes at funeral ceremonies Egyptian women will tear their veils off and rend their garments, a custom recalling a similar practice recorded in the Bible and undoubtedly of great antiquity. Amongst the poorer classes the veil is sometimes dispensed with for reasons of economy; nevertheless the Egyptian peasant woman is only perfectly happy when her face is covered.

When Persian women go out they are concealed from head to foot in a shapeless black 'chadar' or cloak, their faces being covered with a white silk veil. The women of this country are very superstitious, and have a firm belief in the dread powers of the evil eye, various amulets and charms being worn to protect them from supernatural influences; but these beliefs have little to do with veiling, since in Persia the tenets of the Prophet are very strictly adhered to.

Turkey is, or, rather, was, the spiritual home of the Moslem faith, since the Khalif was a direct lineal descendant of Mahomet. It is therefore necessary to examine rather more closely the veiling and seclusion of women in that country. Under Islamic laws a man may marry four wives and possess an unlimited number of concubines; but it is the exception to find a Turk, wealthy or poor, with more than one wife. The reason for this is obvious—the expense of keeping up the separate establishment to which each hanŭm or wife is entitled is prohibitive. Every Turkish home, however poor, is divided into two parts, the haremlik and the selamlik; the former for the women, the latter for the men. The rules of admittance to the haremlik are very strict even for the husband, who must not enter should he see a pair of shoes outside the door—it is perhaps needless to say shoes worn by the fairer sex. When the hanŭm goes out, her dress consists of the feridjé or mantle, a loose-sleeved garment reaching to the ankles, and the yashmak or veil. The materials used in making these vary according to the taste and wealth of the owner, but the yashmak is usually made of two pieces of silk, which are attached to a small cap worn for the purpose of supporting the veil, which covers the face up to the lower part of the nose. It will be noticed that here, again, the



Skrine



W. Bosshard

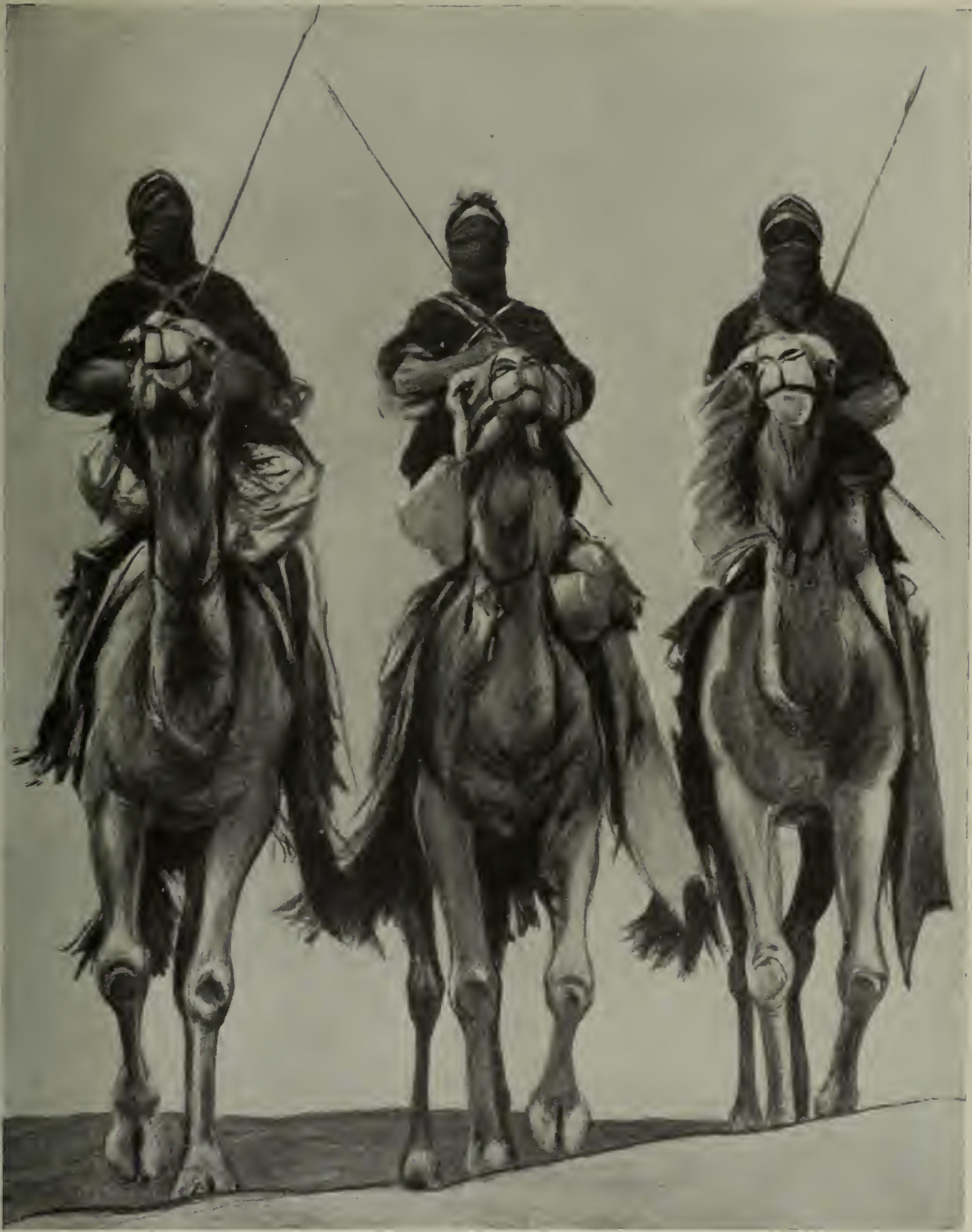
MODERATION AND TASTE IN TURKISTAN VEILS

While Mahomedan women in Chinese Turkistan all wear the veil they do not carry the rule to extremes. Witness the women on their way to market at Yarkand (top), and the tasteful veil with an embroidered cap affected by the lady of Khotan (bottom).

mouth and nostrils seem to be the vulnerable points in a Turkish woman's attire.

It is a complete misconception of the facts of Moslem life to imagine that Mahomedan women are restricted to a life of utter degradation amid the gloomy walls of the haremlik. Turkish women enjoy a full measure of protection under Moslem law, and may own property in their own right, and are not subject to the laws of coverture. In matters of divorce they have considerable freedom. Many Moslem women enjoy the privilege of safety conveyed by wearing the yashmak and feridjé. It should be remembered that in the East, amongst a mixed population of Moslem, Christian and Jew such as that which throngs the streets of Constantinople, an unveiled woman, even if attended by a duenna, is not safe from insult or perhaps molestation. But by hiding their natural charms from the curiosity of the impertinent in the veil and cloak of Islamic custom they are perfectly safe whatever provocation they may give. In fact numerous Christian women in the Balkans and in Asia Minor adopt the habit of Islam as a measure of precaution; for instance, in Albania Roman Catholic girls are kept in great seclusion, and usually go out veiled.

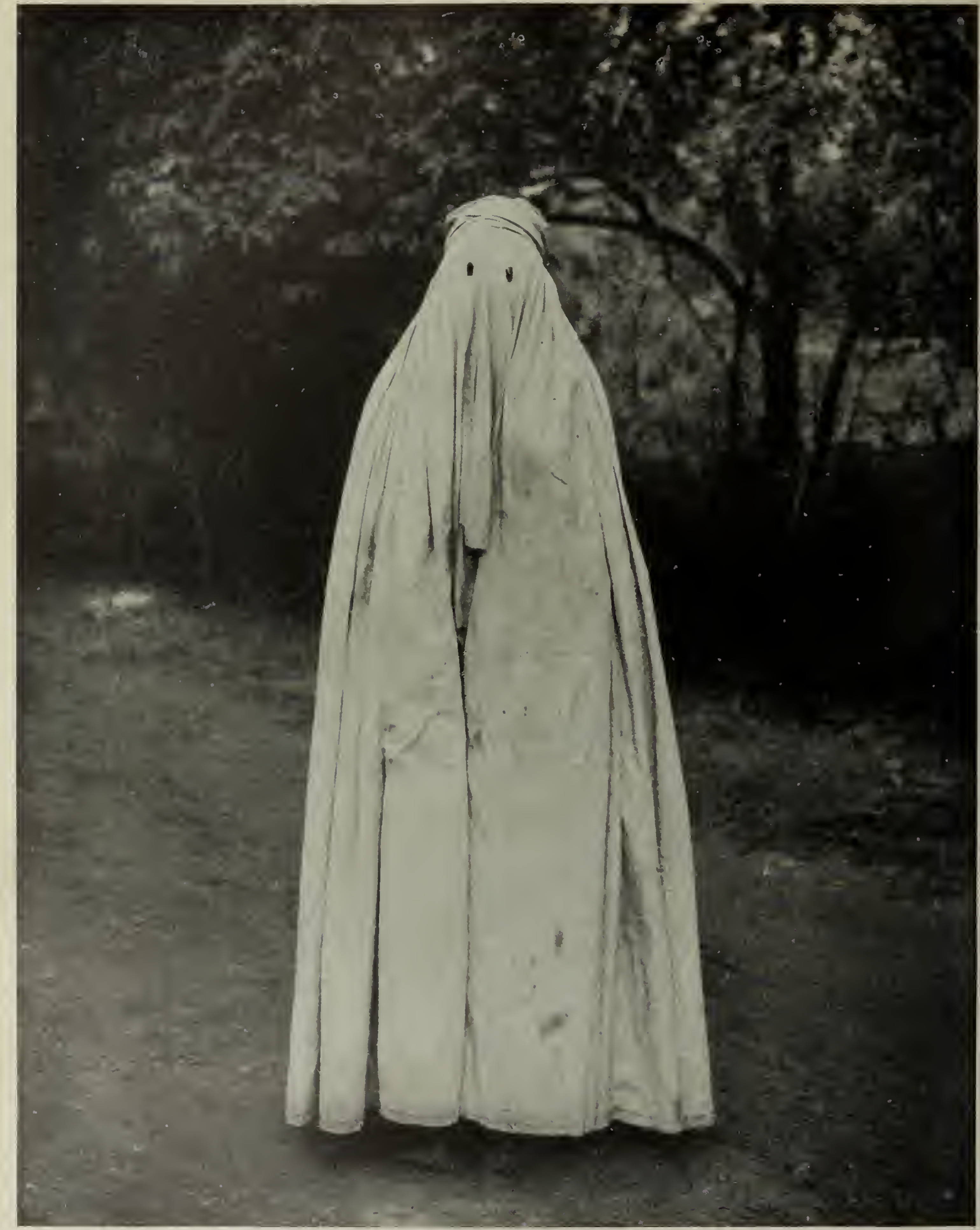
The younger and more progressive people of Afghanistan have advocated a greater freedom for women in the matter of the veil. This movement is, however, supposed to have been the main cause of the downfall of King Amanullah, until recently the



Georges Scott

VEILED SPEARMEN OF THE NORTH AFRICAN DESERT

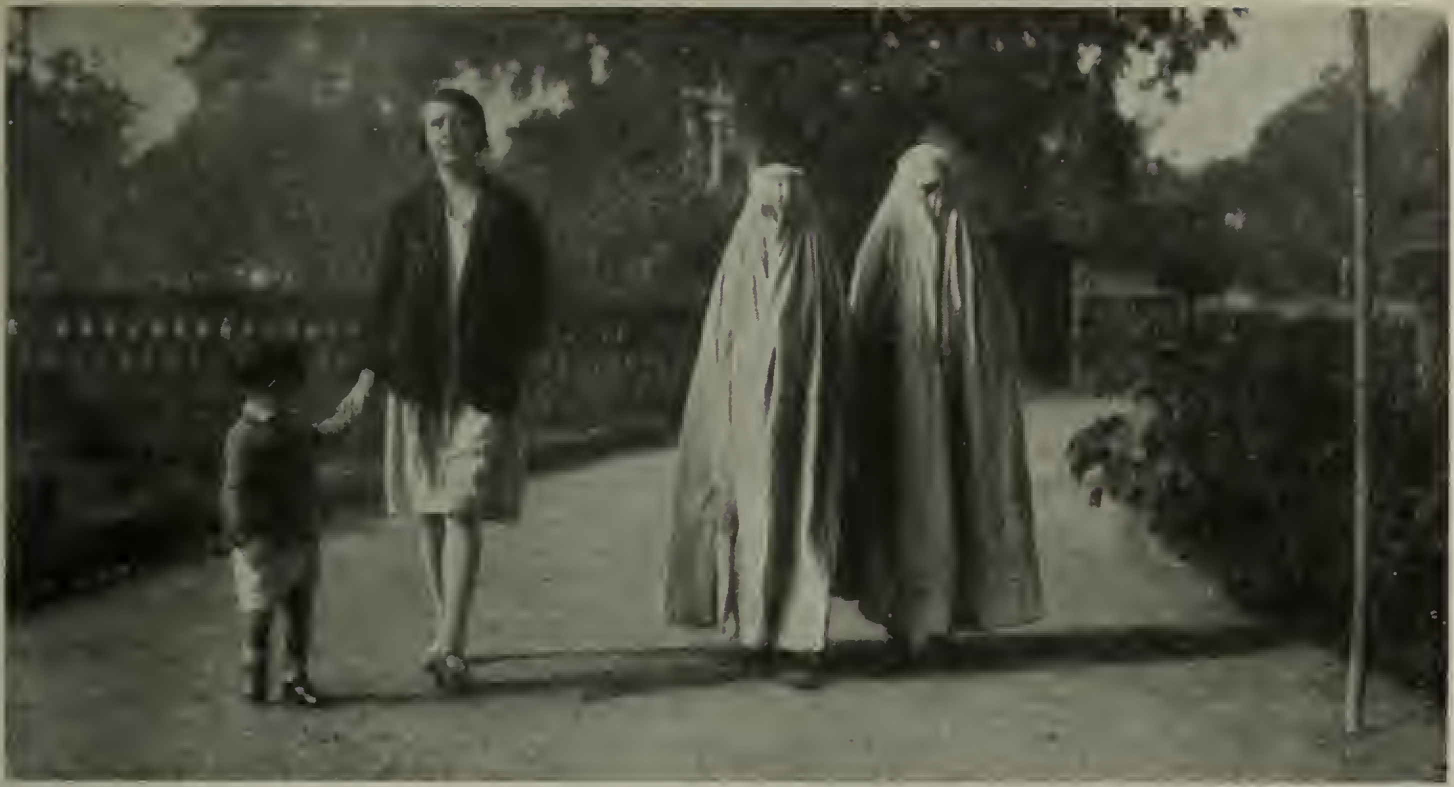
Among the Islamised Tuaregs of the Sahara the veil is worn not by the women but by the men. Used to protect the wearer from the sand, and even more from evil, it shades the eyes and covers the mouth and nostrils. A Tuareg is rarely, if ever, seen without his veil; he wears it day and night, and when he dies it is buried with him. These desert nomads are fearless fighters. They almost live in the saddle, raiding trade routes and levying blackmail on caravans. To the Arabs they are known as the 'veiled ones.'



E.N.A.

FEMALE SANCTITY CONCEALED BEHIND A GHOSTLY CLOAK AND VEIL

It is generally supposed by people who are not Moslems that only men make the pilgrimage to Mecca. This, however, is not the fact. Married women are allowed to perform this crowning obligation of Islam provided they are accompanied by their husbands. This rather gruesome white garb is the conventional costume of a Mahomedan Indian pilgrim who has reached Mecca and returned to her home, the pilgrim in this instance being a woman of the lower middle class living in the neighbourhood of New Delhi.



E.N.A.

VEILED LADIES OF CAWNPORE TAKING A WALK ABROAD

Although the movement for the emancipation of women from rigid seclusion is spreading throughout India, the greater number, both Moslem and Hindu, still adhere to the purdah custom, especially in the north. Only a few years ago no purdashin would have left the house on foot, even though veiled as heavily as these two native ladies of Cawnpore; nor would one have tolerated such a violation of her privacy as the taking of her photograph, since her portrait might thus be seen by strange men.

sovereign of this mountain kingdom, who strongly supported the emancipation of women, while his wilder subjects preferred the custom of their forefathers.

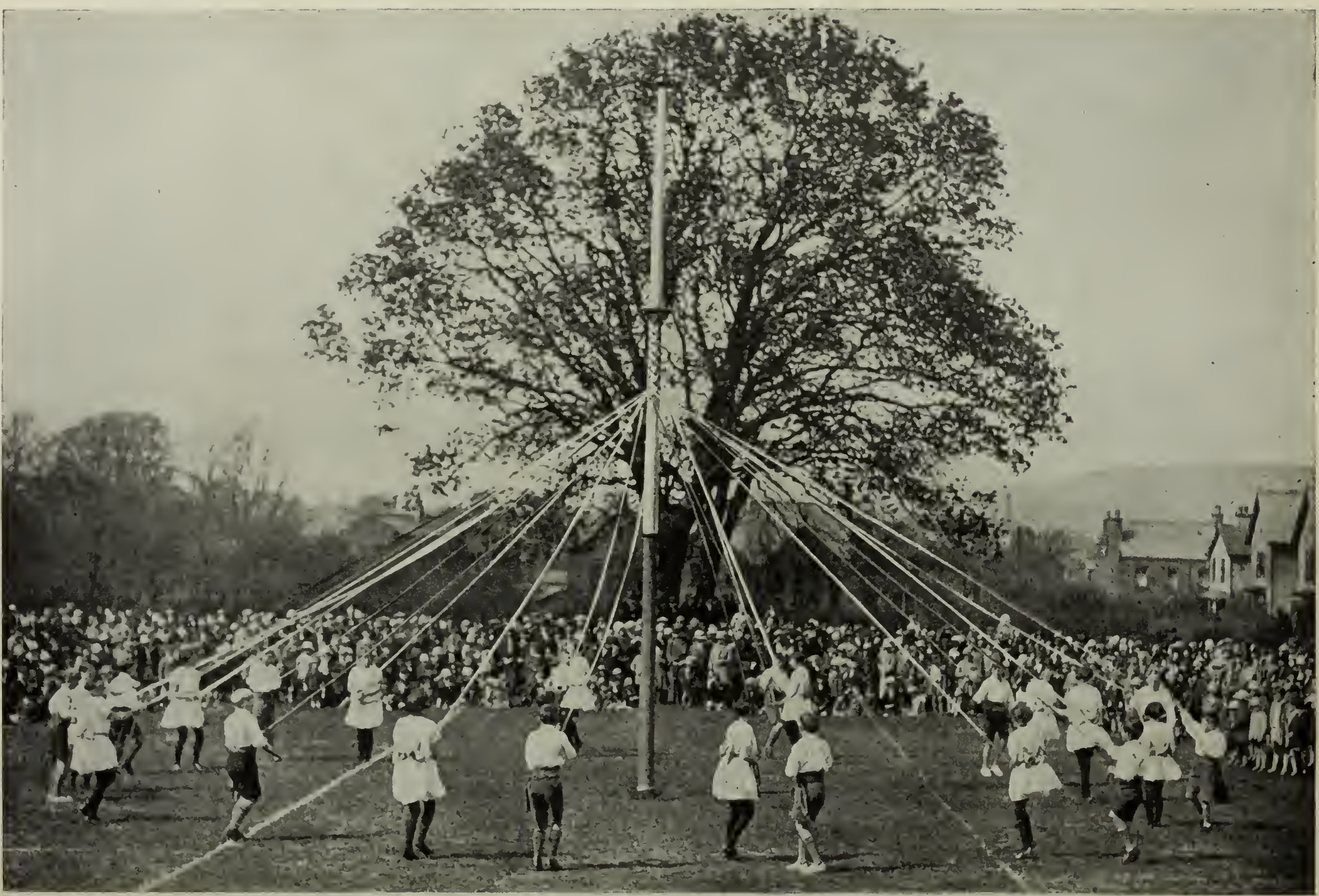
The situation is somewhat different in Turkey. With the downfall of the Khalifate the religious reason for the seclusion of women has been somewhat obscured. Kemal Pasha, the present dictator, has urged the greater freedom of women, and his own wife has appeared at public gatherings unveiled; but the emancipation of women in Asiatic Turkey has made little progress, and in the absence of a rapid increase in the benefits of civilization in those regions, it is not to be supposed that the custom of centuries will disappear in a day.

THE new fight for freedom and the fulfilment of national aspirations in British India has resulted in a measure of emancipation for Moslem and Hindu women, who have, in some cases, abandoned the veil and the secluded life of harem and zenana; but by far the greater number are still secluded. Amongst Mahomedans of the North every woman accepts the rules of gosha, the state of being hidden. The breaking of gosha is not only a disgrace, it is also sufficient excuse for a divorce. For instance, should a Mahomedan woman of good position be photographed she would have committed a breach of gosha and be liable to divorce by her husband because her portrait might be seen by strange men.

The rules governing the lives of secluded women in India are far stricter than those of the Turks. A purdahshin or secluded woman of India may not leave the house on foot, however heavily veiled, but has to ride in a closed carriage or bullock cart. With the Hindus of the north, women are confined in the zenana; but in the south rigid seclusion is not practised; nevertheless Hindu ladies observe a certain amount of retirement and shrink from publicity. Some of the wives of the Hindu Rajas and Princes of the south have been present at social functions behind semi-transparent curtains, the light being so arranged that their forms were not distinguishable. In the north, however, the Hindu woman is as rigidly secluded as her Mahomedan sister.

The history of the veil is obscure; but it is unquestionably bound up with the mysteries of marriage rites, the evil eye, and the seclusion of women. Formerly, no doubt Eastern women welcomed the idea and habit of the veil; but with the passage of time and the ever-increasing benefits of civilization the need for the secluded life and shrouded habit has passed, and with the means of Western education at hand and the example of Western emancipation before their eyes our Oriental sisters are ever claiming for themselves a greater share in the public life, which means for them an end to seclusion and equality with their menfolk.

In primitive life the veil has as its significance protection at times of great susceptibility to danger from outward supernatural agencies; in religious life the significance is its close association with the predominant faiths of the World, Christianity and Islam.



SURVIVAL OF TREE WORSHIP: MAYPOLE DANCING AT AN ENGLISH VILLAGE FESTIVAL

Probably tree worship is at the bottom of most of the rites and ceremonies associated with May Day. Within the tree, according to the primitive notion, resided the kindly spirit that scattered fruitfulness, and so to plant a may-tree or to set up a maypole was to display a visible sign of the blessings which the tree spirit had in its power to bestow. In Europe this idea of the tree spirit survives as little more than a traditional rite, but in other countries we still find a very real belief in it. In the England of today the maypole is reared expressly for the occasion, although not so very long ago permanent maypoles were not uncommon.

MAY DAY AND THE MAYPOLE

LIKE so many other picturesque customs, the festivities associated with May Day have in recent times obtained a new lease of life, and observances that had fallen into abeyance have been widely revived. Other Surviving Customs of Springtide are dealt with in a chapter bearing that title, and further information on related subjects is contained in the chapters on British Folk Dances and Tree and Stone Worship.

THE Great War, which swept like a scourge over mankind, obliterated in the process many habits and customs deep-rooted in tradition. The fact that any survived must be ascribed to the stubbornly retentive memory of the human race, which subconsciously still tends to reproduce in some form or another all the hopes and dreams of its primitive beginnings. Of these survivals, none is more extraordinary than that of the rites associated with May Day.

Towards the end of April, ordinary statistical observation shows that the number of marriages increases, reaching its peak on April 30th. This is due to the prejudice against May marriages. They are supposed to be unlucky, but why they are unlucky, probably not one of the couples who hurry to get married before the expiration of April, or postpone their wedding until the beginning of June, really knows.

About the origin of the name ' May ' itself there is still some doubt. The poet Ovid suggested three interpretations—'majestas,' or the sovereign power of the Roman people; 'majores,' or the senatorial power in the original constitution of Rome, in contradistinction to 'juniores,' or the inferior branch of the Roman legislature, from which the succeeding month possibly took its name; and thirdly, from Maia, the mother, by Jupiter, of the god Hermes or Mercury. What concerns the aspirants for matrimonial bliss, however, is the fact that the month was under the protection of Apollo, and that during its course the Lemuria, the festival held to propitiate the ghosts of the dead, was celebrated. It was on this account that Ovid, writing one thousand nine hundred years ago, declared that the month was ill-omened for marriages, and so crystallised in the mind of man this curious inhibition.

Topical Press

MAY DAY DEW TO KEEP THEM BEAUTIFUL

In many country places the old belief still obtains that bathing the face with dew from the grass on May Day morning will ensure a good complexion. In the Isle of Man May Day dew was also supposed to bring women good luck and to protect them from the malignity of witches.

Even during the Great War part of the May Day rites were still carried on by children, those natural repositories of tradition, and since the war many of the customs which had fallen into abeyance have been revived. Still within thirty-five miles of London the children dress themselves up with flowers and garlands, and go from door to door collecting money. The songs they sing vary with the neighbourhood, but here is the first verse of a typical one :

Good-morning, Ladies and Gentlemen,
I wish you a happy day.
I've come to show you my garland,
Because it is May Day.

The song usually ends with a business appeal, ' Please give us a halfpenny, and we'll all run away.'

THE cynic, who regards carol singing merely as a shameless exploitation of the adult population by the younger generation, and the celebration of Guy Fawkes' Day as organized solely in the interests of the manufacturers of pyrotechnics, may look upon this pretty rite purely as a money-making affair. It is possible that the children, apart from the fun of dressing up and weaving garlands of spring flowers, also so regard it. But its origin takes us back not only to the classic observances practised at this season of the year in honour of Flora, the goddess who presided over fruits and flowers, but to those primitive times when man in his search for God made offerings to the spirit of fertility. Those garlands with which the children still adorn themselves are the same garlands which once adorned the maypoles, not only on every village green, but in every town. In London the memory of these vanished maypoles yet survives in the name of the parish of St. Andrew

Keystone

CROWNING LONDON'S MAY QUEEN ON HAYES COMMON

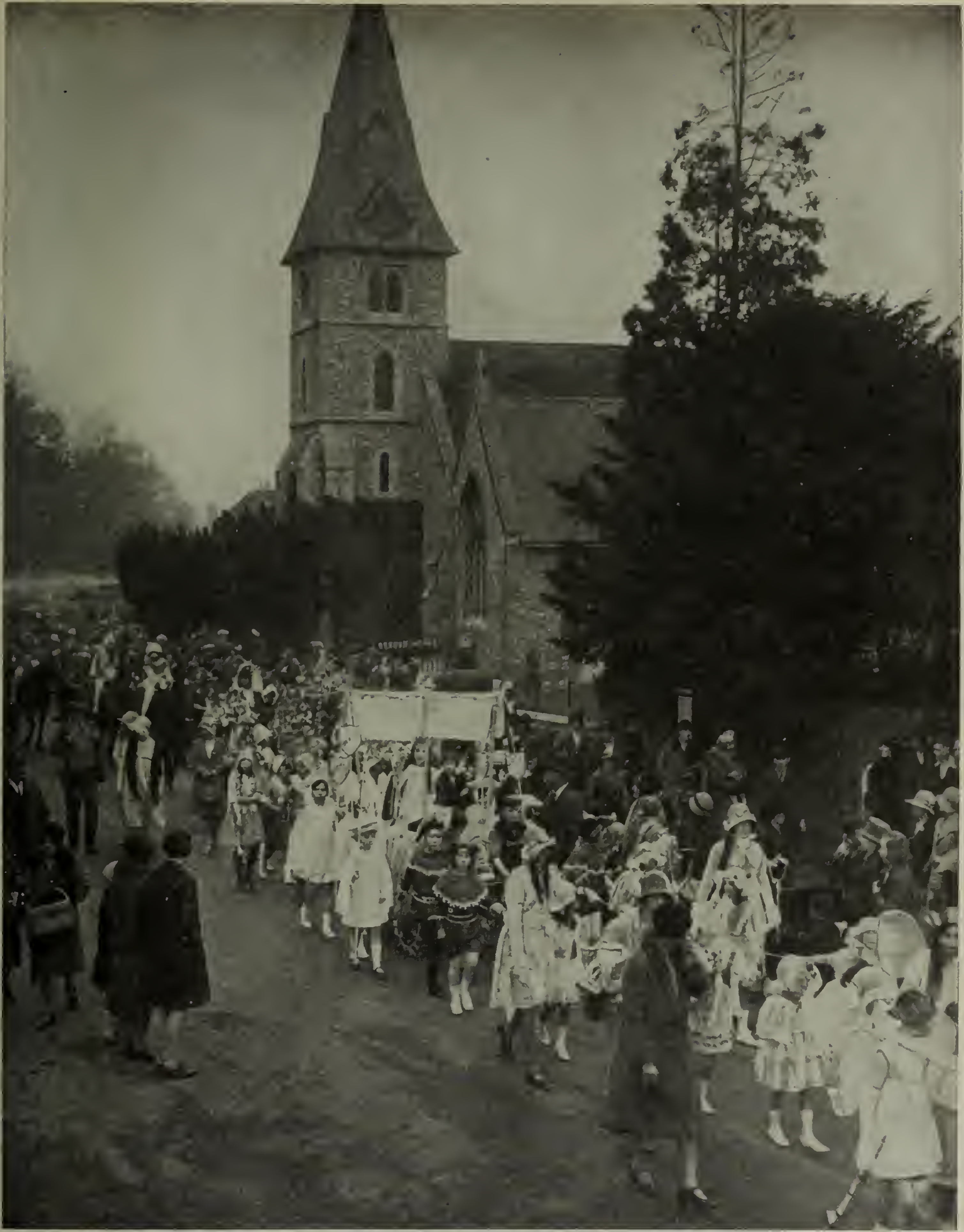
The May Queen of London festival takes place on Hayes Common, near Bromley, Kent, on May Day, if that day falls on a Saturday, or otherwise on the first Saturday after May Day. It begins with a procession of May Queens from various places in and around London, attended by their maids of honour. Arrived at the common, the prettiest of the May Queens is crowned May Queen by a girl dressed like a boy, called the Prince of Merrie England, who is usually the May Queen of the previous year. As noted in pages 9 and 236, the festival is essentially primitive and pagan.

Undershaft—the shaft which was yearly on May morning erected 'in the midst of the street before the south door of the said church'; which shaft, 'when it was set on end and fixed in the ground, was higher than the church steeple.'

According to Sir James Frazer, the maypole and all the rites associated with it are a survival of primitive tree worship. The tree was supposed to embody the beneficent spirit which gave rain and sunshine, made the crops grow, the herbs multiply, and women bear offspring. The planting of a may tree before every house, or the rearing of it on the village green, was to bring home to every inhabitant the blessing which the tree spirit had the power to bestow. Outside Europe this belief in the tree spirit survives as a real faith and not merely as a traditional rite, the origin of which has been completely obscured.

On the Gold Coast the negroes sacrifice at the foot of certain tall trees, which, if felled, they hold, would lead to the destruction of all the fruits of the earth. Throughout northern India this worship exists today, and in the month of February libations are poured at the foot of the sacred tree, a red or yellow string is bound about the trunk, and prayers are offered to it for the fruitfulness of women, animals and crops. The coconut, too, is esteemed one of the most sacred fruits and, as the symbol of fertility, is kept enshrined throughout Upper India and presented by the priests to women who desire to become mothers.

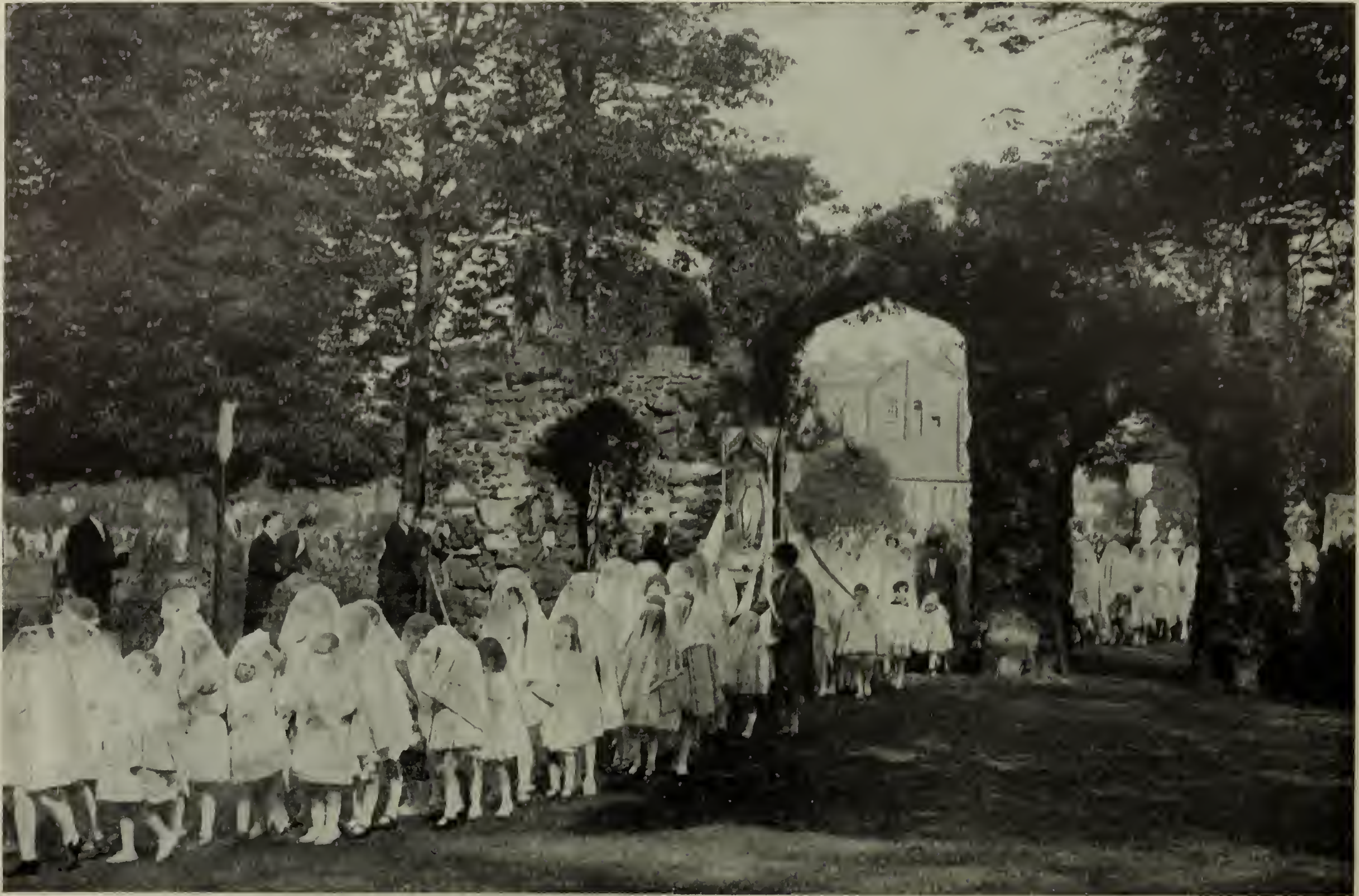
The Maoris in former times used to ascribe to trees the power of making women fruitful. These trees were associated 'with the navel-strings of definite mythical ancestors, as indeed the navel-strings of all children used to be hung up on them down to quite recent times. A barren woman had to embrace such a tree with her arms, and she received a male or female child according as she embraced the east or the west side.' Is it possible that in the story of Jacob and his flocks, given in the thirtieth chapter of Genesis—the story which tells how Jacob took rods of green poplar and of the hazel and chestnut



Keystone

PRETTY PAGEANTRY OF THE MAY QUEEN'S DRIVE OF TRIUMPH

One of the many picturesque sights of May Day is the procession from the parish church at Hayes, near Bromley, Kent, led by the May Queen of London. The queen who has been adjudged to be the fairest sits in her gaily decorated car, with crown on head and sceptre in hand. The girls—some of them quite tiny ones—composing her retinue carry garlands and little banners dedicated to beauty, flowers, music and other subjects meet for the occasion. The car is drawn not by horses, but by members of the queen's suite.



Keystone

MAY PROCESSION IN DUBLIN IN HONOUR OF THE BLESSED VIRGIN MARY

To the Blessed Virgin Mary Roman Catholic theologians ascribe what is called hyperdulia, that is, the highest veneration, while dulia, which is a lesser reverence, is paid to the saints generally. Supreme worship (latreia) is restricted to God alone. In the Roman Catholic Church the whole month of May is sacred to the Blessed Virgin, and consequently May is a month in which processions in honour of the Virgin are specially numerous. Children, and particularly girls, figure largely in these processions, and to this fact is due a large measure of their picturesqueness. The girls wear veils, and in the front of the procession seen here a tiny maid lifts hers to take a peep.

Topical Press

LISTENING TO MAGDALEN HYMNS IN THE EARLY MORNING OF MAY DAY

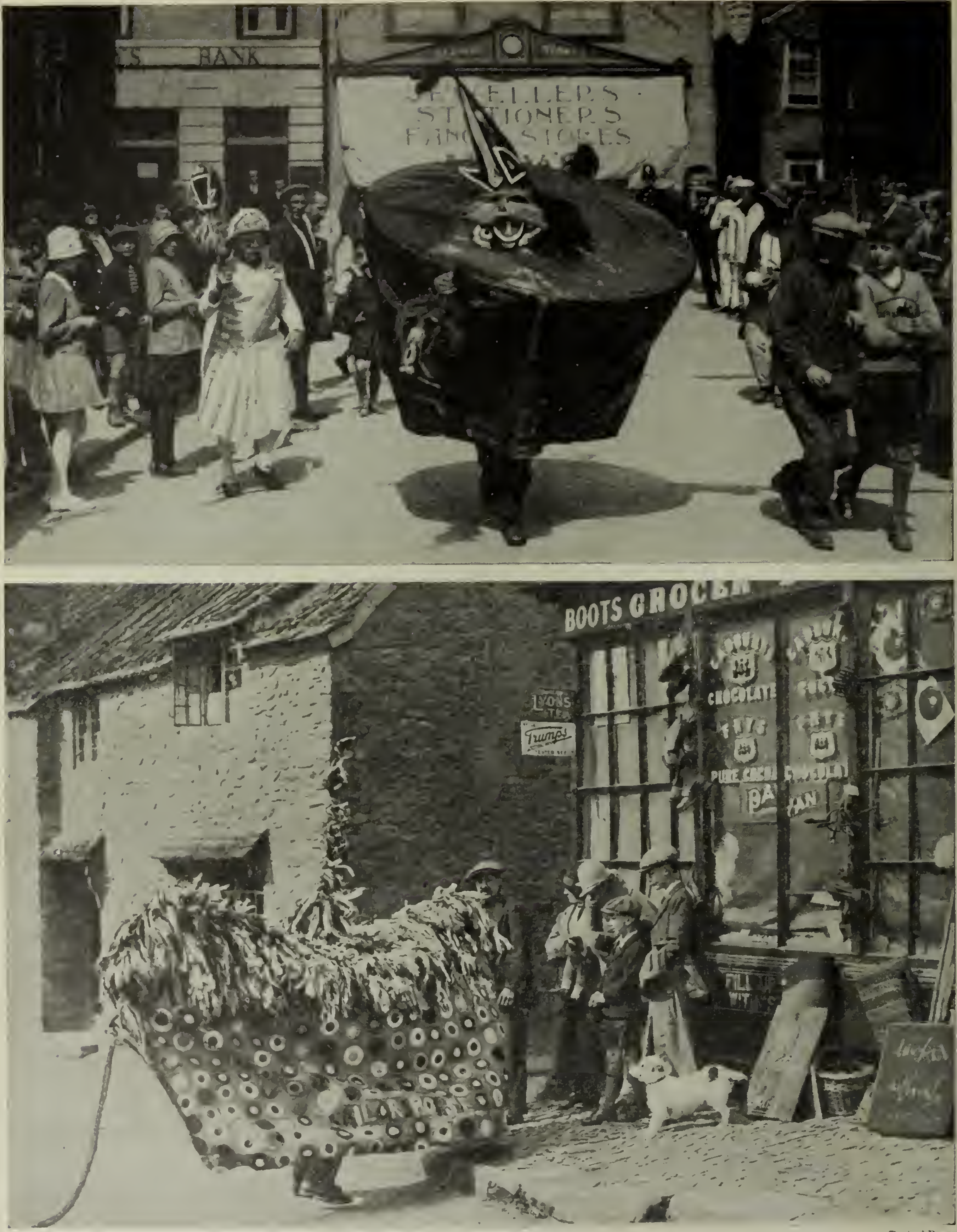
A quaint old May Day custom is still kept up at Magdalen College, Oxford, whose chapel is famous for the beauty of its choral services. At six o'clock in the morning a short religious service is held on the top of Magdalen Tower, at which several hymns are sung. Large crowds, as seen in this photograph, assemble on Magdalen Bridge at this early hour to hear the choir singing from their lofty perch. A similar service is held on the top of the old Bargate at Southampton; a like custom followed at Easter is noted in page 121.

tree—we have a record of the invocation of the fertile powers of the tree spirit?

The relics of tree worship in modern Europe take three forms. The tree spirit or the spirit of vegetation is sometimes represented simply by a tree, bough or flower—the maypole hung with garlands. In England the maypole in many parts of the country was a fixture from year to year. Less than thirty years ago there were some still in existence. In London in 1661, after the Restoration, an enormous one was erected at the opening of Little Drury Lane, opposite Somerset House. There it remained until 1717, when it was purchased by Sir Isaac Newton and transported to Wanstead, in Essex, where it was used as a support for the great telescope which had been presented to the Royal Society by the French astronomer, M. Hugon.

In Upper Bavaria it is the custom to renew the maypole every three or four years, but as the whole rite depended upon the maypole being a living tree and not merely a dead staff, a bunch of dark green foliage was left at the top. In England the 'fixtures' were annually scraped. It is interesting to note that while in Provence and in most of the countries of central Europe these maypoles are set up on May morning, in Sweden and in some parts of Bohemia the celebrations take place on the eve of S. John, June 23rd, an account of which appears in a later chapter of this work.

How the magic properties of the maypole are still associated with May Day celebrations is to be seen in several parts of Europe. In certain districts of Germany on the first of May the peasants set up may trees or may bushes at the doors of stables and byres, one for each horse and cow; this is thought to make the cows yield much milk. A similar custom used to prevail in Ireland. To the fertilising powers of the tree spirit must be also ascribed the Bavarian custom of setting up a may bush at the house of newly married pairs. Among the South Slavonians a barren woman, following the same principle, places a new chemise upon a fruitful tree upon the eve of S. George's day. Next morning, before sunrise, she examines the garment, and if she finds some


BANK
STATIONERS
BOOTS GROCER
LYONS TEA
Trumps
CHOCOLATE
PURE COCOA

Topical Press.

ANCIENT MAY DAY CUSTOMS IN THE WEST COUNTRY

The hobby-horse is a conspicuous feature of the May Day celebrations both at Padstow and at Minehead. The operator of the Padstow hobby-horse (top) is enclosed in a canvas frame stretched over a hoop. Wearing a mask fitted with snapping jaws, and crowned with a sugar-loaf cap, he prances through the streets, accompanied by a man in woman's clothes, who dances and waves a 'club' consisting of a soft pad on a wooden handle. The Minehead hobby-horse (bottom) goes round collecting money from the town and neighbouring villages.

living creature has crept on it, she hopes that her wish to have a child will be fulfilled within the year. Swedish peasants stick a leafy branch at each corner of their cornfields, believing that this will ensure an abundant crop.

International Graphic Press

DANCING ROUND THE MAYPOLE IN TIROL

In that stronghold of old customs, Tirol, May Day is celebrated with many quaint ceremonies. The Tirolese still burn out the witches on May Day by setting fire to bundles of resinous twigs on poles to the clanging of bells and clashing of pots and pans. Entire villages, too, turn out to take part in costume dances round the maypole.

The second method of representing the tree spirit is by a tree, bough or flower combined with a human form, or the representation of a human form. In our own country the garlanded children who go about on May Day sometimes carry a doll, whom they call the Lady of the May. At Thann, in Alsace, a girl called the Little May Rose, dressed in white, carries a small may tree, gay with garlands and ribbons. In another part of France, in addition to the may tree, a lad wrapped in leaves and called 'Father May' is led about. A similar custom prevails in northern Bavaria, where a man enveloped in straw from head to foot, in such a way that the ears of corn unite above his head to form a crown, dances round the maypole. Among the Slavs of Carinthia—the celebrations here take place on S. George's Day—the chief figure in the maypole procession is known as the 'Green George'—a lad clad from head to foot in green birch branches. At the end of the proceedings he, or a very cunningly contrived effigy of him, is ducked in an adjacent river or pond, with the express intention of ensuring rain to make the fields and meadows green in summer. This Green George festival is also carried out among the gypsies in Transylvania and Roumania, either on Easter Monday or S. George's Day.

E.N.A.

CAVALCADE OF MAY KINGS IN CZECHOSLOVAKIA

There are May Kings as well as May Queens. At Ellgoth, in Silesia, the youth who succeeds in snatching a cloth from a pole at the gallop and plunging it in the Oder is king. At a similar contest in Czechoslovakia two groups of horsemen strive to capture each other's king. The king and his retinue are here seen riding past.

Mannhardt, commenting on this practice of including a living person or puppet with the tree or bough in the May rite, says:

> We may conclude that these begging processions with May trees or May boughs from door to door (bringing the May or summer) had everywhere originally a serious and, so to speak, sacramental significance; people really believed that the god of growth was present unseen in the bough; by the procession it was brought to each house to bestow his blessing. The names May, Father May, May Lady, Queen of the May, by which the anthropomorphic spirit of vegetation is often denoted. show that the idea of the spirit of vegetation of the season is blent with a personification of the season at which his powers are most strikingly manifested

The third form of symbolising the spirit of vegetation is particularly interesting. In

E.N.A.

MAY DAY DANCE AT A GIRLS' SCHOOL IN JAPAN

Just as May Day dancing is often seen at English girls' schools, so at similar establishments in Japan dancing is common on May Day. The maids of Japan may be the equals of their Western sisters in grace and exactitude, but they surpass them in picturesqueness of dress, their many-coloured attire rivalling the hues of the flowers and butterflies.

this the bough or flower is entirely omitted, and the tree spirit is represented by a living person only. This is the origin of our English Jack-in-the-Green, who in some parts of the country still strutted his hour upon the May stage in the earlier years of the present century. These mummers used to be selected almost entirely from among the chimney sweepers. Sometimes he was encased in a wicker framework covered with holly and ivy and surmounted by a crown of flowers and ribbons. It is interesting to recall that the presence of these Jack-in-the-Greens in London in 1827 was made the excuse for a very effective piece of propaganda against the employment of small boys to climb chimneys. Charles Lamb lent his aid, and the whole contributions were combined in the 'Chimney Sweepers' Friends and Climbing Boys Album,' which was largely instrumental in the abolition of a system which condemned 'the poorest and weakest of British-born subjects to unnatural, unnecessary and unjustifiable personal slavery and moral degradation.'

Jack-in-the-Greens figure in the May celebrations on St. George's Day in several parts of Russia. In Ruhla he is dressed up by the children from among their number, and he is known as the Little Leaf Man. Covered with branches, he is led with singing and dancing from house to house, where gifts of food are asked for. At the final ceremony the whole party sprinkle the Leaf Man with water and feast on the food they have collected.

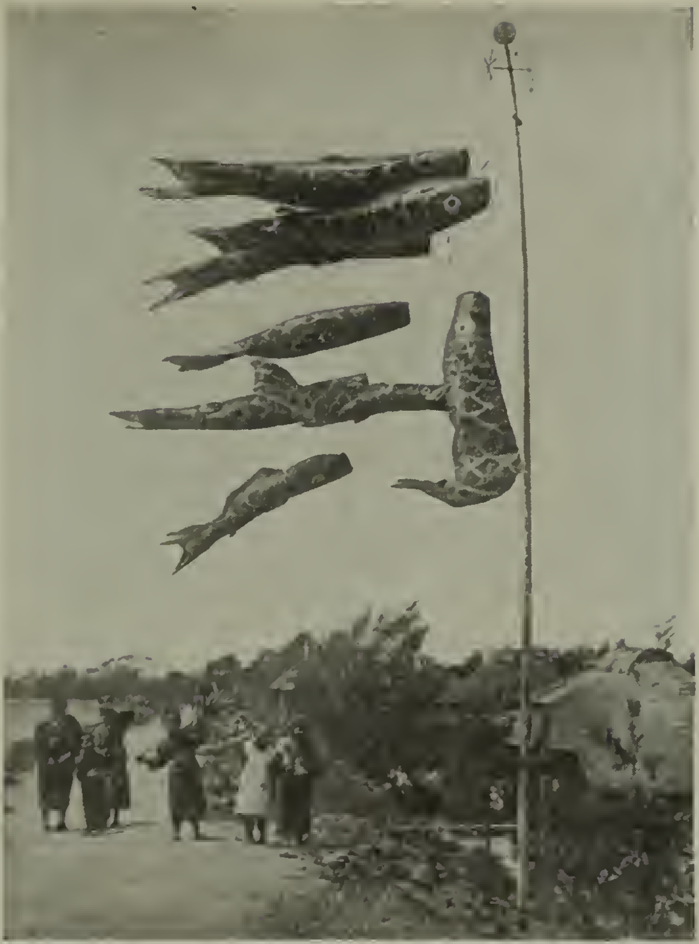
In some parts of Europe these rites are postponed till Whitsuntide, and the personification of the spirit of vegetation is sometimes called the Whitsuntide King. For the selection of the king various methods are employed. At Ellgoth, in Silesia, it is called the Kings' Race. A pole, with a cloth tied to it, is set up in a meadow and the young men ride past it on horseback, each trying to pluck away the cloth as he gallops by. The one who succeeds in carrying it off and dipping it in the neighbouring Oder is proclaimed king. Here, according to Frazer, the pole is a substitute for a may tree. The election of a May Queen is common in France, has been revived in England, and has been rendered generally familiar in this country by a very bad poem by a famous poet.

In the south-east of Ireland it used to be the custom on May Day to choose the prettiest girl to be queen of the district for twelve months. She was crowned with wild flowers; feasting, dancing, and rustic sports followed, and were closed by a grand procession in the evening. During her year of office she presided over rural gatherings of young people at dances and merry-makings. If she married before next May Day, her authority was at an end, but her successor was not elected till that day came round.

In some parts of England on May Day the spirit of vegetation is represented by a king and queen who march at the head of the garlanded procession. At Halford, in south Warwickshire, these proceedings used to close with tea for the mummers in the local school house. In the Highlands, and in the Isle of Man, these spring ceremonies take place on S. Bride's Day—February 1—and the great authority on the subject points out that S. Bride, or S. Bridget, is obviously an old heathen goddess of fertility disguised in a threadbare Christian cloak. 'Probably,' says Sir James Frazer, 'she is no other than Brigit, the Celtic Goddess of Fire, and apparently of the crops.'

Apart from what may be called the sacramental aspect of these May Day customs is the modern development which consecrates the first of May to Labour. How this was evolved is not quite clear. Before the Reformation, May Day was certainly a holiday, and we have the authority of both Chaucer and Shakespeare for a universal observance of the rite. Revived by Charles the Second, it later fell into disuse among the fashionable. Associated with it, however, had been the Robin Hood Games—in Scotland these were linked up with the sports of the 'Abbot of Unreason.' As Robin Hood has always been romantically associated with the protection of the poor and struggling against the rich and highly placed, this memory perhaps has consecrated May Day in the minds of the toilers.

At a very early date the day appears to have been



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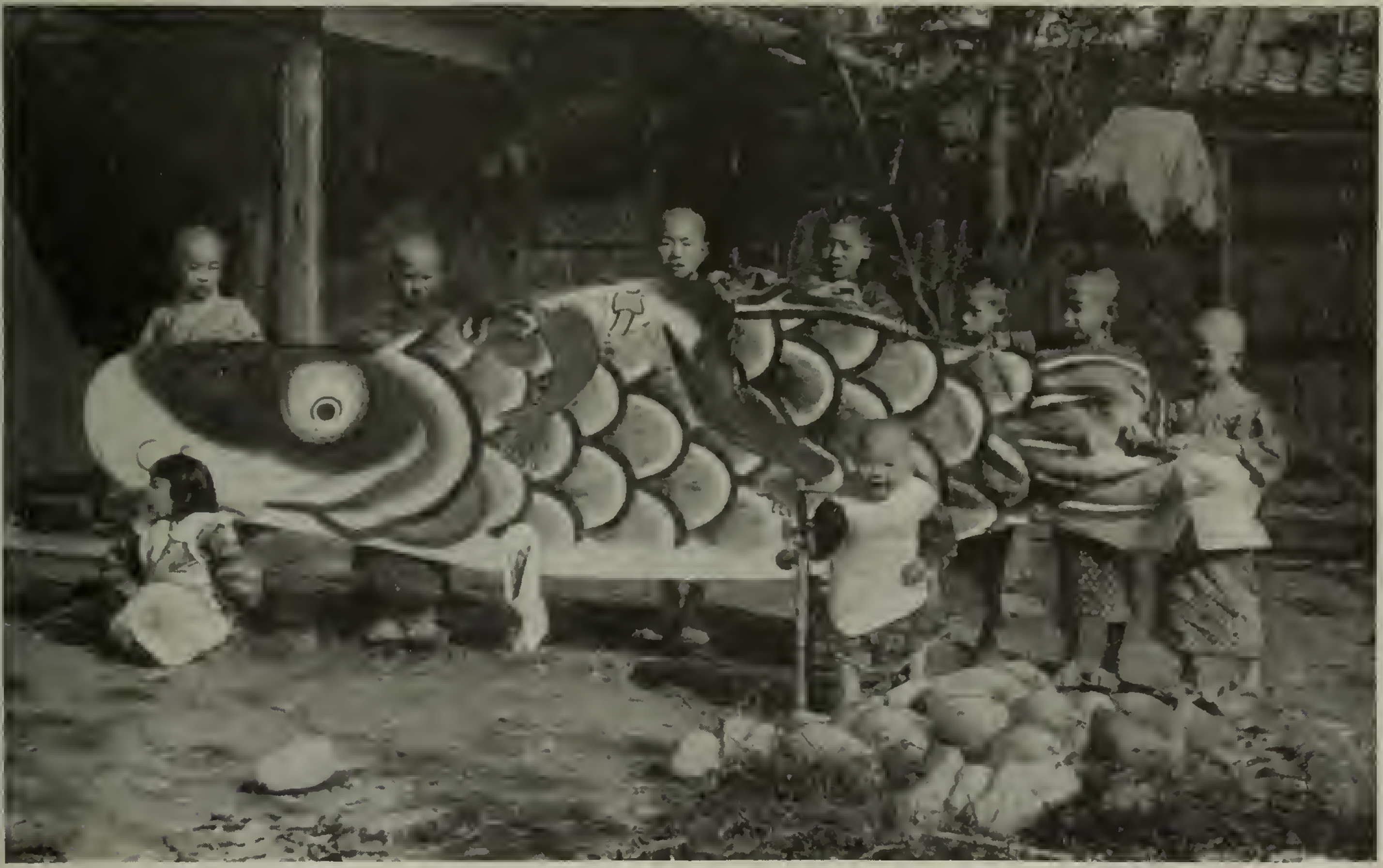
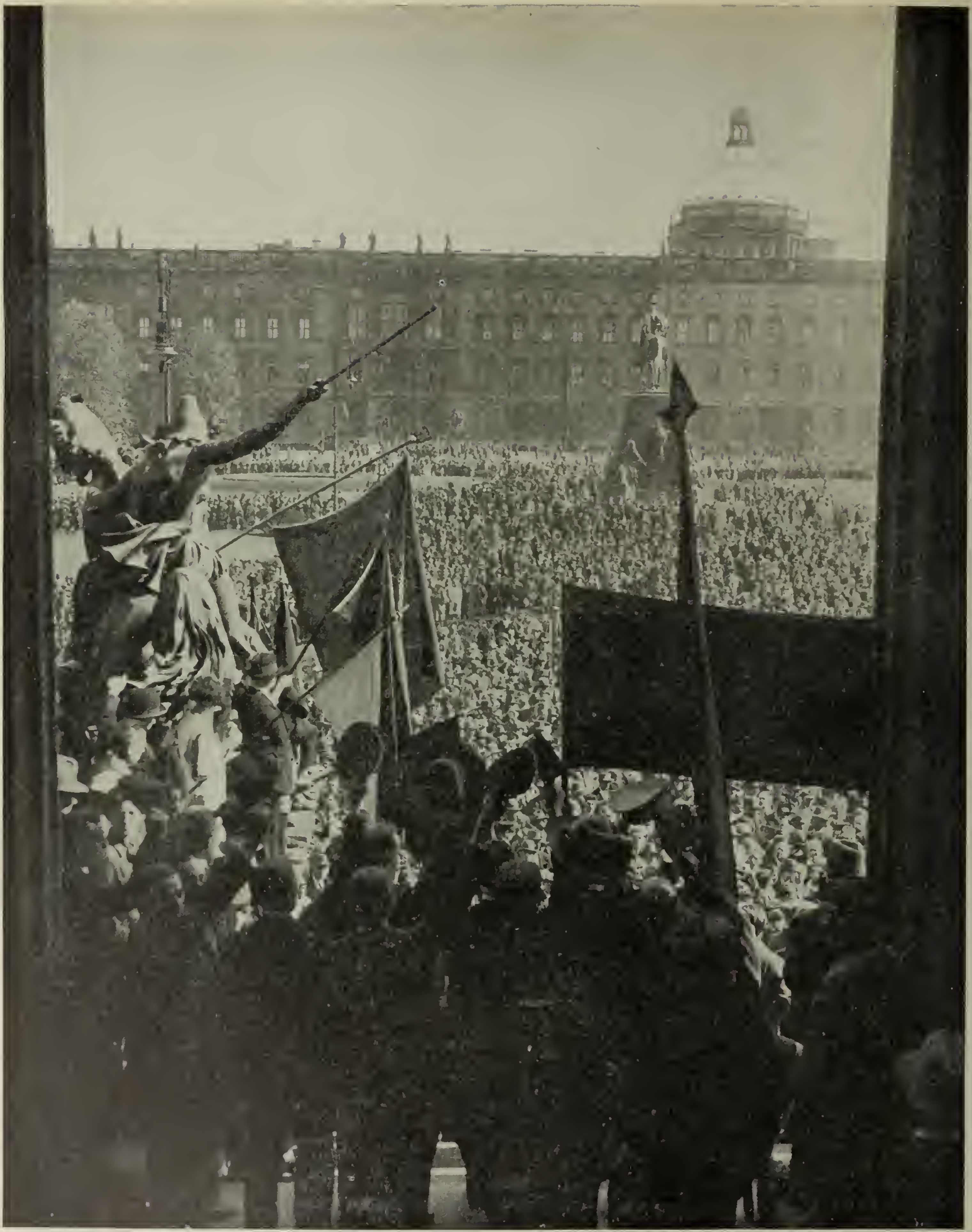


Keystone

PAPER CARP FOR THE JAPANESE BOYS' FESTIVAL IN MAY

In almost every garden in Japan during the month of May an immense paper carp is displayed (bottom). The fifth of May is the Boys' Festival, and on that day these fantastic figures are flown from flagstaffs (top). The Japanese regard the carp as the symbol of courage, because it is supposed to be the only fish that swims upstream, and in this manner Japanese fathers seek to impress upon their sons that they must be as brave in facing life as the carp is in making its way against the current.



Keystone

CELEBRATING THE FIRST OF MAY AS LABOUR DAY IN GERMANY

As in most of the other countries of Europe, the first day of May is observed as Labour day in Germany. Indeed, the custom of celebrating May Day in this way may be said to date from the Berlin Labour Congress, which was held in 1890. On May Day processions and demonstrations are organized in the various European centres, with a view to setting forth the ideals and ambitions cherished by Labour. The photograph shows a demonstration of the Communists at the Lustgarten, in Berlin, on Labour day.

SHOREDITCH
LABOUR
PARTY

Keystone

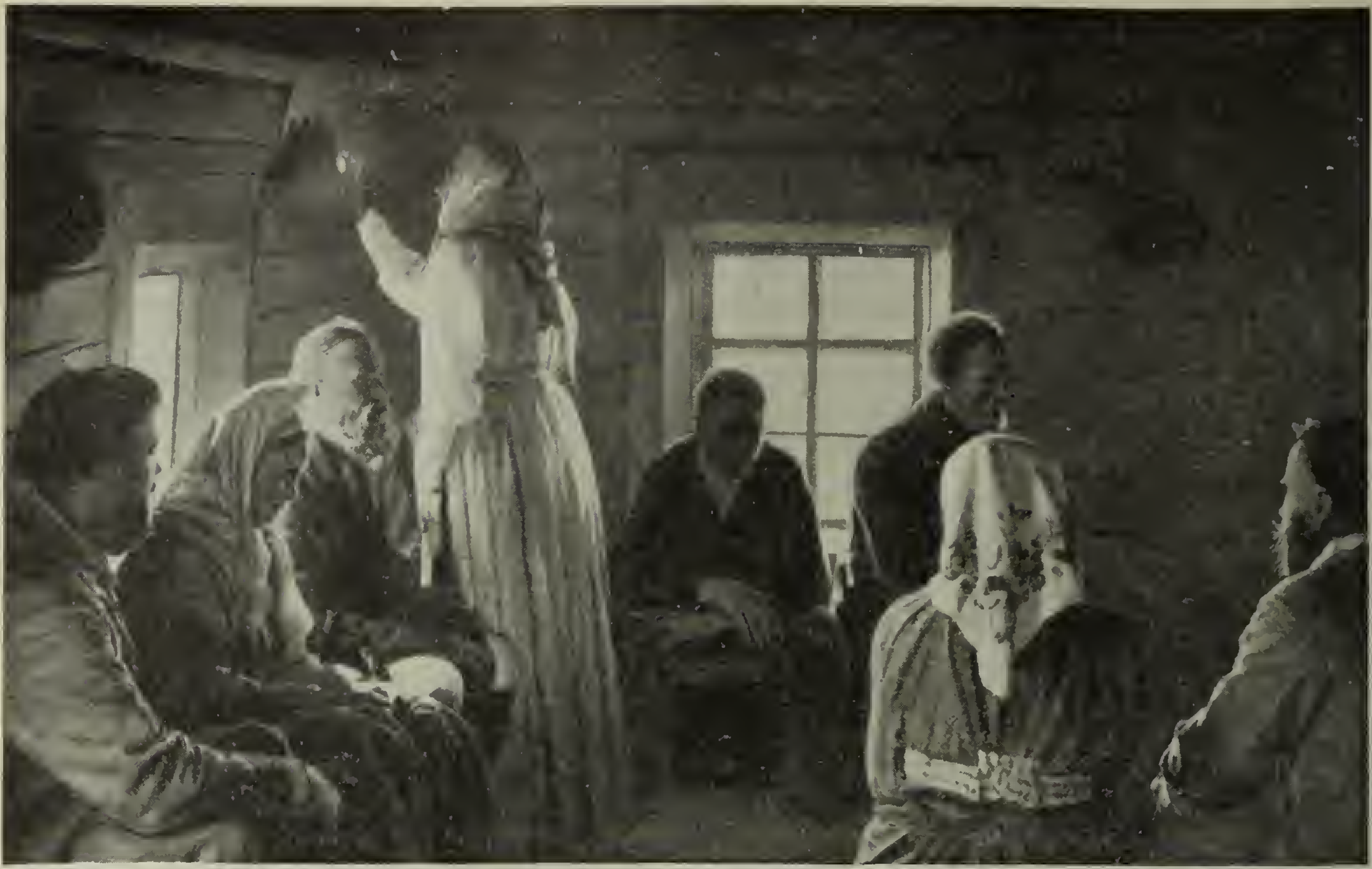
LABOUR PROCESSION ENTERING HYDE PARK ON MAY DAY

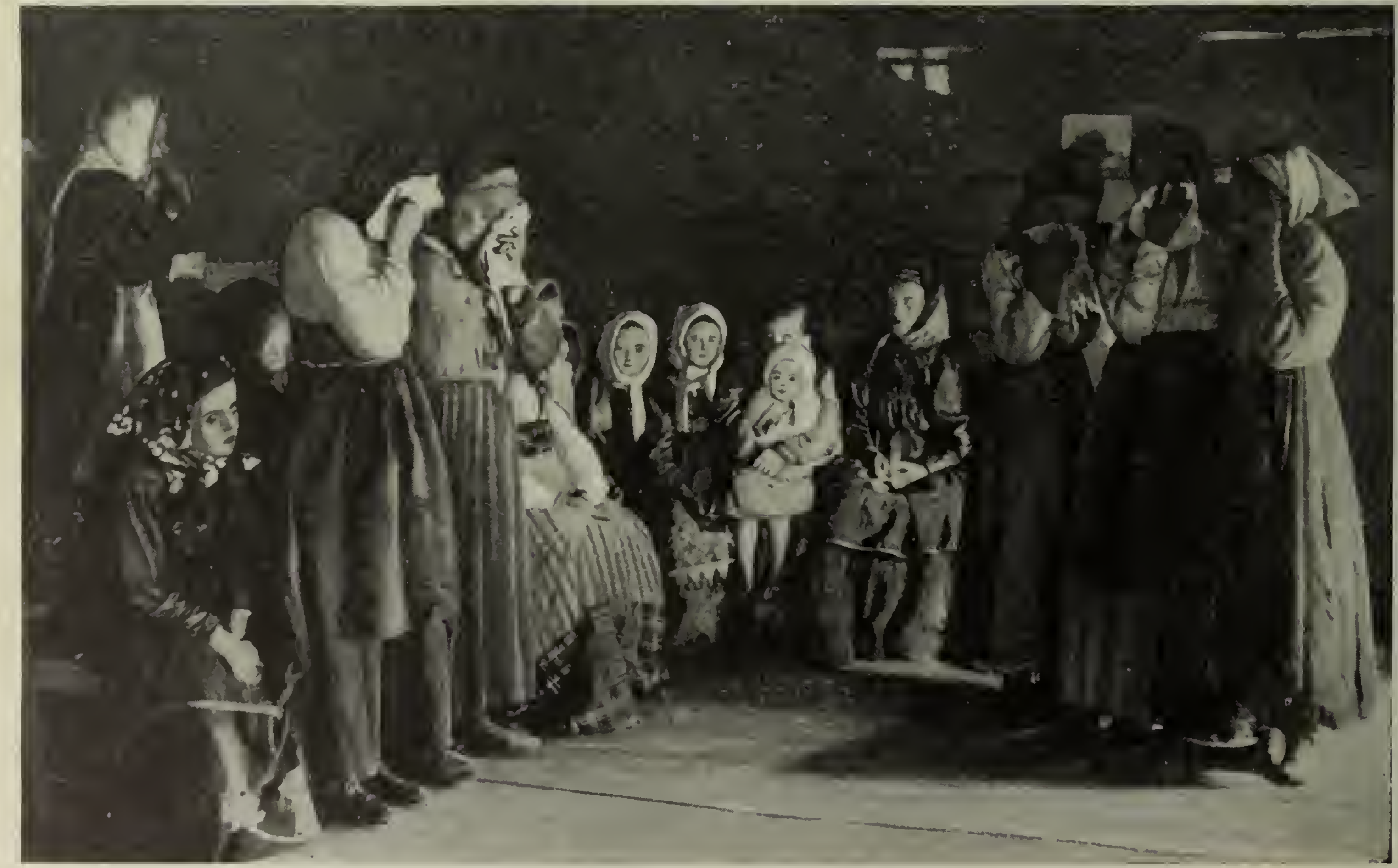
Apart from its association with the rites and ceremonies of primitive tree worship, May Day is now a day specially set apart for Labour demonstrations. How exactly the first of May came to be celebrated as Labour day is not clear. Before the Reformation the day was observed as a holiday. It was, too, the occasion of the old Robin Hood Games, and perhaps it was its association with that redoubtable champion of the struggling poor that may have led to its being adopted as the day for putting forward the aims of Labour.

used for united celebrations by various trades. Until the nineteenth century the milkmaids used to march in procession through the streets of London. It would be carrying the science of association too far perhaps to ascribe this demonstration to the old Saxon name of the month, but it is a fact that May was known to them as Tri-milchi—or 'three-milk month,' when cows were milked three times a day. More probably the milkmaids were merely celebrating unconsciously the old worship of the tree spirit.

We know, too, according to an old authority, that 'the Printers' Journeymen, with the Founders and Ink-makers, have every year a general feast which is kept in the Stationers' Hall on May Day.' Labour Day, as we know it now, developed during the last years of Queen Victoria's reign. The amazing growth of what may be called Labour interests through the Trade Unions, which has twice put a Labour Government in power during the last decade, is demonstrated by the manner in which this day has been fastened on the calendar.

Finally, there is to be noted the practice which is still carried out in the country of girls bathing their faces with the dew from the grass on May morning. Did not Pepys note in his diary: 'My wife away down with Jane and W. Hewer to Woolwich, in order to a little ayre, and to lie there tonight and so to gather May dew tomorrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and I am contented with it.' So strong is the hold of tradition on the human race, that even now there are girls to be found in the country who believe that this washing with May dew will make them beautiful.





E.N.A.

QUAINT KARELIAN COURTSHIP AND BETROTHAL CUSTOMS

The Finns of Karelia have a summary way of dealing with suitors. The girl's father lights a candle before the icon. If his daughter lets it burn, her suitor is accepted. If she blows it out (top), he is refused. When an engagement is decided upon, the bride-to-be sits in the women's corner (bottom), while her mother, with the weepers, approaches her from the other corner. The betrothal song is then wept three times—a general weeping, then one for the bridegroom's people, and finally one for the people of the house.

NORTH EUROPEAN MARRIAGE CUSTOMS

THE marriage customs of Europe vary so widely and spring from so many sources that it is more satisfactory to deal with them in groups, one of the most characteristic of which is presented here. Other chapters in later pages are devoted to the Wedding Ceremonies of Central Europe, South European Marriage Customs and those of France and Spain.

THROUGHOUT the greater part of northern Europe marriage customs present a general similarity. This is due in no small degree to the fact that the population of a great part of the area—Sweden, Norway and Denmark, with their outposts in Iceland, the Faroes and the Swedish parts of Finland—are predominantly and characteristically of the Nordic stock. Their isolation socially and economically, at any rate until comparatively recent times, has enabled them to preserve traditions and customs which they had inherited in common from their Teutonic ancestors. In their marriage customs, as distinct from the marriage ceremony—in which they follow the office of the Lutheran or the Roman church, as the case may be—they still retain many observances which can only be explained as survivals from an earlier form of belief and a society organized on a different basis from that of to-day. In northern Europe paganism long survived the introduction of the Christian religion, and here perhaps more than anywhere else the Church was long compelled to ignore, if not actually to approve, many of the observances of the older cults.

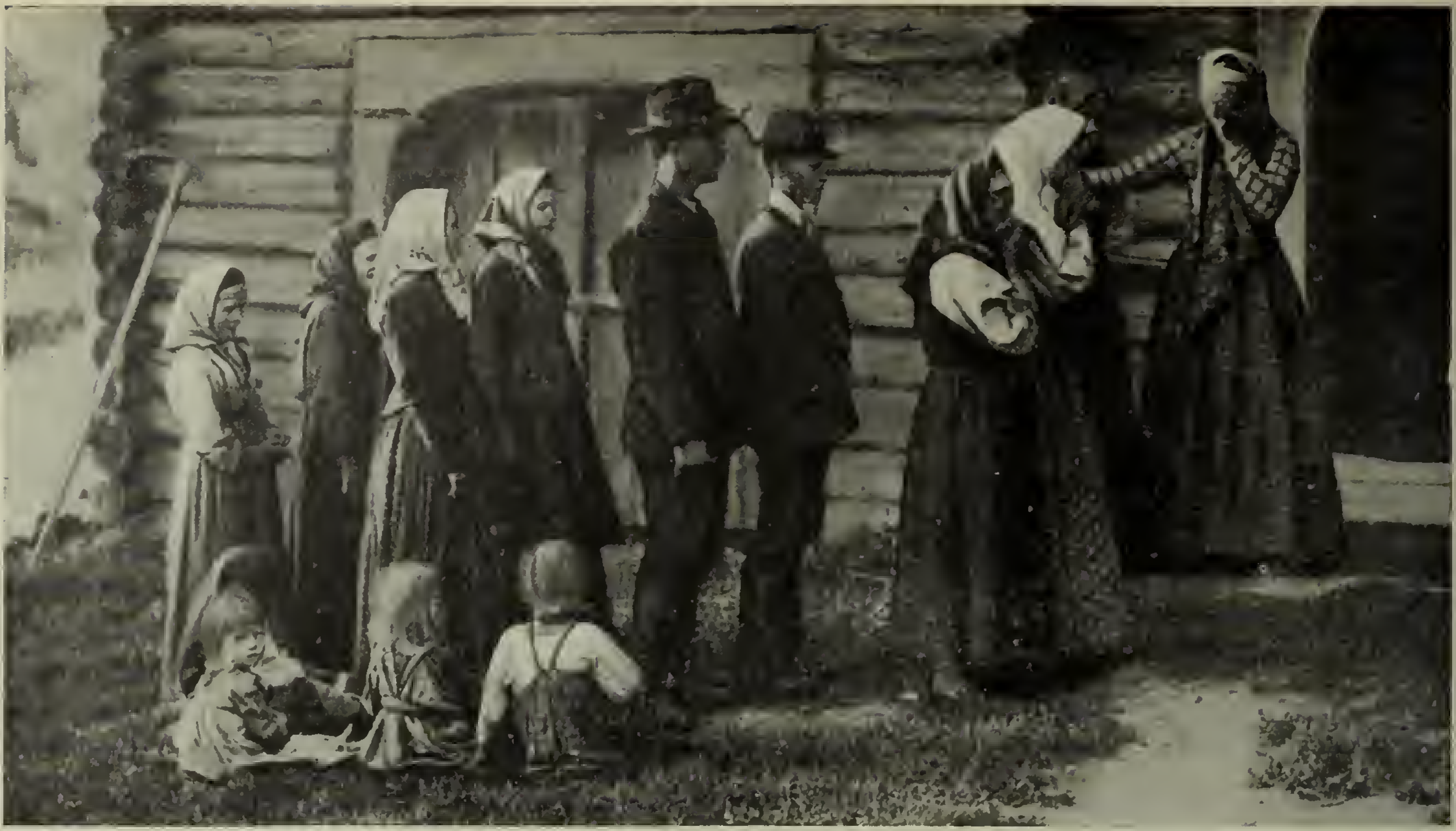
In northern Russia marriage customs, though showing Teutonic influence, are markedly affected by the mixture of the races of which the population is composed. Among the Lapps of Norway, Sweden and Lapland, and the Finns of Finland, East Karelia and Latvia, racial inheritance and primitive economic and social conditions have all played their part in determining and preserving the distinctive character of their observances in marriage.

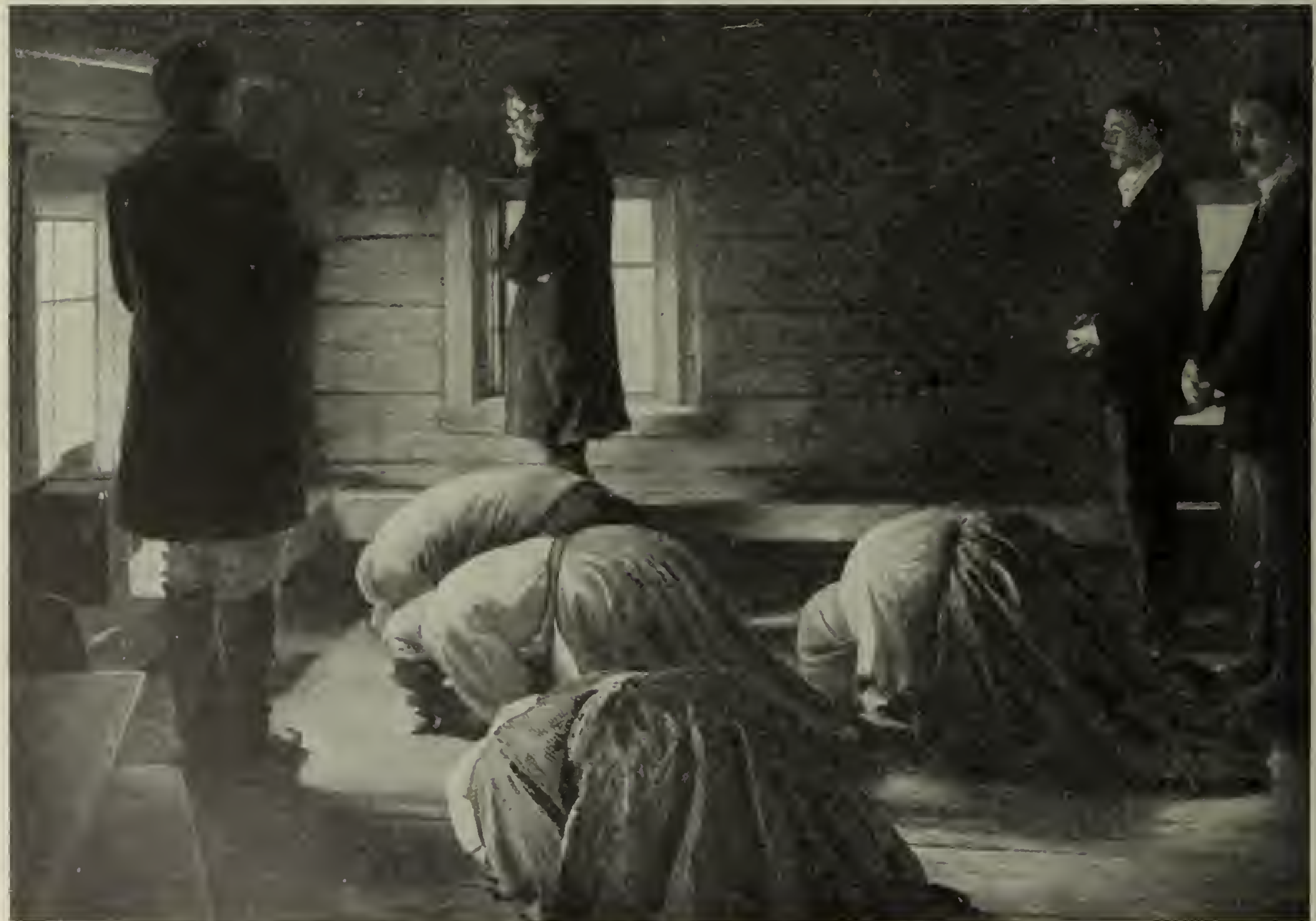
WHEN Scandinavian custom as a whole is brought under consideration it is significant that in the preliminaries leading up to courtship and marriage the most interested parties, the future bride and bridegroom, as a rule play a very minor part. The negotiations are carried on by others, on the side of the girl by her family, on the side of the man by a representative who may be a friend or even his own father. In Russia before the war the go-between was even more important. Indeed they formed a class who made it their business to introduce suitable 'partis' one to another and negotiate the terms of marriage, drawing a percentage on the marriage settlement. For this development we may perhaps look to the Eastern strain in Russian custom, but among the Scandinavians it may reasonably be attributed to their Nordic ancestry.

The Nordic peoples, wherever we encounter them in the early stages of their history, were a conquering race, and like other conquering races they made every effort to keep the racial strain pure from contamination by marriage with inferior stock. Among the Teutonic peoples marriage came to depend on status, which in its ultimate derivation was a distinction of race. When a class of noblemen was gradually differentiated from the freemen, suitability in marriage depended on social position, and inequality was an absolute bar. This has been the rule among the European aristocracy; it was rigidly observed in Sweden until comparatively recently; and in England and Germany it is only since the war that it has begun generally to break down. By custom it has come to be recognized that a man might marry a woman of inferior social position without the couple incurring the certainty of social ostracism, though this form of marriage was not welcomed by other members of the family and the social group to which the man belonged. Among crowned heads and members of Royal families morganatic marriages, in which the left hand was used in place of the right in the marriage ceremony, sanctioned with the rites of the Church an unequal union which was not recognized by the laws of the state.

THE morganatic marriage, essentially an institution of a Nordic group, may serve to emphasise the fact that with the Nordic peoples, marriage, in addition to being a matter of status, was a concern of the group rather than of the individual. It is the survival of the interest of the group which still in northern Europe requires the negotiations for marriage to be discussed by representatives rather than by the individuals most concerned.

Among the Teutonic peoples two forms of marriage were followed. In one of these the rights of the group were recognized by the payment of a bride-price, which served to fix the status of the parties by compensating the group for the loss of one of its members and providing for the woman in case of a dissolution of the marriage. In Scandinavia, somewhere between the sixth and ninth centuries, the bride-price passed from the group and was handed to the bride. In modern marriage it survives in appropriate conditions in the marriage settlement. The second form of marriage was marriage by capture. This method of obtaining a bride survived in Scandinavia until quite late times. It was a common custom for the would-be bridegroom to capture his bride at the very door of the church as she was about to be married to another, and in a church in Gothland a bundle of spears is still kept which were formerly used as candle holders—the marriages taking place at night—but were available for defence in case of attack.

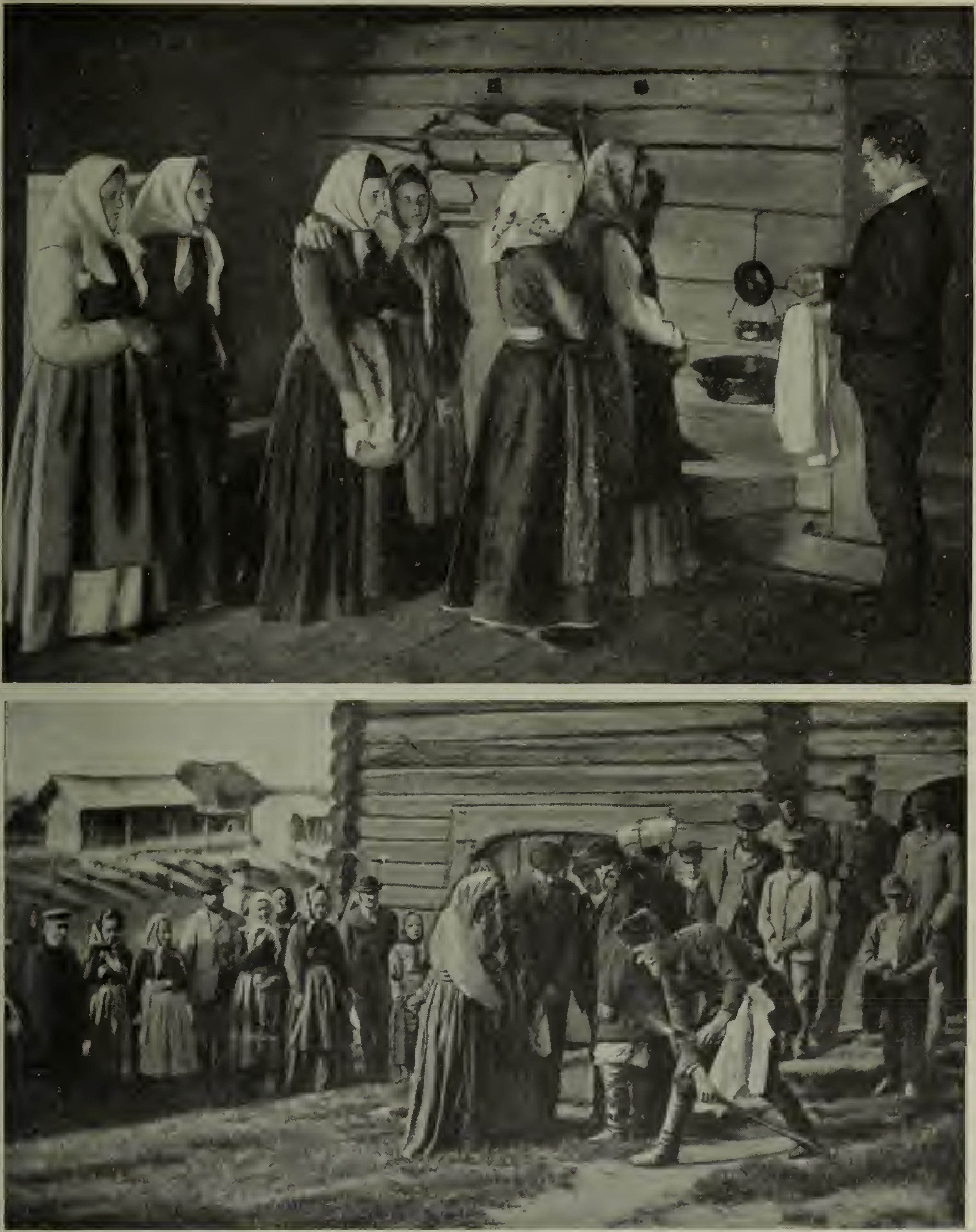




E.N.A

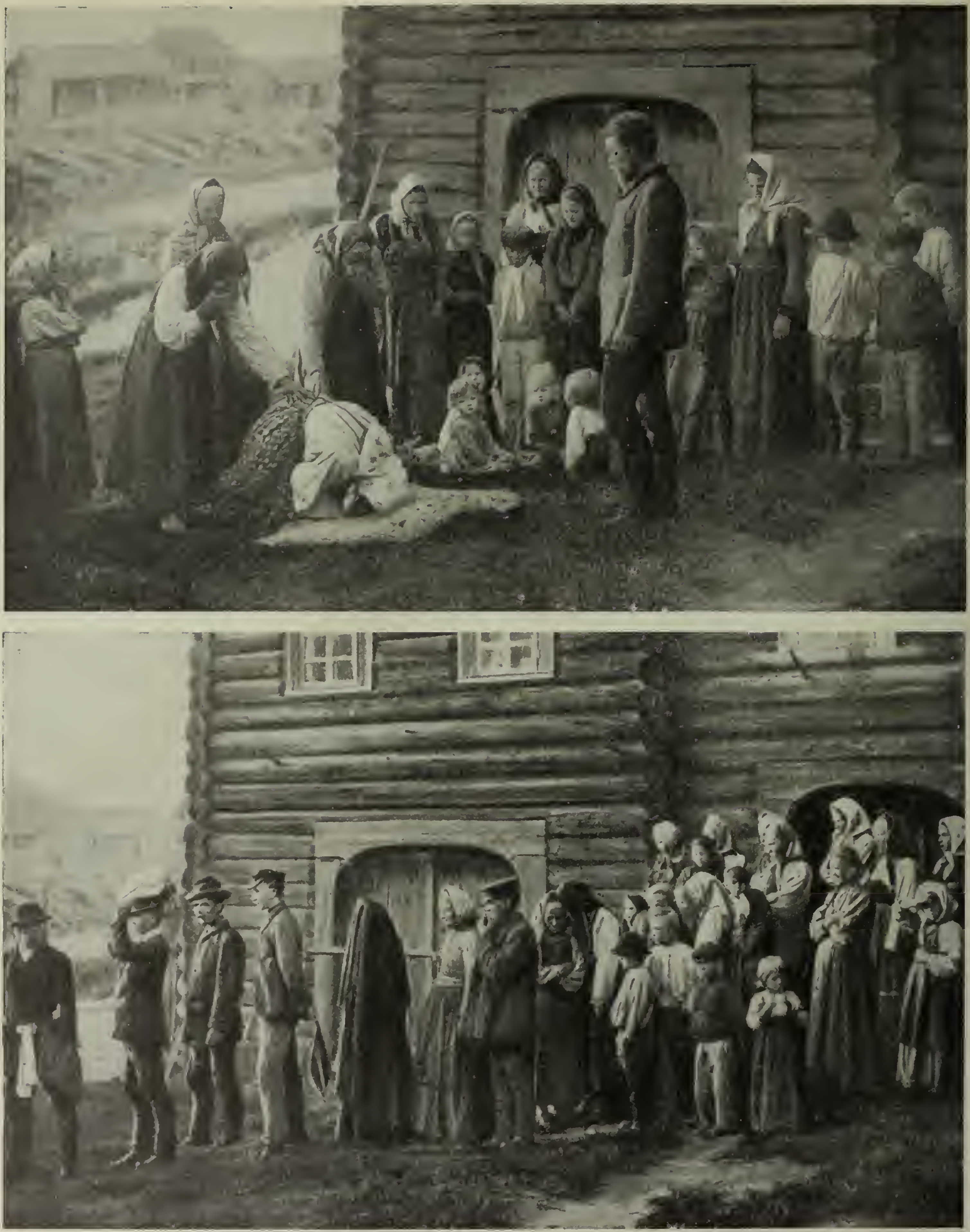
KARELIAN WEDDING: WAKING THE BRIDE AND PRAYING AT DAWN

Before a wedding in Karelia the bridesmaids and bridegroom rise very early on a Sunday morning, and, after baking bread sufficient for all those who are going to be present at the wedding, go to the bride-to-be's house to wake her, preceded by the weepers (top). At daybreak the bride prays with her kinsfolk (bottom), all turning towards the east. The men stand at their devotions with hands folded, while the women kneel, bowing their heads low in the light of the rising sun.



WASHING THE BRIDE AND THE INCANTATION IN KARELIA

When a Karelian girl is betrothed her girl friends take her to the wash-basin, where a weeping song is sung (top). The bride-to-be is then supposed to be so tired that she cannot walk and asks for a horse. On the wedding day the master of ceremonies (bottom), holding a knife between his teeth, a torch in his left hand, and an axe in his right, walks round the bridegroom's people, making cuts in the ground and praying. The sign of the cross is made three times before performing this pagan rite.



L.N.A.

THE KARELIAN BRIDE CRAVES A BLESSING ON HER JOURNEY

In Karelia on the day of the wedding the bride, kneeling on a rug outside her parents' home, bows low to all present and requests them to bless the wedding journey. The master of ceremonies then lights three pieces of amadou, a fungus used as tinder, of which the bride and bridegroom each swallow a piece. This functionary does not attend the Christian ceremony. He merely sees that the old heathenish customs are carried out. The lower photograph shows the bride, completely veiled, leaving her home for the church.

Other traces may still be seen in the fact that in some districts the bride approaches the church walking between two men, or a man and a woman, who hold her arm as she advances with every sign of reluctance and sometimes simulating resistance. It is perhaps significant that in many weddings in Norway the bride's party follows that of the bridegroom in the procession to the church instead of preceding — a curious and unusual position of inferiority.

A secondary consequence of the insistence on status was the need for publicity. Betrothal, which was once looked upon as nearly equal in importance to the marriage ceremony and might in case of necessity take its place, was in the presence of as many witnesses as possible. At the actual marriage ceremony members of both groups were present as witnesses — the true function of the wedding guest—and, what is more, they were required to be in a position to testify as to consummation, or at any rate to have seen the married couple under the one blanket. This was of importance in a society which might in future require evidence as to the status of the married pair and the inheritance and status of their children—a purpose fulfilled in modern times among ourselves by registration, but for which provision was still made in the traditional manner in northern Europe up till recent times. At Skäne up till the beginning of the nineteenth century the bridal pair were married in the presence of the guests, and at Bohuslan not long ago the guests entered the bridal chamber after the couple had gone to bed.

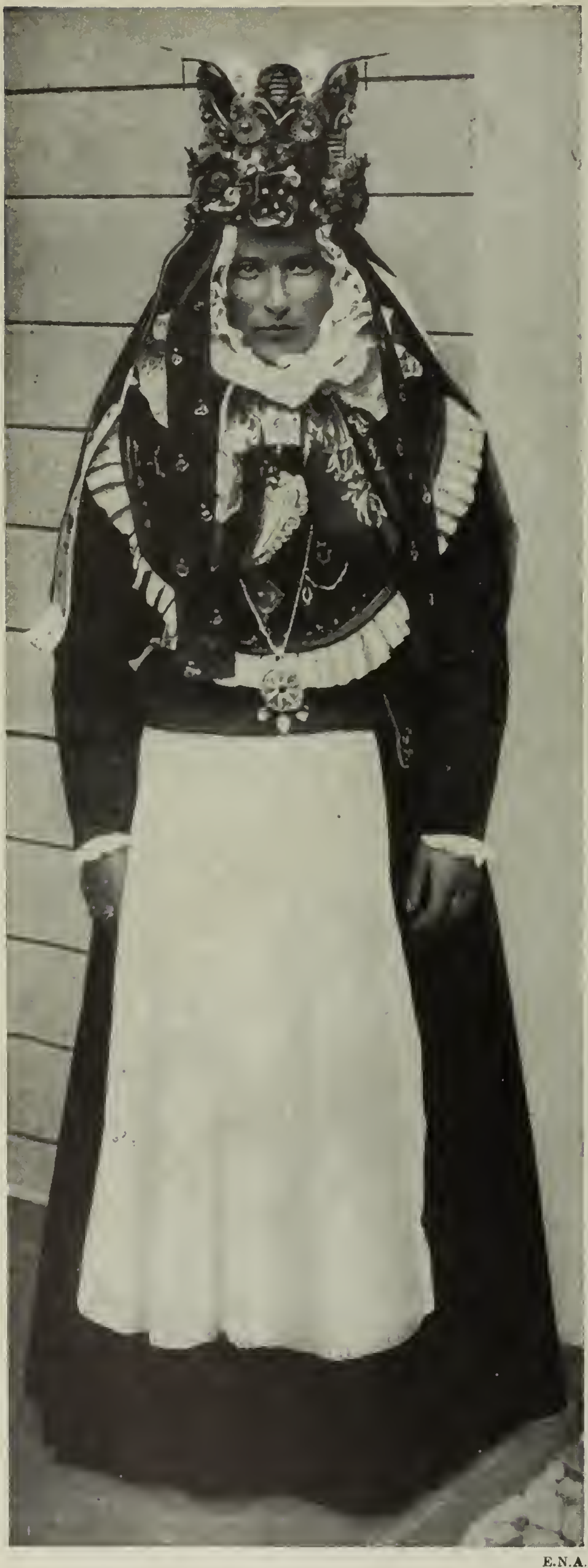
We may turn to a more detailed examination of the customs of each of the countries in northern Europe in turn, with the prefatory caution that changes are taking place rapidly, and in recent years, especially in Norway and Russia, many of these customs have fallen into disuse.

In Sweden, if a youth and a maiden eat of the same loaf of bread it is said that they are sure to fall in love with one another.

E.N.A

THE MOTHER REFUSES TO BE COMFORTED

After a Karelian wedding there is a general exodus to the husband's home, but the bride's mother refuses to go. She sits disconsolate apart and gives herself up to weeping; not until the bridegroom's people have offered her a suitable bribe can she be induced to move. Below, the bride, arrived at her future home, is seen bowing to her mother-in-law.



E.N.A.

WEDDING CROWN OF NORWEGIAN BRIDE

The silver crown of complicated pattern seen on the head of this Norwegian bride is a characteristic feature of wedding costume in northern Europe. In Norway such a crown is often kept in the church for brides who cannot afford to buy one.

Here at the outset we are met by a memory of a traditional form of marriage, eating together, 'confarreatio,' being one of several forms of marriage among the Romans. Be this as it may, when once a man has determined upon the lady of his choice, the question of marriage is opened with her family by a friend. If the proposal is agreeable to the family and the girl, he is presented to the family on the following Sunday. At this stage the young people are not permitted either to converse or to approach one another. If the offer is accepted a feast, called 'yes-ale,' is held, and the suitor gives the lady a silver goblet containing coins wrapped in paper. Then follows the betrothal, when they exchange presents in the presence of the pastor, the witness for the community, as already indicated.

In Western Gothland the woman gives the man a shirt which she has made with her own hands. This he must wear on the wedding day, but not afterwards until the day he is buried in it. Whatever the youth may present to his lady love, he must not give her scissors or a knife, for they will cut the friendship; nor shoes, for then she would walk away from him; nor a handkerchief, for with this she would wipe away her love for him. Frequently a considerable time must elapse before the wedding takes place, but as it approaches great preparations are made, for not infrequently the celebrations are prolonged. At one time in Norway a fortnight was not considered excessive. It is common throughout Scandinavia that the guests, in thus expressing the feeling of solidarity which once animated the tribal group, help towards the expense by bringing a large supply of provisions with them, but in south Sweden, when they depart each takes a ring of wheaten bread and a flask of brandy, so that they may share with any friend they may meet.

Dressing the bride is a matter of considerable importance. Her dress is of black with artificial flowers and a liberal display of ribbons and embroidery. She wears a girdle and a more or less elaborate head-dress. This may be merely a fillet of myrtle or of tinsel, but the ambition of every bride is to have the elaborate silver crown of traditional pattern, a characteristic ornament of the wedding costume throughout northern Europe. Indeed, so important is this considered that in Norway it is a common practice to keep a silver crown at the church which is lent to girls who are too poor to provide a coronet of their own. This elaborate silver head-dress is of course a symbol of the chastity upon which Nordic peoples have set such store. In the Russian marriage ceremony, at one stage of the proceedings the officiating priest crowns both bride and bridegroom each with a crown. This observance, however, obviously has a different intention from the bride's crown. It has been suggested that it is a form of disguise, a protection against the spirits of evil.

The shoes of the bride are also a matter to which great attention must be paid. They must have neither buckle, strap, button nor other fastening if she hopes for easy delivery in childbirth. It is usual for the shoes to be placed on her feet by two members of the bridegroom's party. When they are on her feet her father places a silver coin in the right shoe and her mother a gold coin in the left. This ensures her future prosperity. Every girl hopes that a gentle rain will wet her crown, for then she will one day be a rich woman. This is no doubt a fertility charm both for herself and her holding. When her shoes have been put on in due order, she visits the cowhouse, where, if she milks one cow, the milk will never be lacking in her new home.

During the marriage ceremony the bridesmaids hold a canopy of shawls over the bride. This keeps away evils from above, and is a matter of no little importance in many districts. Possibly the crown in the Russian marriage ceremony may have similar intention. In the Swedish communities of Finland, when the bride and bridegroom take a meal together after the wedding ceremony, at a table set out of doors, a canopy is fixed over their heads, and a similar canopy is arranged to protect them in the bridal chamber.

When the bride goes to her husband's house, his mother meets her at the door with a lighted candle. She must touch the flame with her hand. This no doubt with the intention that the fire should drive away finally any evil spiritual influence which may still cling to her from her former life.

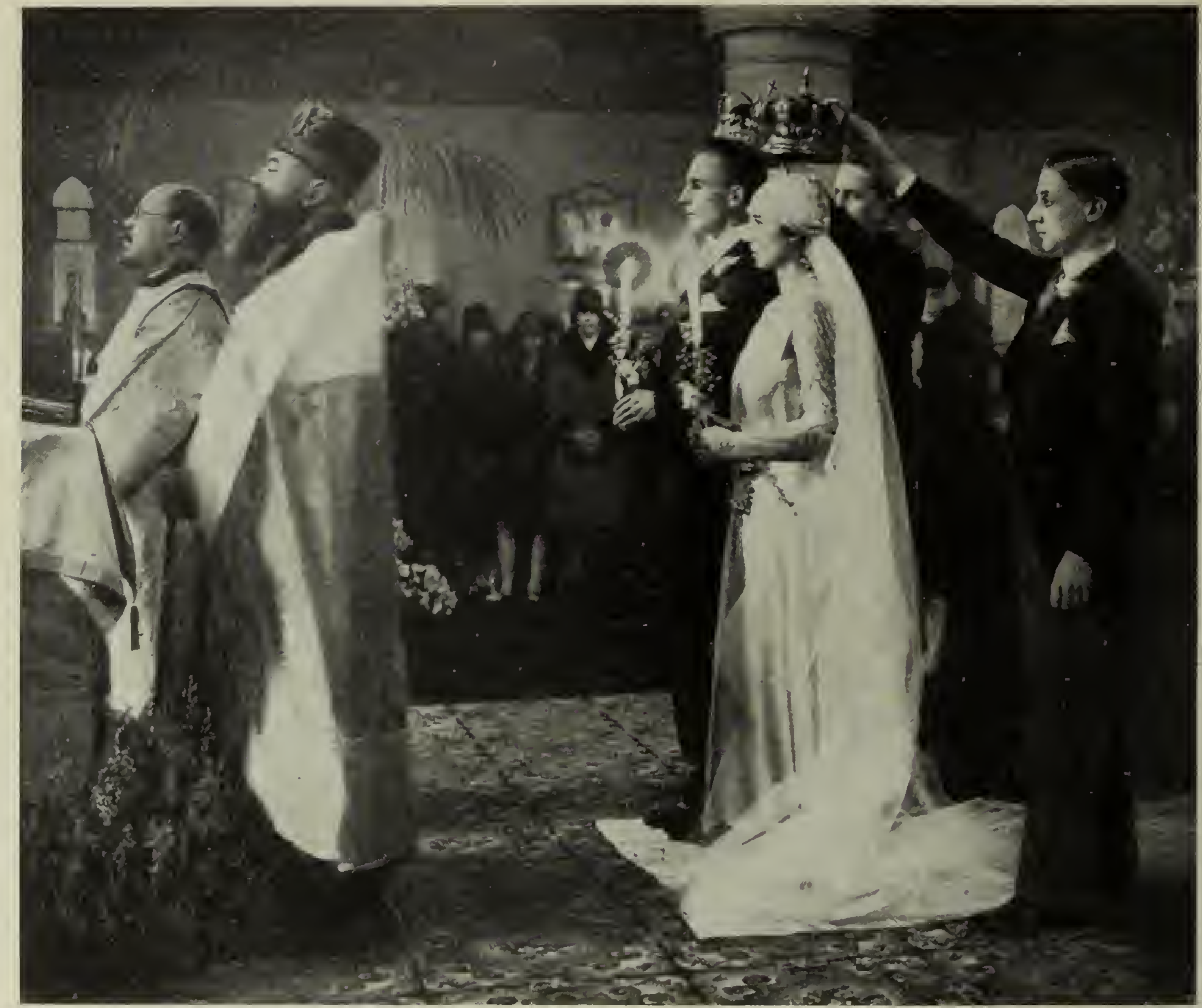
Keystone

MARRIED LOVERS IN A SWEDISH FOREST

This youthful Swedish bride and bridegroom are wearing the traditional costume of the country. In Sweden when a youth has found the lady of his choice he employs a third party to open up negotiations. If all goes well, he is introduced to his future bride's family and presents her with a goblet containing coins.

TURNING now to Norway. It was customary for wedding parties to proceed to the church by boat, a practice for which geographical conditions must obviously be held responsible. The bridesmaids may wear green, in other countries considered an unlucky colour, and green may even appear in the bride's dress. In the celebrations which follow the ceremony, dancing and drinking brandy are the principal features in the entertainment. There is, however, one piece of ceremonial which needs more particular mention. In this the bride 'dances off her crown.' She stands blindfolded in the centre of a ring of dancing maidens, and taking off her crown, she places it on the head of whomsoever she may catch. This girl, who will be the next to follow her example and get married, now takes her place in the centre of the ring, and the dance goes on until the other members of the party have been crowned. In the meantime a similar ceremony goes on in an adjoining room, where the bridegroom dances with each of his friends in turn. He is then hoisted on their shoulders and a scuffle follows between the single and married men for his person. At the conclusion of the ceremony the pair are sometimes addressed as 'young father' and 'young mother.' Probably, then, this is to be regarded as an instance of a struggle between two sides acting as a fertility charm. The bride and groom then change into their everyday clothes for the rest of the merrymaking.

In the Torna district the pastor conducts the wife and the husband to the bridal chamber, where he delivers a suitable oration, and the guests throng in to give the couple their good wishes, whereupon the bridegroom hands every man a glass of brandy and the bride gives every woman a glass of wine. It is hardly necessary to point out that this is another instance of witness as to consummation. In Bohuslan and the Swedish parts of Finland the day after the wedding the bride sometimes hides away and a search ensues. When she is found she is escorted home in state and a ceremonial drinking follows, after which each guest places a coin on the wedding cake



Photopress

CROWNING THE BRIDE AND BRIDEGROOM AT A RUSSIAN WEDDING

The marriage ceremony of the Greek Orthodox Church is as ornate as are the vestments worn by the bearded clergy and the architecture and appointments characteristic of the churches of that communion. The photograph shows a particularly striking stage of the wedding rite. The bride and bridegroom stand behind the priest, each holding a lighted candle, while crowns are poised over their heads in readiness to be placed in position at the appointed moment. The crowns may perhaps be a form of disguise, to protect the couple from evil spirits.

The question of wedding presents is not without interest. In Sweden in many parts it was the custom for the bride and bridegroom to take their seats on a dais under a canopy, while the wedding presents were arrayed on a silk-covered bench before them. In Finland, however, it was a convenient and ingenious way of raising funds. The bridegroom and bride sat arrayed in full splendour, while the bride held a rich shawl over her knees. As each guest present filed past the pair he or she laid a piece of money on the shawl.

In Denmark the feature which is perhaps most worthy of remark is the exceptional position of the bridegroom. Invitations to the wedding are given out through a friend of the bridegroom, who rides round to the invited guests in person, asking them to the wedding in a set speech and pressing them not to fail to attend. In accordance with this is the custom for the wedding feast to take place at the house of the groom. After the wedding feast the company begin to dance, and, significantly enough, when about two hours have elapsed the groom must take the bride's crown from her head. The bride heads the procession to the church, walking between two 'bride-women,' of whom one is her tire woman.

Among the Lapps the conditions of marriage are much affected by the nomadic habits necessitated by their culture, which is based on fishing and the reindeer. Marriage negotiations are opened by the father of the would-be groom, but the young Lapp looks out for a girl who is well stocked with reindeer. Even so, marriage does not, as a rule, take place for some years after betrothal. This is to some extent due to the expense of courtship, as the young man has to travel long distances to pay the frequent visits to his future bride which are expected of him, and also has to make frequent gifts to her and her relatives. Even after marriage he is not allowed to take his bride to his own home. For at least a year he must reside with her parents. The woman is usually considerably older than the man, a feature of marriage which also appears in the Iceland marriage, where, indeed, it is common for a woman to have quite a large family before the marriage ceremony with the father of her children takes place.

In Russia the traditional marriage customs had very largely disappeared, even before the War. The ceremony—now being dispensed with even more frequently as a result of the hostility of the Soviet Government to all religious influence—was in accordance with the rite of the Orthodox church, which probably provided the colour needed to give the emotional outlet which the other peoples of northern Europe found in tradition.

CERTAIN of the Russian traditional marriage customs point to a very early type in social organization. A position of exceptional importance is assigned to the bride's brother. This is generally explained as a survival of the importance of the mother's kin. It would certainly appear that in early times the Russian woman was polyandrous. As the guardian and protector of the woman the brother played an important part at the wedding. When the bridegroom arrived at the bride's house he found the brother sitting at her side with a naked sword. When requested by the groom to surrender his seat he refused unless he received payment. In old days the betrothed maiden, as a token of her complete submission to the bridegroom, presented him on her wedding day with a whip which she had made with her own hands, and he gave her a gentle stroke on the shoulders. She was then required to lay her head on her husband's shoe as a sign of obedience. The bridegroom gave her bread and salt as a sign that he would give her subsistence and an almond cake in earnest of his intention to provide her with luxuries.

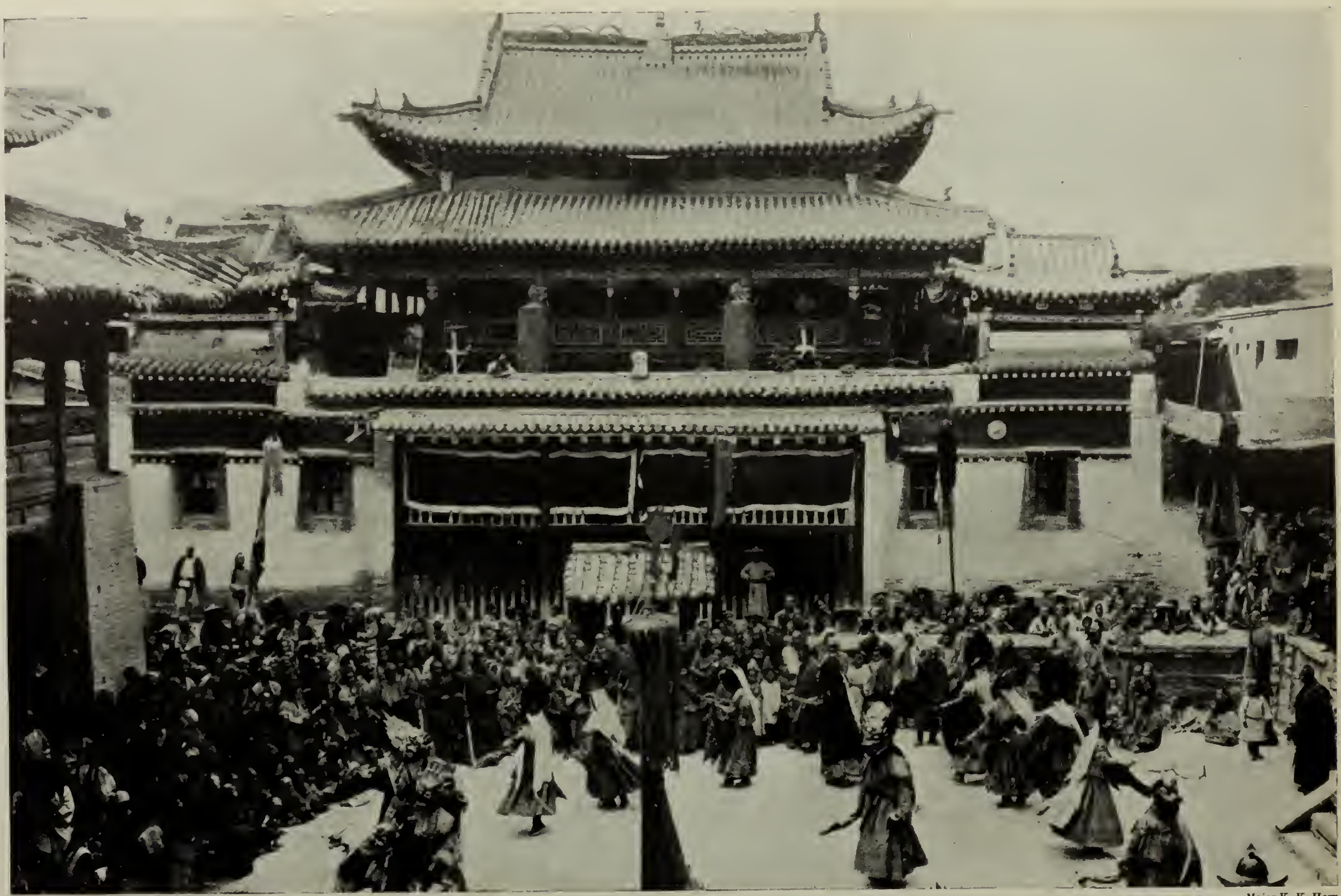
Among the Finns of East Karelia marriage customs still retain much that is relatively primitive. This is hardly a matter for surprise, as it is only within recent times that they have been converted to the Orthodox Church, and less than a hundred years ago they celebrated pagan festivals side by side with the feasts of the Church. It is also possible that many features in their marriage customs bearing a close resemblance to those of Russia are derived from a common source. Such, for instance, is the bride's bath, which in both countries is of great importance in the ceremonies preceding marriage. She is formally escorted to the bath by her friends, and it is then that the Russian girl looses her plaited hair which is the sign of her maidenhood, distributing the ribbons with which it is decked among her friends.

Both in Russia and among the Finns the bride displays the greatest reluctance to leave her home. She spends her time for some days before the marriage in tears and lamentation. Her friends endeavour to console her, and at the same time she receives something in the nature of an elaborate course of instruction in the future duties of life. When she leaves the house her mother and the neighbours indulge in loud weeping. Both on the journey to the church and on the return home the face of the bride is closely veiled. In conjunction with the weeping of the bride, her mother and the neighbours, this has very strongly the appearance of a memory of marriage by capture.

Shepstone

WARM CLOTHING AND GOOD CHEER AT A WEDDING FEAST IN LAPLAND

Among the Lapps marriages seldom take place until several years after the betrothal. This is largely due to the heavy expenses to which the prospective bridegroom is put during courtship. As likely as not he lives a considerable distance from his lady-love, and, apart from the cost of travelling, he is expected to make frequent presents to her as well as to her relatives. After the wedding he may not take his bride to his own home; he has to live with the bride's parents for at least a year.



Major K. K. Horn

WEIRD CEREMONY AT A LAMASERY IN TIBET : THE DEVIL DANCE IN FULL SWING

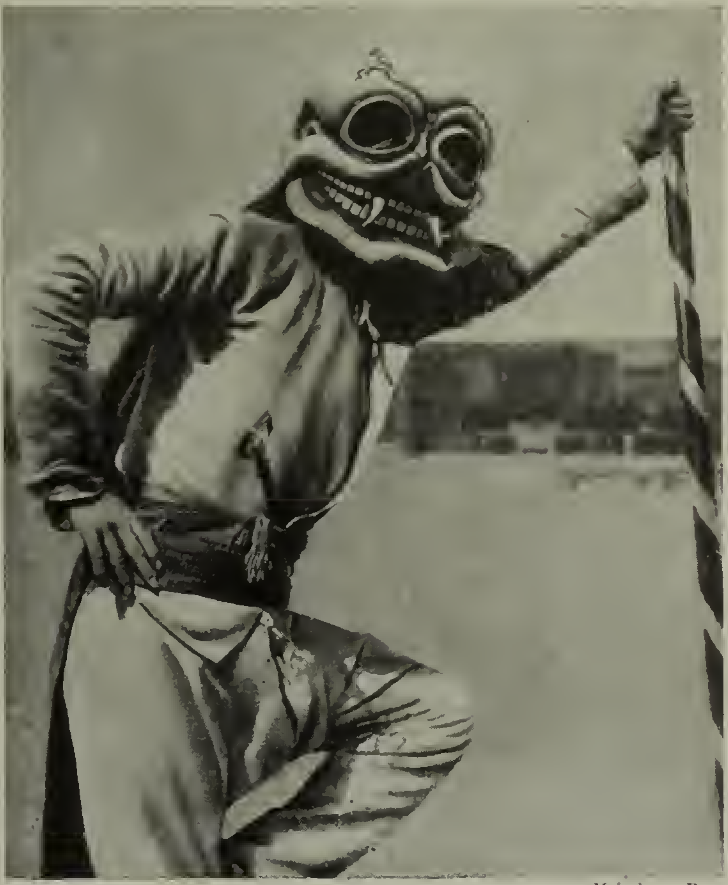
At the Lamaist monastery of Choni, in Tibet, a devil dance takes place every September. During the dance a very peculiar ceremony is performed. A little figure of human shape, made of flour and dyed red, having been placed on the ground, is dismembered by one of the priests and the fragments thrown among the spectators. This figure is an effigy of a false emperor of Tibet. At certain stages of the dance copper trumpets, some nine or ten feet long, are sounded, which, together with the other strange instruments of the orchestra, combine to make a terrific din. The old women regard the dance with the greatest awe ; the younger generation treat it as an amusing performance.

DEVIL AND OTHER SPIRIT DANCES

ALTHOUGH the devil dances of Tibet and Mongolia are familiar it may not be so well known that these performances are not merely mask dances, but ritual dances originally designed to exorcise evil spirits. Animals figure largely in many of the dances that form an integral part of Oriental religious and secular drama, and these are dealt with in the chapter on Animal Dances of the East.

To the plain man who lives in the matter-of-fact surroundings of our modern civilization there is perhaps nothing that could seem more absurd than the belief that it is possible to cure disease by dressing up in hideous masks and fancy costumes and dancing in front of the patient; for in appearance 'devil dancing' amounts to no more than that. It is a term applied to certain ceremonies of exorcism found in the East—Tibet, India, Ceylon—in which dancers wear hideous and grotesque masks. Yet, when we understand the nature of these curious beliefs and allow the premises from which they set out, we see that the peoples who hold them are only acting in accordance with the strictly logical conclusions which follow. Many of the peoples among whom devil dances and dances of a kindred nature are to be observed are neither primitive nor savages, and, curiously enough, in these conceptions, which seem to us bizarre or merely childish, they approach most nearly to the advanced ideas of modern psychology and therapeutics. For such success as in many cases they undeniably achieve is based upon suggestion, the method of modern psychotherapy.

To understand the nature of devil dancing and allied forms of dancing, it is necessary in the first place to appreciate that its employment is dependent upon a certain theory of the nature of disease. It is believed that disease, or some forms of disease, is caused by a spirit which has taken possession of the patient, and in order that he may recover, the spirit must be exorcised. Dancing is not the only form of exorcism; nor does it always constitute the whole of the rite; but it is found very frequently as one stage or as an important element in the ritual of healing.



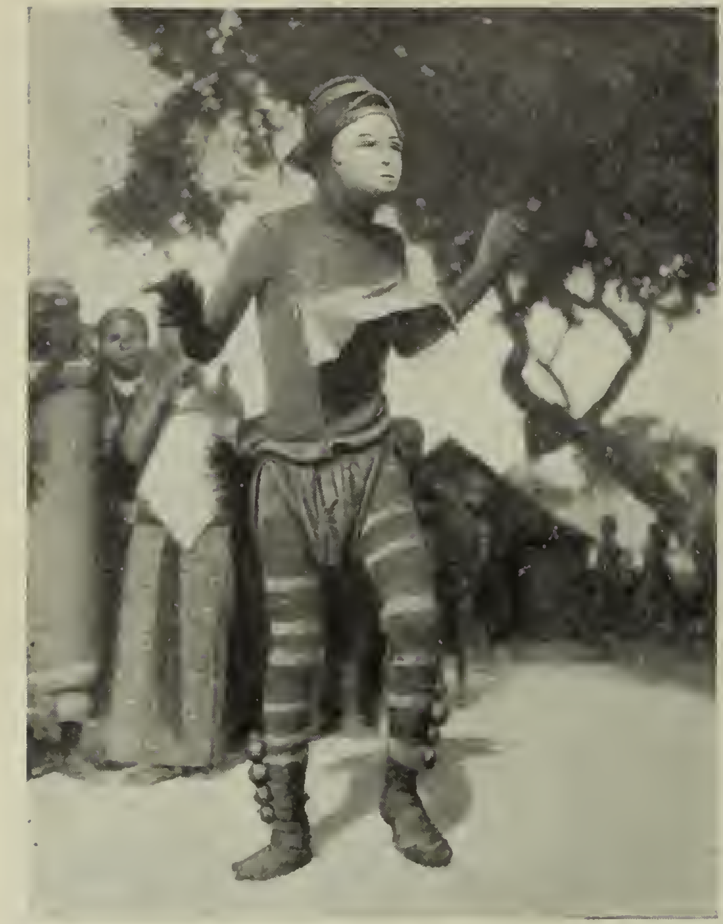
Mejrabpom-Russ

MASK OF MONGOLIAN DEVIL DANCER

This terrifying personage is a Buddhist priest attached to the great monastery of Usersky-Dazan, near Urga, in Mongolia. The mask he is wearing is the devil mask in which he takes part in the dances of the Tsam, performed at the Buddhist autumn festival.

The peoples with whom we are here dealing, even those whose culture is of the simplest, are neither children nor fools, though some writers speak of them as if their mentality were childish, and although they must admit occasional failure on the part of the medicine men and their therapeutic measures (a failure attributed to more powerful magic), a continuous run of failures would have serious results—for the medicine man. Ritual dancing of this type, it is known, has been practised from time immemorial; the first recorded case of possession in China goes back to 500 B.C., the Wu priesthood, whose speciality is spirit dancing, were in existence in 180 B.C., and Marco Polo, the Venetian traveller, describes a dance of this character which he saw in that country in the thirteenth century. The explanation of its persistence must be sought in the fact that in certain forms of disease the ceremony as a whole, not merely the dancing, does work—by suggestion. Many forms of disease are susceptible to treatment by suggestion, but more particularly those forms of mental aberration to which the term 'possession' is applied.

It would take too long and it would lead us too far from the main line of our subject to enter fully into the nature of 'possession.' For our present purpose it may be defined as an alteration of the personality such as takes place when a spiritualistic medium in a trance is said to be under the influence of a spirit control. Closely akin in certain respects are certain hysterical and epileptic affections which produce a superficially similar condition. These phenomena are of world-wide occurrence, and appear in all grades of civilization. They are particularly prevalent among primitive and semi-civilized peoples owing to their inferior mental stability and their peculiar

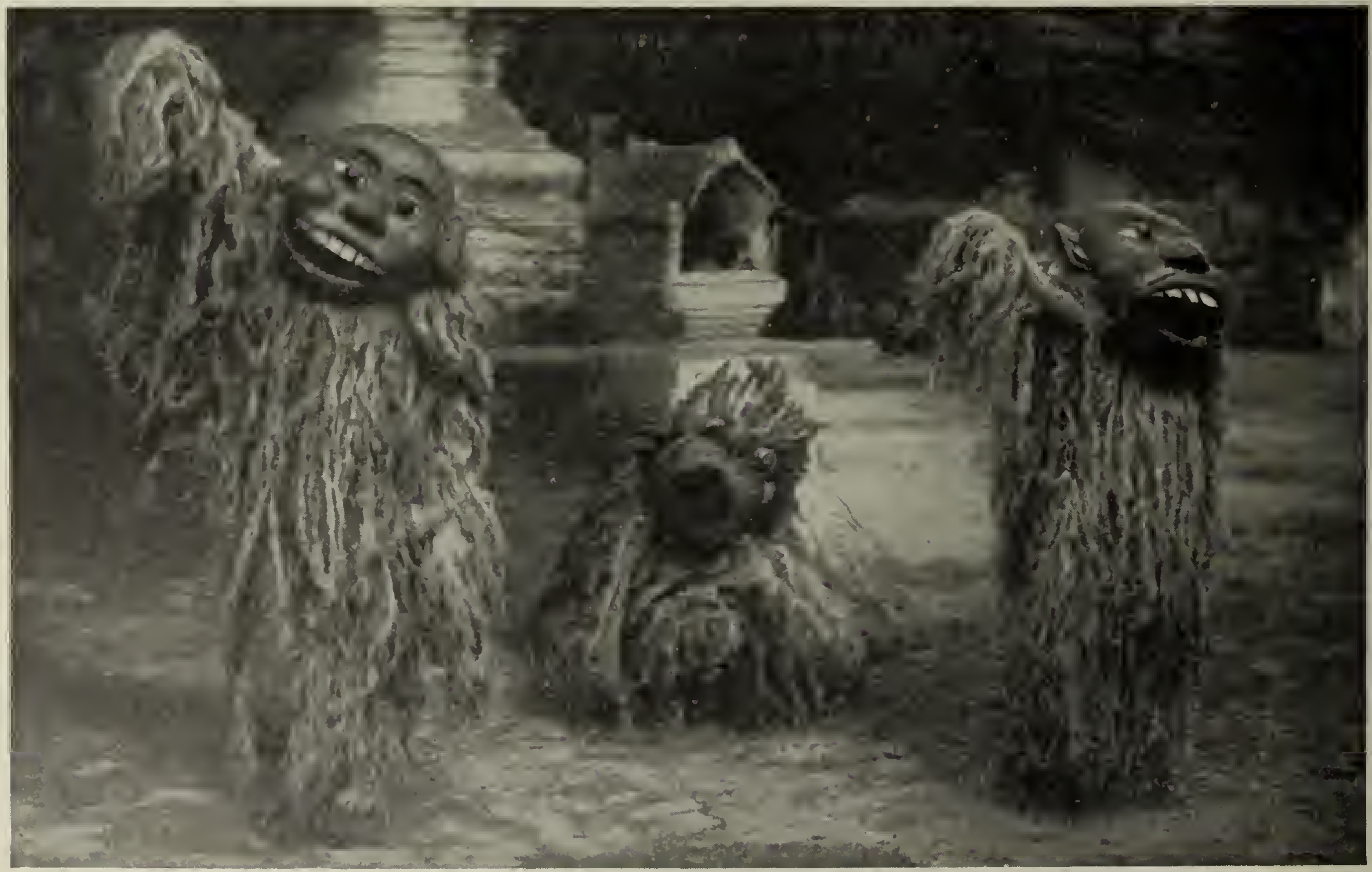


W. F. Taylor

susceptibility to mental suggestion. The Malay will run amok, killing any chance person he meets, as the result of a trivial or fancied slight; and among many peoples it is found impossible to save a man who has made up his mind that someone has willed his death (called by one authority thanatomania). He will even name the exact day of his decease, and the event will justify him. It is among peoples of such mentality, and particularly in dealing with this class of affection, that the magical treatment of the dance is effectual.

But why, it may be asked, should the dance be used to effect a cure? Here, again, it is tempting to wander down a fascinating by-path to discuss the physiological and psychological effects of dancing, and the part they have played in the history of religion. It must suffice, however, to indicate briefly that certain physical and mental phenomena, so closely resembling one another as to be regarded as identical, are the cause and the effect of certain forms of the dance.

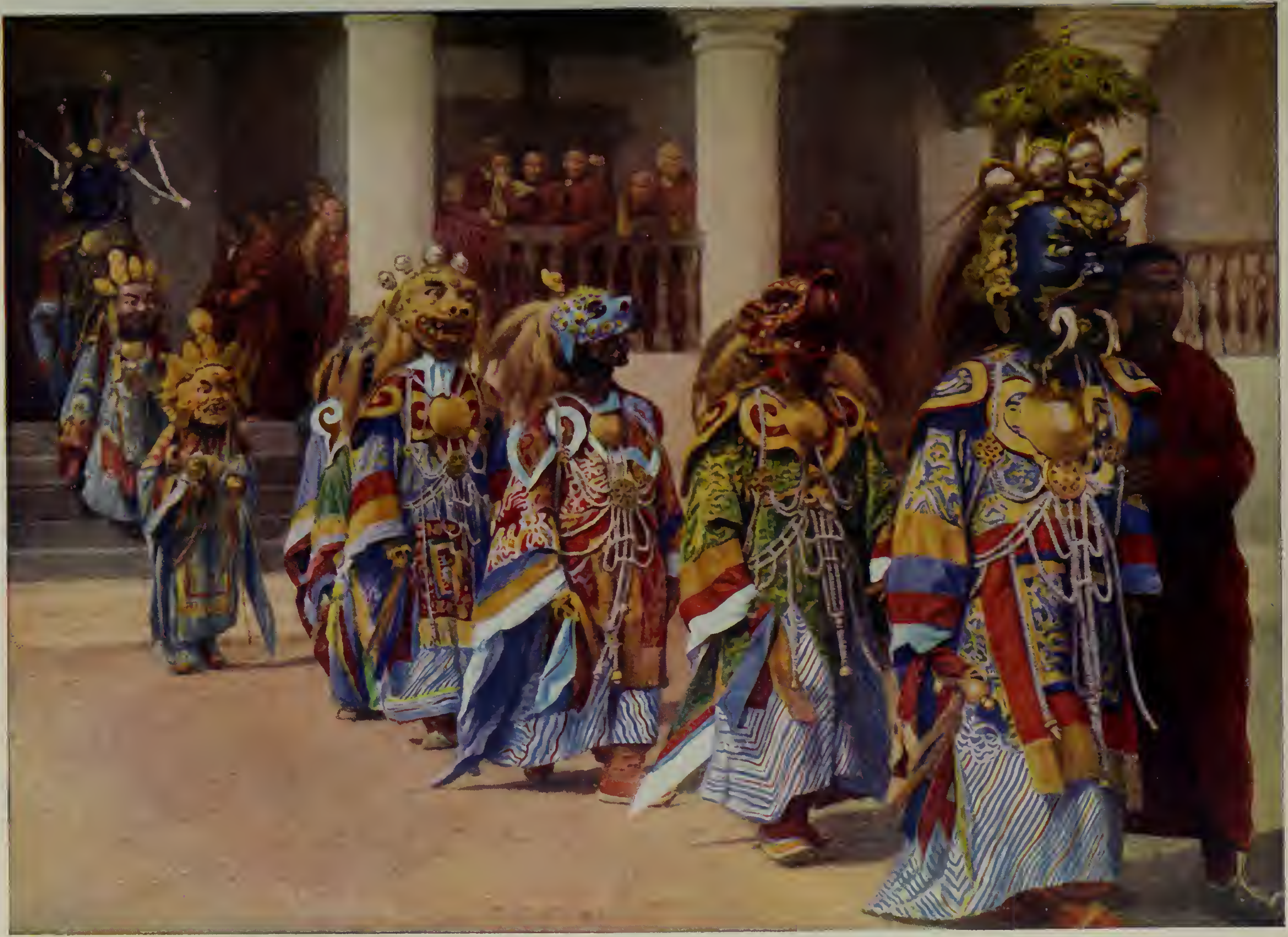
In those who are of normal constitution dancing produces a state of mental exhilaration; it will even act as an aphrodisiac. Hence the orgiastic dance and the results which were believed to follow on the dances of the Witches' Sabbath. That dancing will produce a state of exaltation was well known in classical times, and the ecstatic dance was a central



G.P.A.

AIDS TO ECSTASY : AFRICAN SPIRIT DANCERS' OUTFITS

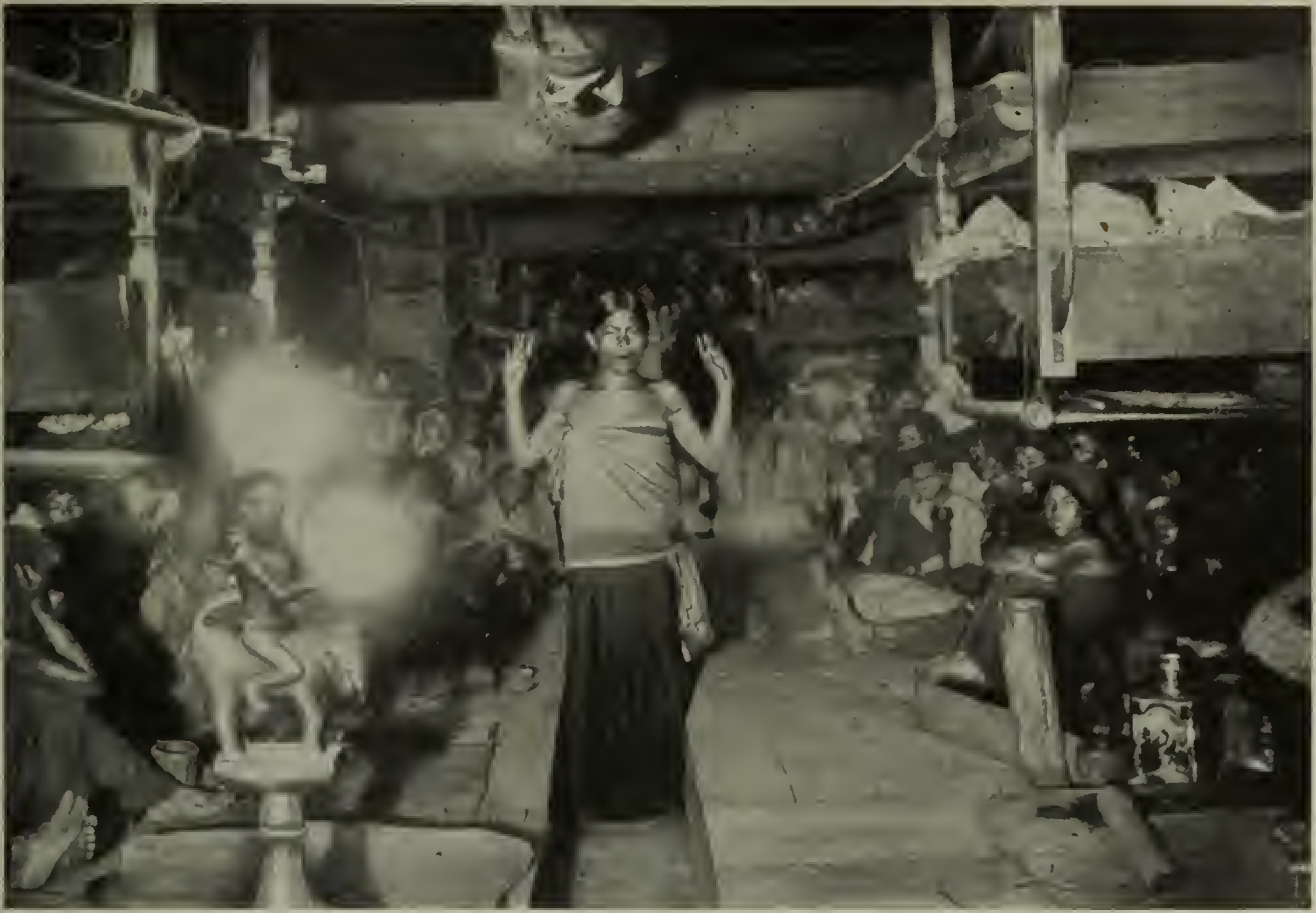
The fetish men of the Chokwe tribe of West Africa work themselves up into a state of great excitement when they are performing their professional dances. In their frenzy they go through the most extraordinary evolutions, and jump in and out of the crowd of spectators. They have a large assortment of masks to choose from for these dances, the form seen here (top) being one of the most popular. The lower photograph shows a group of Molungo devil dancers of East Africa, wearing the masks and fibre costumes used in their dances.



W. Pudovkin

DEATH SYMBOLS FOR THE DEVIL DANCE IN A HIDDEN TEMPLE OF MONGOLIA

Over the ceremonies performed during the festival of Tsam broods the melancholy influence of death, for the celebration marks the end of summer, the autumn season of death in the fields. Everything possible is done to emphasise the presence of the god of death. Mongolia is a land where the priesthood flourishes, and the Lamas are the performers in the drama that is enacted on this occasion. Of the strange masks and head-dresses worn by the priests for the Tsam dances many have a direct bearing on the actual ritual as well as some association with spirits of the underworld. In this group of Lamas at the monastery of Usersky-Dazan it will be noticed that the decoration of some of the head-dresses takes the form of human skulls.



G.P.A.

PRIESTESS OF SUMATRA IN A STATE OF POSSESSION EXORCISING EVIL SPIRITS

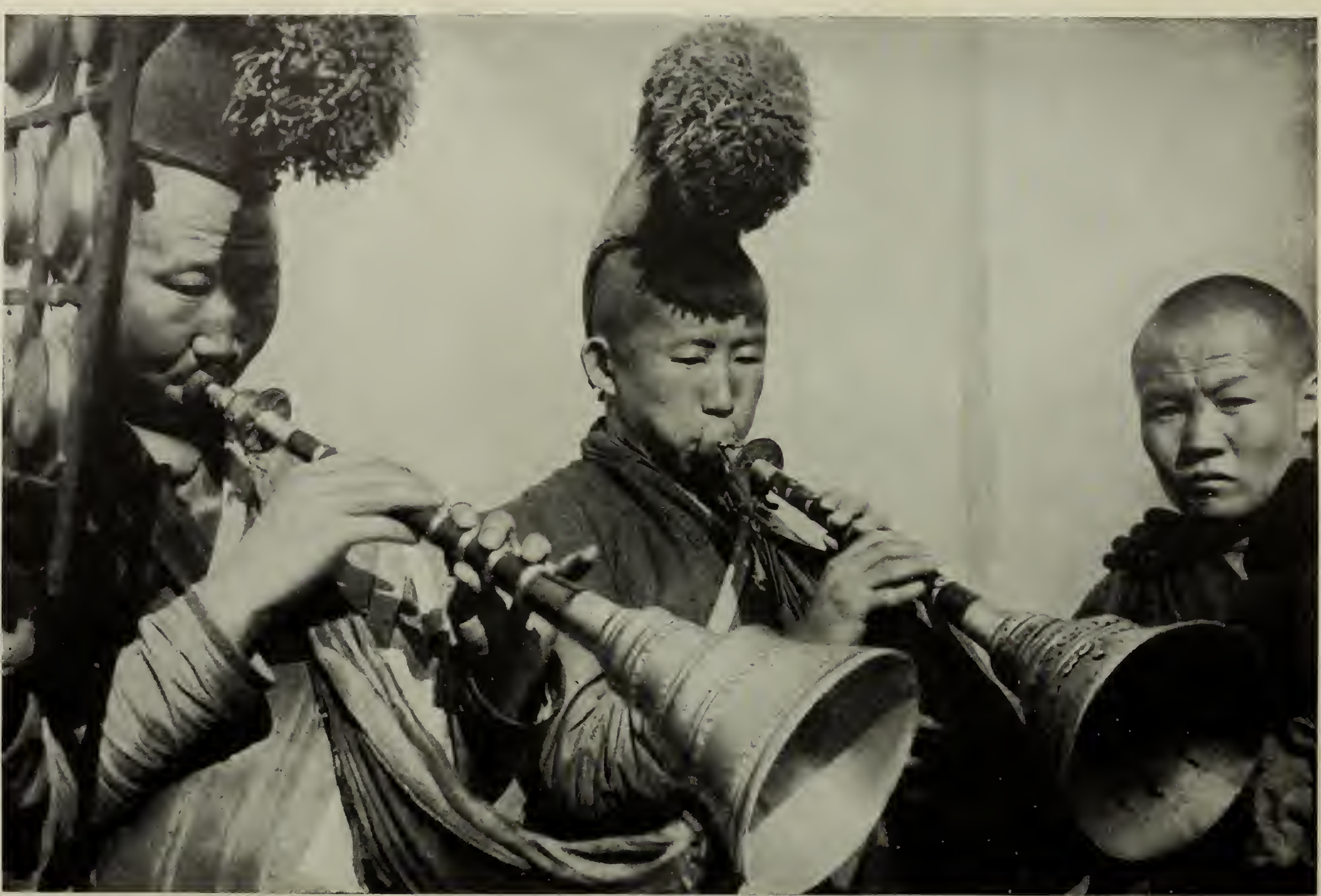
Among the Karo Battaks of Sumatra dancing figures in the ceremonies performed for exorcising evil spirits. The magician is not the only intermediary between the living and the dead. Sometimes a woman is employed. The photograph shows a priestess engaged in capturing evil spirits in the house of a chieftain who had been greatly tormented by them. On this particular occasion the medium started by dancing. She seemed hysterical, and as the music began to grow lively fell into a trance. In the end she crouched wearily on the floor.

feature in the mystic rites of Dionysus and other cults. In the mentally unstable the effect may become acute. Religious revivals in the Middle Ages and in modern times, as among certain religious sects in Russia and among the so-called 'Shakers' of America, have produced epidemics of semi-maniacal dancing.

AMONG primitive peoples, hysterical and epileptic affections and allied mental disturbances sometimes manifest themselves in convulsions, violent muscular reactions and dancing. Not uncommonly these manifestations become epidemic. Several cases of such epidemics are recorded from Africa. Such phenomena are to be regarded as cases of 'involuntary' possession. On the other hand the shamans of Siberia (see pages 100 and 29) and medicine men elsewhere, especially in the Malay Peninsula, Indonesia and the Pacific Islands, habitually induce a form of voluntary possession by dancing.

They dance violently until they fall into a somnambulistic, hypnotic or cataleptic state in which they divine, prophesy, or heal disease, whichever may have been the object of their performance. Even persons who may be perfectly normal will fall into this unconscious state. Among the Veddas, the wild tribes of Ceylon, there is a medicine man whose function it is to dance these invocatory dances to the spirits of the dead for divinatory purposes; but the ordinary members of the tribe may also perform these dances. Then they, too, fall into a cataleptic state. Yet on examination they have been found to show no hysterical or neurotic tendency whatsoever.

It has been noted that among the people who hold this type of belief certain forms of the dance, comparable to the ecstatic dance, invariably terminate in collapse. In fact the dance is one of the regular methods by which prophets, diviners and magicians attain that cataleptic state in which the spirits through whose aid they perform their magical functions enter into the tenancy of their bodies. They are then endowed with the power of that spirit, and it enables them to control the spirit causing the illness they are to cure. They drive it from the body of the patient. On the other hand, following another line of thought, in cases of involuntary possession, if the patient at one stage of the ritual of exorcism can be induced to fall into the state of collapse, the spirit will leave him. Sometimes the suggestibility of the patient is such that mere



Mejrabpom Russ

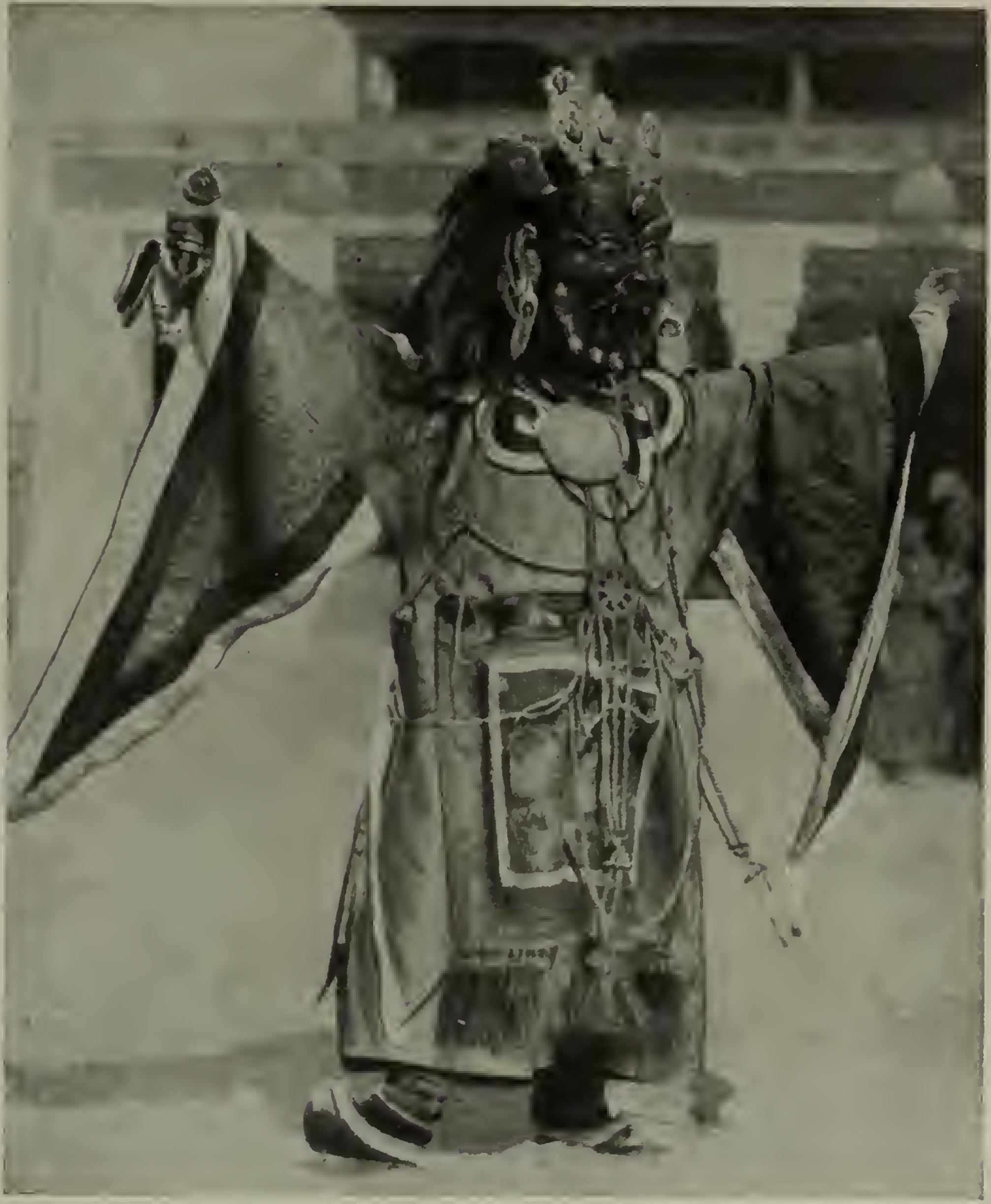
MAKERS OF THE MUSIC FOR THE DEVIL DANCE OF THE BUDDHIST AUTUMN FESTIVAL

The most important event in the Buddhist calendar is the Tsam festival, which is celebrated every autumn. Its outstanding feature is a mystery dance-play performed by Lamas wearing extraordinary masks. This goes on all day, and in every step there is a symbolical significance. A favourite scene for this ceremony is a monastery some twenty miles from Urga. The ceremonial represents life and death, and shows the final exorcising of evil by good after a lengthy conflict. To and fro the devil dancers move, to the strident tones of ancient horns and gong-like metal drums. The photograph shows two of the musicians at the dance held at the lamasery of Usersky-Dazan, in Mongolia.

imitation suffices. Thus in Madagascar when any individual is possessed and begins to dance, the other members of the village gather round him and by imitating his motions bring him relief.

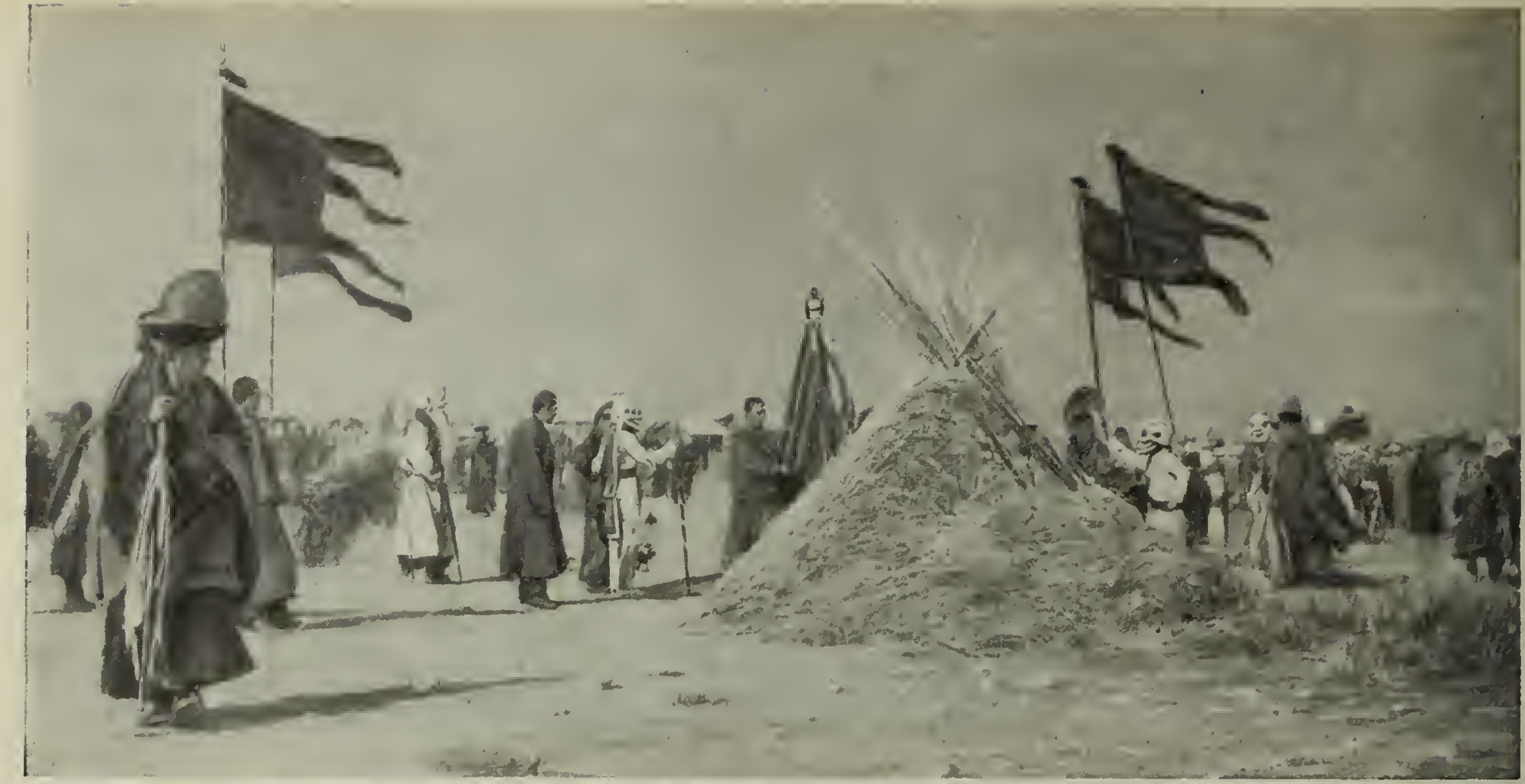
The occurrence of dancing as a form of exorcism for involuntary possession has been recorded from many widely separated parts of Africa. The principal features of the ceremony as it is found among the Bathonga of north-eastern Rhodesia may be mentioned as typical. Among these people spirit possession at one time attained the dimensions of an epidemic. It takes the form of a settled melancholia, or, less frequently, perhaps, of a dancing frenzy. It is caused by spirits, mostly Zulu spirits who attack and enter the Bathonga as they cross Zulu country on their way to and from the mines in which they serve as labourers. The ceremony of exorcism lasts sometimes for as much as seven or nine days. The patient sits in his hut surrounded by the exorcists, who beat their drums and tambourines, shake rattles and sing songs with the intention of forcing the indwelling spirit to reveal his name through the mouth of the patient. Knowledge of the name is essential for successful treatment. When the spirit has spoken, it is asked what it wants, the reply being sometimes 'blood,' when a goat would be brought. The intention of the rite is fulfilled when the patient has been aroused to dance violently, this dance ending in his falling into a cataleptic state, in which he sometimes suffers injuries, such as falling into the flames of the fire, without heed. While he is in this state the spirit leaves him. If it has asked for blood, the patient will suck blood from the goat violently, and in the vomiting which follows the spirit departs. Anyone who has been cured of his distemper by this rite is regarded as peculiarly fitted to take part in healing others who may suffer in the same way. Here we see the beginning of a 'school' analogous to the troupes of dancers elsewhere.

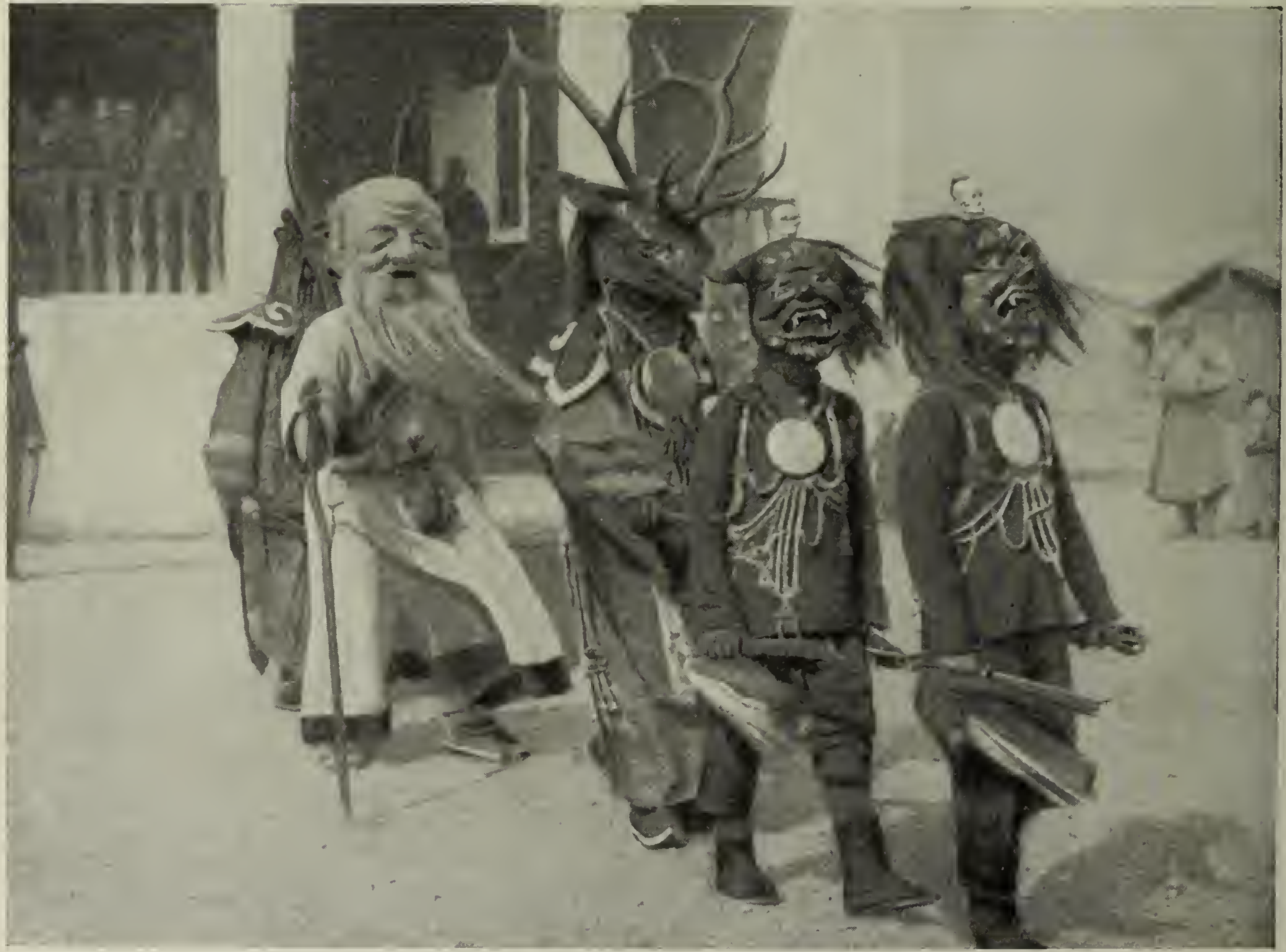
Before leaving the subject of the exorcism of involuntary possession and its incidence in Africa, there are two points to which attention may be called, as they are an almost invariable feature of exorcists' ritual dances elsewhere. The first is that the aim of the exorcist is to induce or compel the possessing spirit to reveal its name through the mouth of the patient. This is in accordance with the well-known magical principle that knowledge of a name gives power over the owner of that name. Secondly, the use of drums, rattles and other forms of musical instrument is also in accord with a magical principle, namely, that the noise of musical instruments is powerful in its effect on spirits. Hence the use of the church bell. The Siberian shaman in the course of his ceremonial beats his magical drum and jingles the metal rattles and bells fastened to his robe, as further described in the chapter on Drums, Secular and Sacred. The two principles are combined in exorcist's ceremonies found among the peoples of the western Sudan. While the spirit is being exorcised a Sudanese fiddle or guitar is played. For each



TREADING A SOLEMN AND STATELY MEASURE

Wearing gorgeous robes surmounted by an ugly mask, this Lama is enacting his appointed part in the Tsam dances, which are a prominent feature of one of the great Buddhist festivals of Mongolia. The mask is intended not merely to strike fear, but also to attain a more important end, the expression of the dancer's identity with the underworld spirit he represents.

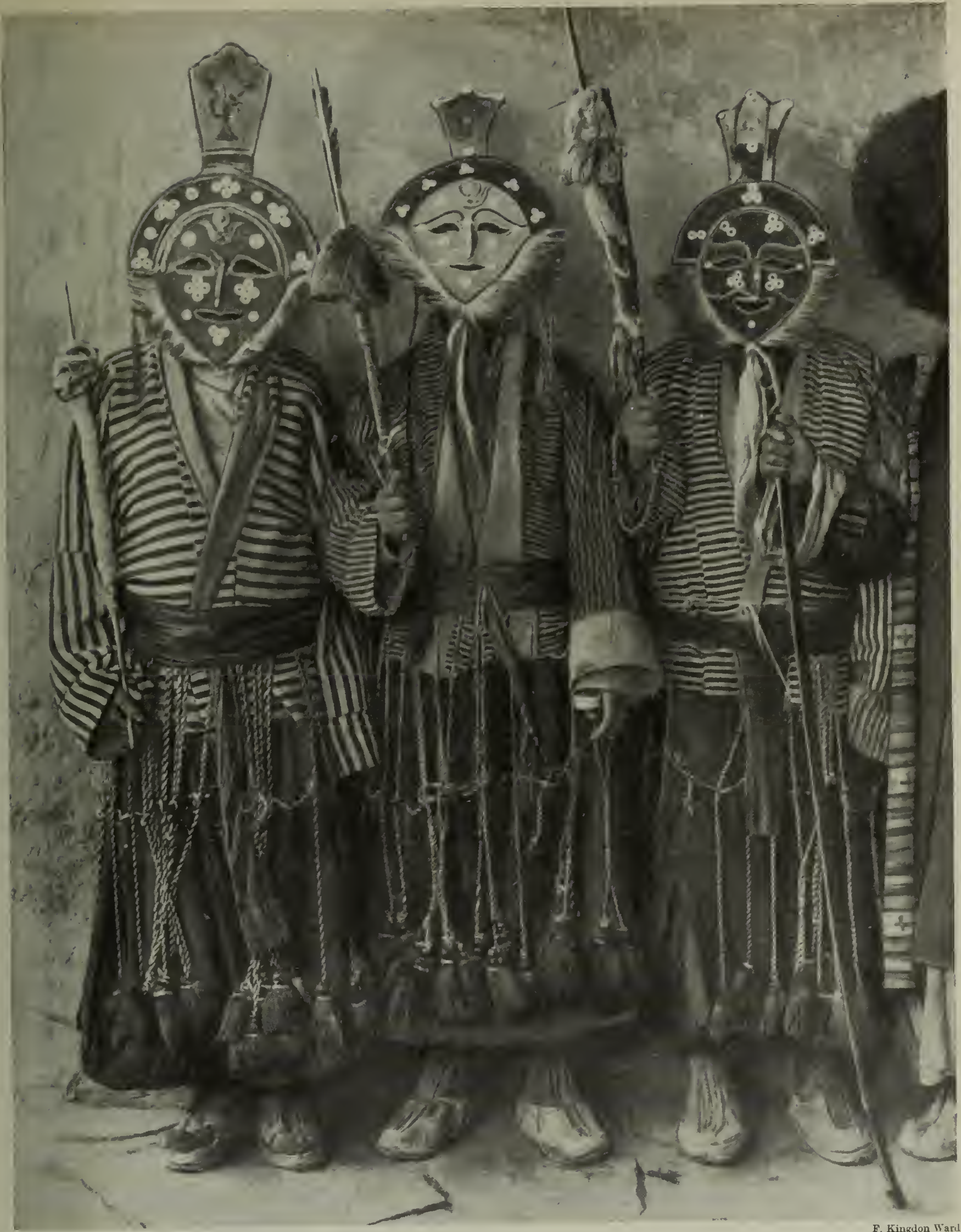




W. Pudowkin

FIRE PLAYS ITS PART IN THE MONGOLIAN DEVIL DANCING FESTIVAL

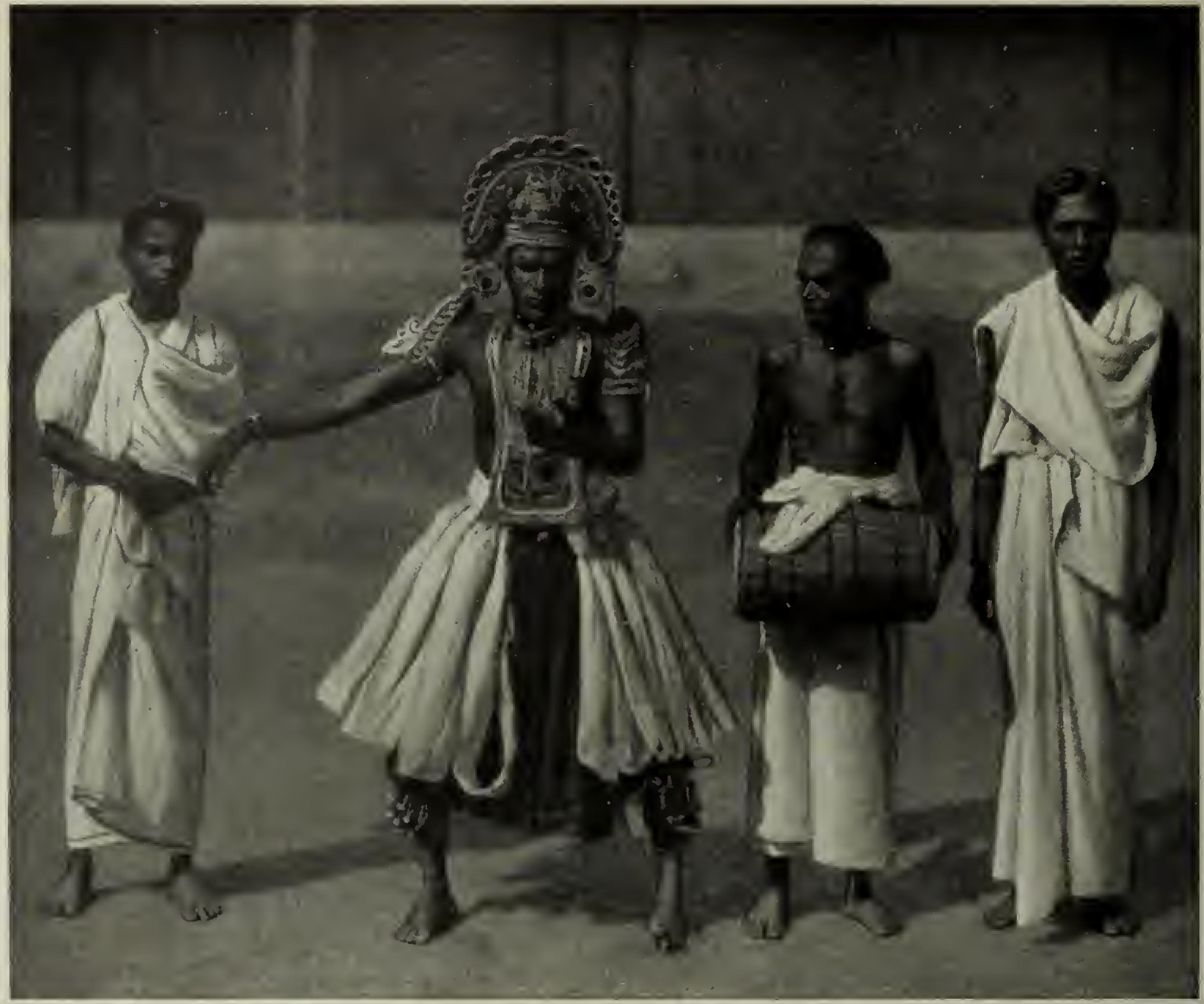
Disguised by masks, some of which represent devils and others animal spirits, Mongolian Lamas are here seen (bottom) marching in procession into the courtyard of the monastery of Usersky-Dazan to take part in the dances of the Buddhist autumn festival. A feature which appears in other devil dances, including those of Australia, is the lighting of a ceremonial bonfire. The upper photograph shows priests, some in their everyday garb, some wearing masks, others holding aloft mystic banners, gathering round in readiness for the lighting of the fire.



F. Kingdon Ward

LAY COPYISTS OF THE LAMASERY DANCERS OF TIBET

Among the many picturesque figures encountered by the traveller in Tibet are the itinerant devil dancers, who go from village to village and from rest-house to rest-house giving imitations of the devil dances performed at the monasteries. These wanderers wear wooden masks of a traditional design. The masks, which are frequently heirlooms, bear a far more pleasing expression than do the majority of those used at the lamasery dances. Round their waists the dancers wear girdles of yaks' tails, which add greatly to the effect of their peculiar evolutions.



E. O. Hoppe

MEDICINE MEN OF MALABAR WHO DANCE DISEASE AWAY

When a native of Malabar is seriously ill and ordinary means of cure seem to be unavailing, friends send for the devil dancers, who by their wild evolutions endeavour to drive out the devils of disease from the sufferer. These dancing medicine men, who are always members of the same family, go through extraordinary contortions to the accompaniment of strange music. They paint their faces lizard green. The dancer in this photograph is performing the Ottam Thullal dance at Trivandrum, Southern India.

disease there is a special musical phrase which expresses its name. When this phrase is played the patient falls into convulsions and the spirit leaves him. Thus when Saul was possessed of an evil spirit, David played on the harp before him.

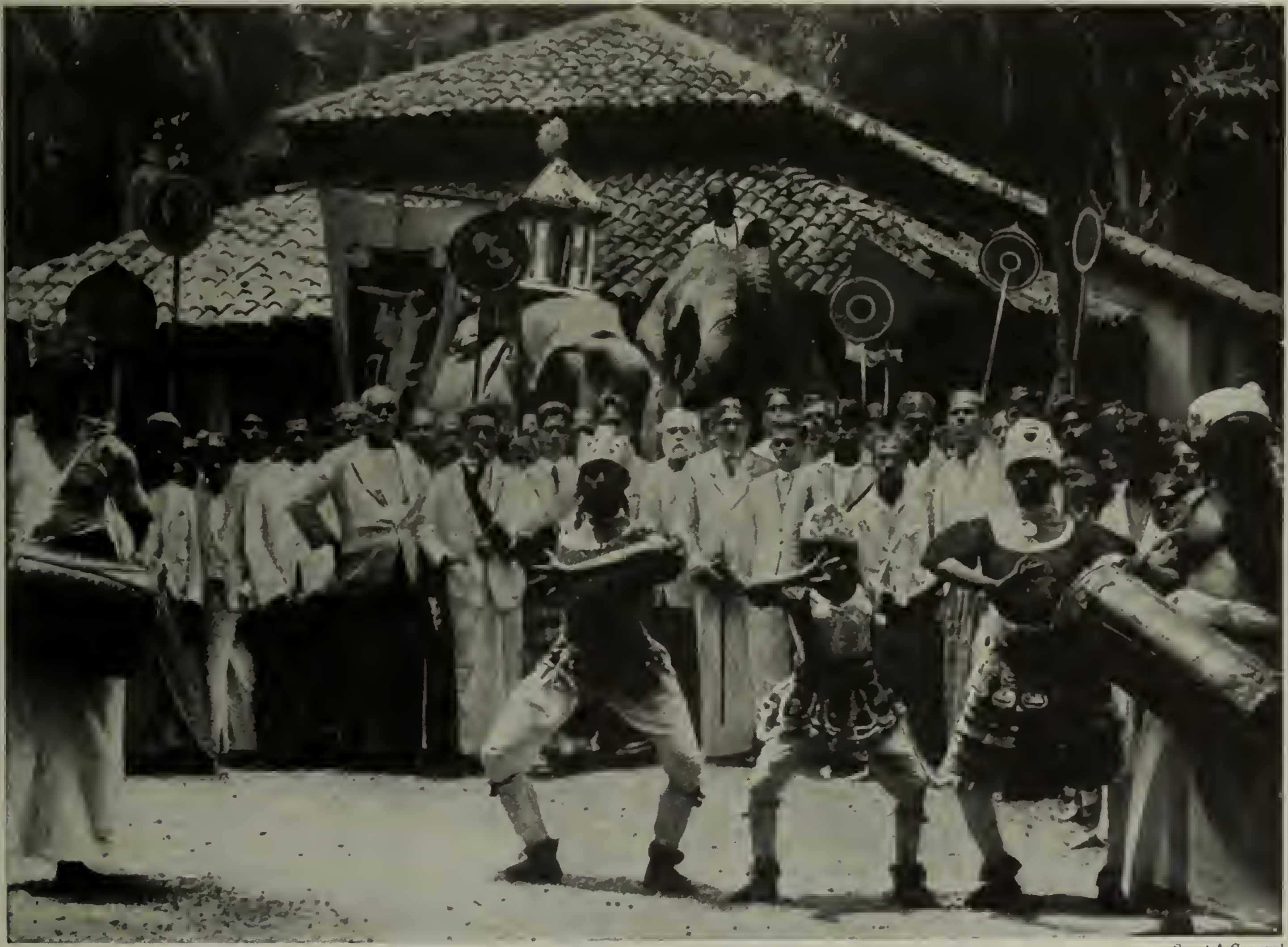
We now turn to the form of dance of which the aim is primarily to throw the exorcist, and not the patient, into an abnormal state in which he attains the power to perform his function. Here the induced trance is employed to get into touch with the spirits. Among the Punans of Borneo the medicine man dances until he has worked himself up into a state of abnormal excitement. He then fights with a sword against the spirits who are drawing away his patient's soul from his body. Sometimes the excitement of the combat is such that the patient rises up and dances side by side with the medicine man to help him until he falls down in a state of exhaustion.

Among the Veddas of Ceylon, as already mentioned, there is always an expert in each village whose business it is to know the correct method of invocation for the spirits of the dead in solemn ritual dances. He calls upon the spirits to accept the people's offerings, and this the spirit does, speaking in a guttural voice through the shaman. He also tells them whether he will assist them in hunting and sometimes where the game is to be found. In another dance, held on the fifth day after a death, in which the shaman holds a large ceremonial arrow, the spirits tell the dancers whether there will be a plenty of yams, of game and of honey. The use of the bow to detect the source of illness is illustrated in page 59. When the shaman dances to cure sickness, a bead necklace, bangles and the leaves of a certain tree are placed in a basket. As the shaman is possessed, he raises this basket over the patient's head.

It is said that among the Veddas a woman may also act as shaman and enter into communion with the spirits; but the statement needs confirmation. There are certainly women shamans in Siberia, and also in Borneo. Among the Melanaus, a woman who has been possessed acquires powers to help others. She acts as the leader of the dance in a ceremony which is held in the hut of the sick person, singing an archaic chant of which the language is hardly understood. When she is dancing madly, with flying hair, another woman whirls the patient round in a cone of shavings. Then the medicine women one by one are whirled in the cone until each falls in a faint or staggers round the room in a state of giddiness and hysteria.

We pass now to the dances to which the term 'devil dance' is more specifically applied. But first attention may be called to an interesting form occurring among the Australian aborigines. The 'Molonga' is performed with infallible accuracy, because it is believed that 'Molonga' will punish any mistake by inflicting death on the men of the tribe and by carrying off the women and children. The dance lasts about five nights, of which the first four may be regarded as preparatory to the fifth. On this night 'Molonga,' the devil himself, appears. He rushes in without warning and, made hideous by grease and red paint, charges the dancers, who retreat before him in panic, while the women and children shriek in alarm. The dance terminates in a grand conflagration in which the sticks used in controlling the rhythmical performances are thrown on the fire, while all the performers dance round it. It will hardly be necessary to recall that the witches' dance at the Sabbath took place in the presence of the devil, their leader.

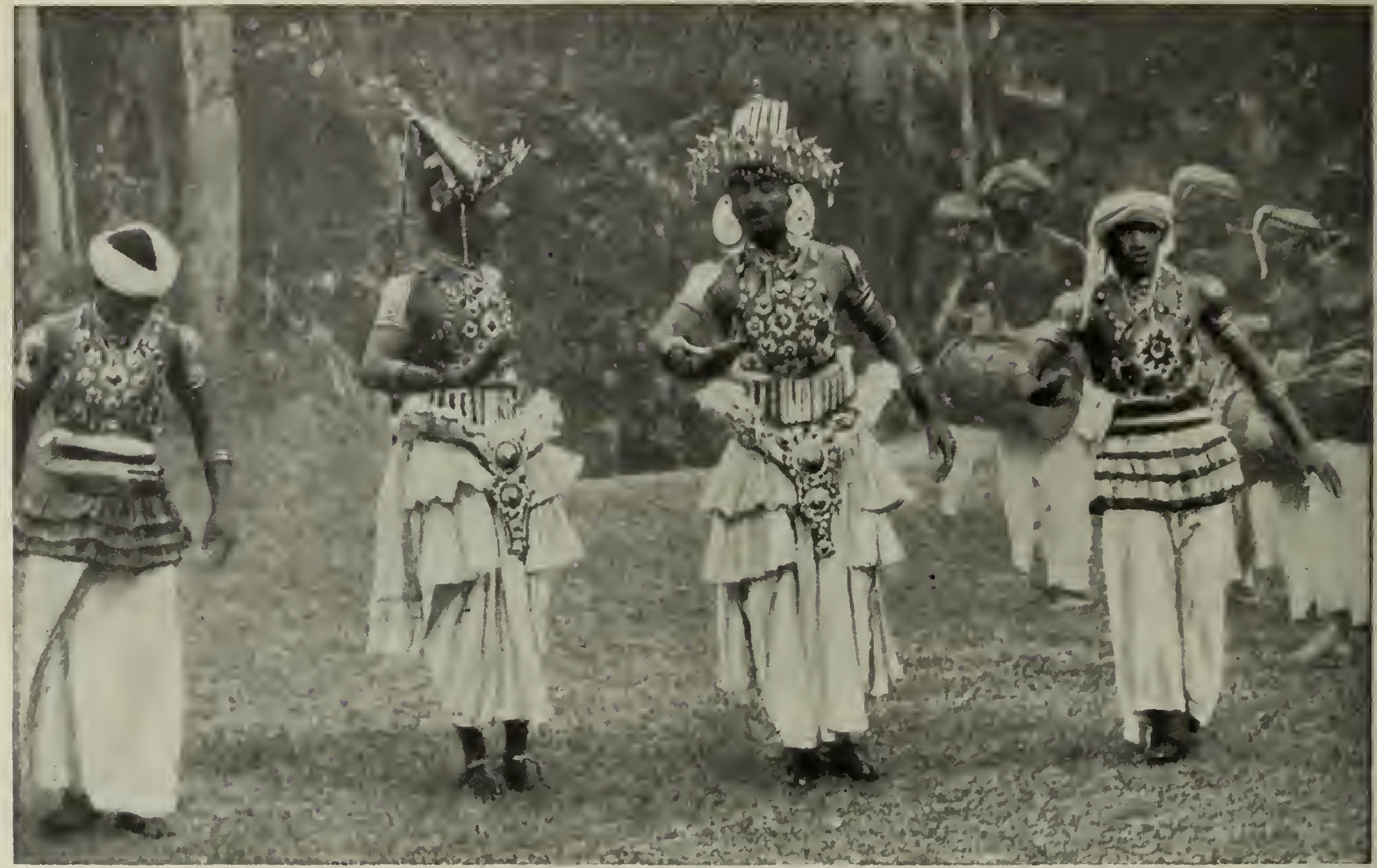
The performance of 'devil dances' has been made familiar from its occurrence in the Far East. There it extends from China, through Tibet, to Ceylon. In Tibet the Lamas give entertainments in which the performers wear hideous masks, representing the demons of the underworld. The masks are in the form of men, beasts and ogres of hideous monstrosity. These demons are the nature spirits which Tibetans worshipped before the introduction of Buddhism. One of the principal characters is a black-hatted 'Chief of the Wizards,' who dances frantically to



Sport & General

DEVIL DANCERS AT THE PERAHERA FESTIVAL IN CEYLON

The devil dancers of Ceylon are in great request at religious festivals. Of these the most important is the Perahera, which is celebrated every year from the new to the full moon in July and August, and is regarded as the great Buddhist holiday. On this occasion the precious relic of the Buddhists, the Sacred Tooth, is taken from the Temple at Kandy, the old capital, and carried in procession. Thousands of people assemble, and during the holiday performances of devil dancers are the order of the day.



Photopress

BROWN BODIES GLISTENING UNDER A TRACERY OF SILVER LEAVES

The dress and ornaments affected by the devil dancers of Ceylon are fantastic in the extreme. Although the dancers are all men, in appearance they are far more like women, for they wear skirts elaborately frilled and pleated. Over the upper part of their bodies, which is left bare, they bind a curious decoration of leaflike silver open-work. The chief dancers have magnificent silver head-dresses, while the subordinate performers wear the plainest of turbans. The girdles of the chief dancers are very massive and complicated affairs.

quick music in clouds of incense burning in censers.

The wearing of masks, which is a distinctive feature of these dances, is to be noted. No doubt there is the intention to strike fear into the heart of the beholder; but that is a secondary consideration. Nor is it likely that they are used merely as a protective disguise. Probably, like the shaman's trance, they are intended to secure the merger of the identity of the dancer and the spirit each represents—the underlying conception of the use of masks in most primitive dances and ceremonies. The Kobéua Indians of north-west Brazil say that the masks they use in their dance represent demons, which are incorporated in the masks; but when they wear them themselves, the demon of the mask passes into him who wears it.

In Malabar, where the exorcism of devils by dancing occurs among the Nayars, a woman is usually the patient possessed of a devil. An elaborate dance called Kolam, or Ottam Thullal has to be performed. The whole village shares in the expense, which is considerable. The performers are a medicine man accompanied by twelve assistants, each wearing a mask with a distinct expression and painted for the occasion. At night the patient is brought by her mother to the dancing place in front of the house, which is brilliantly illuminated. The whole village assembles, and as the girl sits there alone, or with the support of her mother, each dancer in turn executes a terrifying dance before her, until at last she becomes hysterical. Then the demon reveals his name and whence he came, thus rendering himself incapable of any further harm.

In South Canara devil dancing is the function of three special castes, who allow their hair to grow long so that it may float out in the dance, a custom of magical significance which occurs elsewhere in India in a similar context. A special feature of their dance is a beautiful curved steel sword, which is waved about while the dance goes on. The dance begins at nine o'clock in the evening with a performance by the chief assistant of the exorcist. He imitates the motions of demons, but does not become fully possessed. This is left for the chief, who is a man of the lowest class. He dances naked save for a waist cloth, while his face is painted with ochre and he wears a metal mask. He works himself up to a frenzy to the beating of tom-toms and the howling of the spectators.

For the origin of the 'devil dance' as it exists in the East we should perhaps look to China, where the belief in malevolent spirits is rife, and dancing under the influence of spirit possession has long been a prominent feature in the cult of the Wu priesthood, who have been powerful in China for over two thousand years. For the weirder features and the exploitation of the mask we may perhaps look to the cruder animistic beliefs of Tibet.

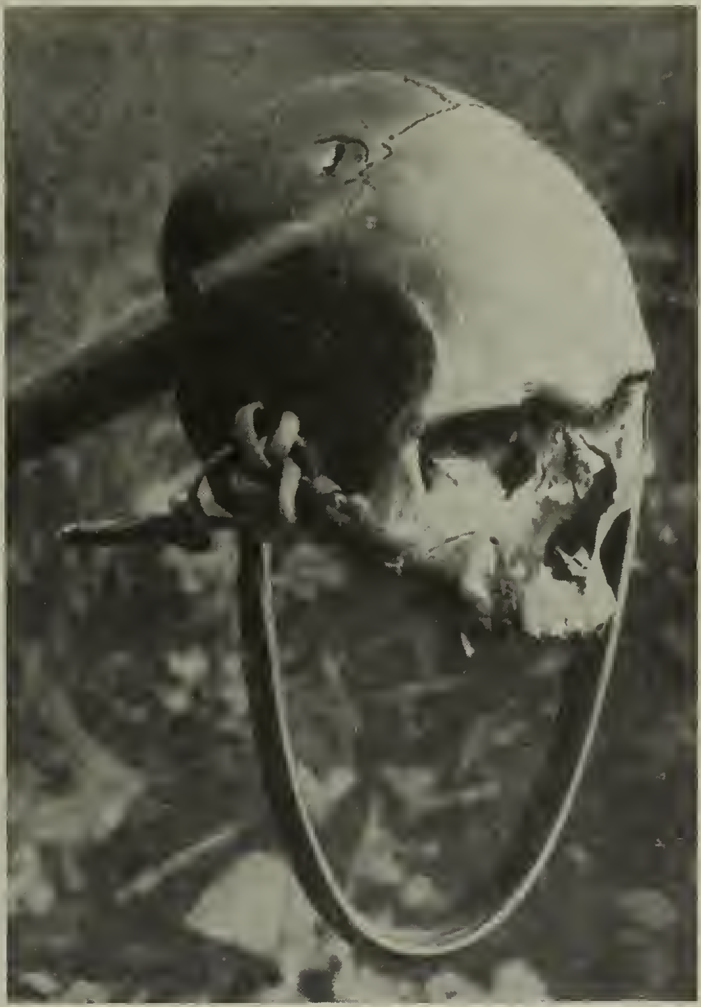
THE MYSTERIES OF TABOO

At almost every turn, and especially at times of difficulty, the primitive mind applies the principle of taboo. The whole life of the savage is indeed regulated by it. Aspects of the subject are elaborated in chapters dealing with crucial periods in the life of the individual, such as Initiation and Other Ceremonies of Puberty, The Separation of the Sexes and others covering marriage and death customs.

The traveller who wanders about the trim suburbs of Honolulu is constantly faced by a notice board set up at the entrance of some tempting garden and bearing on it the single word KAPU. Like the 'tapu' of New Zealand or the 'tambu' of Melanesia, this is but a variant of 'tabu,' the form of Oceanic speech used in the island of Tonga, whence Captain Cook brought it back to adorn the English language under the more homely spelling of 'taboo.' Now the American landowner who addresses this curt notice to native trespassers has really no business to use so strong an expression ; for he is virtually saying, 'This is holy ground !' He ought to mean, in fact, that persons who are rash enough to intrude will not only be duly prosecuted and punished in this world but will likewise be eternally damned in the next. Indeed, in the olden days if a Hawaiian chief who ruled by divine right had hoisted such a danger signal his subjects to a man would have credited him with the power of blasting the offender alike in body and in soul. In modern eyes, however, neither the institution of private property nor the law itself can claim a sacredness so absolute as to involve the direct authority of Heaven.

In its ultimate derivation taboo seems to mean 'marked off,' just as our word sacred may have originally meant 'cut off' ; that which is so demarcated and set apart being the supernatural in all its manifestations, whether good or bad. In the Pacific region the word which comes nearest to our 'natural,' and is regularly opposed to taboo, is "noa,' that is common or ordinary. The savage observes that both men and things have their more or less regular habits of behaviour, and so long as they keep to these, he for his part can hope to accommodate his habits to theirs. Within this limit of the habitual, then, life is pretty safe, though no doubt correspondingly humdrum. Beyond it, on the contrary, all is uncertain ; and when the unknown has to be met, the first rule is 'Beware !'

Taboo, then, is just this preliminary counsel of prudence. Discretion is the better part of primitive religion ; though it can ripen into a genuine reverence as the conviction grows that behind the mystery lies an influence or being that is not only incalculably powerful but also incalculably good. The original reaction, however, towards the uncanny leaves it doubtful whether harm or help is likely to be forthcoming ; and, if man were all coward—and in any case he is decidedly not all hero—one might have expected him to give a wide berth to whatever baffles common sense. But, apart from the fact that troubles are apt to come uninvited, we are one and all compounded of cross-impulses, such as fear and hope, disquiet and curiosity. Shout at a flock of sheep and they will start running, but presently they will stop to gaze round in search of the cause of the disturbance. A more intelligent animal exhibits even more clearly a like interplay of tendencies making severally for repulsion and attraction. Thus there is the well-known story of the ape at the Zoo which, when required to retire into the sleeping-place where he could be shut up for the night, refused to leave the outer cage, and sat on a lofty perch gibbering defiance. It was only necessary, however, for the keeper to enter, and, gazing down a drain-pipe, to pretend a moment later to start back in horror.



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SAVAGE 'NO THOROUGHFARE' SIGN

A skull impaled upon a pole is the sinister signal adopted by head-hunters in Central New Guinea as a warning against trespassers. Such grim sentinels as this are frequently used to indicate those prohibitions, common among primitive peoples, which we call taboos.

Thereupon the ape descended slowly and took a cautious peep for himself, only to bolt instantly with a cry of terror into the safe retreat provided by the inner compartment. So too, then, there is for the primitive mind an intriguing as well as a purely alarming side to any experience of the unfamiliar; so that the taboo sign by no means implies an absolute ban on contact, but simply enjoins a wise circumspection in the manner of approach. Thus more especially does the notice apply to idle meddlers. There is no admission to the world of the sacred except on business. An unlimited liability attaches to this kind of venture, and, if any profit is to come of it, the perpetual watchword must be 'Attention!' What the Roman called 'profane' persons—as we should say, worldlings—had better keep at a respectful distance.

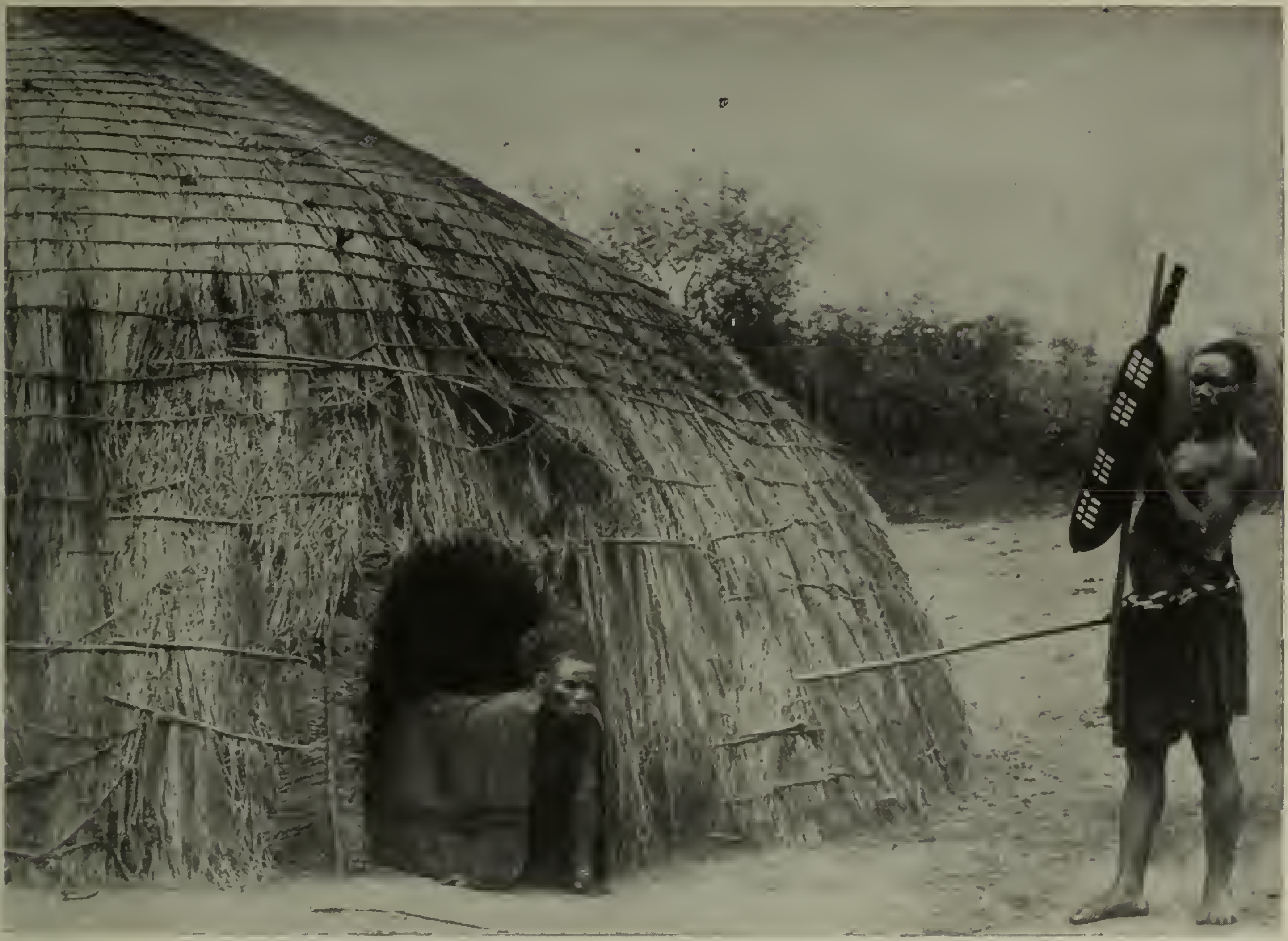
One series of experiences to which every savage is normally subject will serve excellently as illustrations of the general nature of taboo. There are at least four occasions in the course of his earthly career, namely, when he is born, when at puberty he is initiated or made into a man, when he marries, and, finally, when he departs this life, which are deemed so critical as to demand special precautions on the part of all concerned. They are, in a word, sacramental seasons, and a corresponding mood and behaviour are needed if the slippery ground is to be safely crossed on this pilgrim's progress. Society in its religious capacity sympathises with the human weakness associated with birth and death, or again with the shyness incidental to the assumption of the responsibilities of manhood and marriage. So a scheme of rites is devised to permit a certain retirement from worldly affairs. It is in its way a reciprocal relation that is thus set up, because just as the subject of the experience, together with those in immediate touch with him, is held to be in a spiritually delicate condition requiring freedom from disturbance, so ordinary folk engaged in the common round do not want to be troubled by the presence of such mystic invalids in the midst of their daily bustle. It is thus to their mutual satisfaction that they should keep away from each other. What the profane man finds good company is bad company for the sacred man, and vice versa.

Wide World

TABOO-TROUBLED PASSAGE FROM BOYHOOD TO MANHOOD

Among primitive peoples adolescence is a period of taboos. The candidate for initiation is regarded as a being apart, neither boy nor man, and all manner of avoidances and tests of endurance are inflicted upon him, as described in pages 135 to 139. Here is seen a group of Ibibio natives of Southern Nigeria, enveloped in closely woven garments of curious stripe, about to take part in the ceremonies of initiating novices.

First of all, then, a man has to be born, and in so doing is a trouble not only to himself but to his parents, and more especially to his mother. The latter as soon as she knows that a baby is coming must practise various avoidances to keep herself and her precious burden from harm—not mere physical harm, but the thousand immeasurable risks that lurk in the unknown. Indeed, her views as to the nature of conception may be so pre-scientific that she may ascribe it to the influence of some animal or plant. Thus a woman on Mota in the New Hebrides found an animal in her loincloth and tried



E.N.A.

FACE UPON WHICH A BRIDEGROOM-TO-BE MAY NOT GAZE

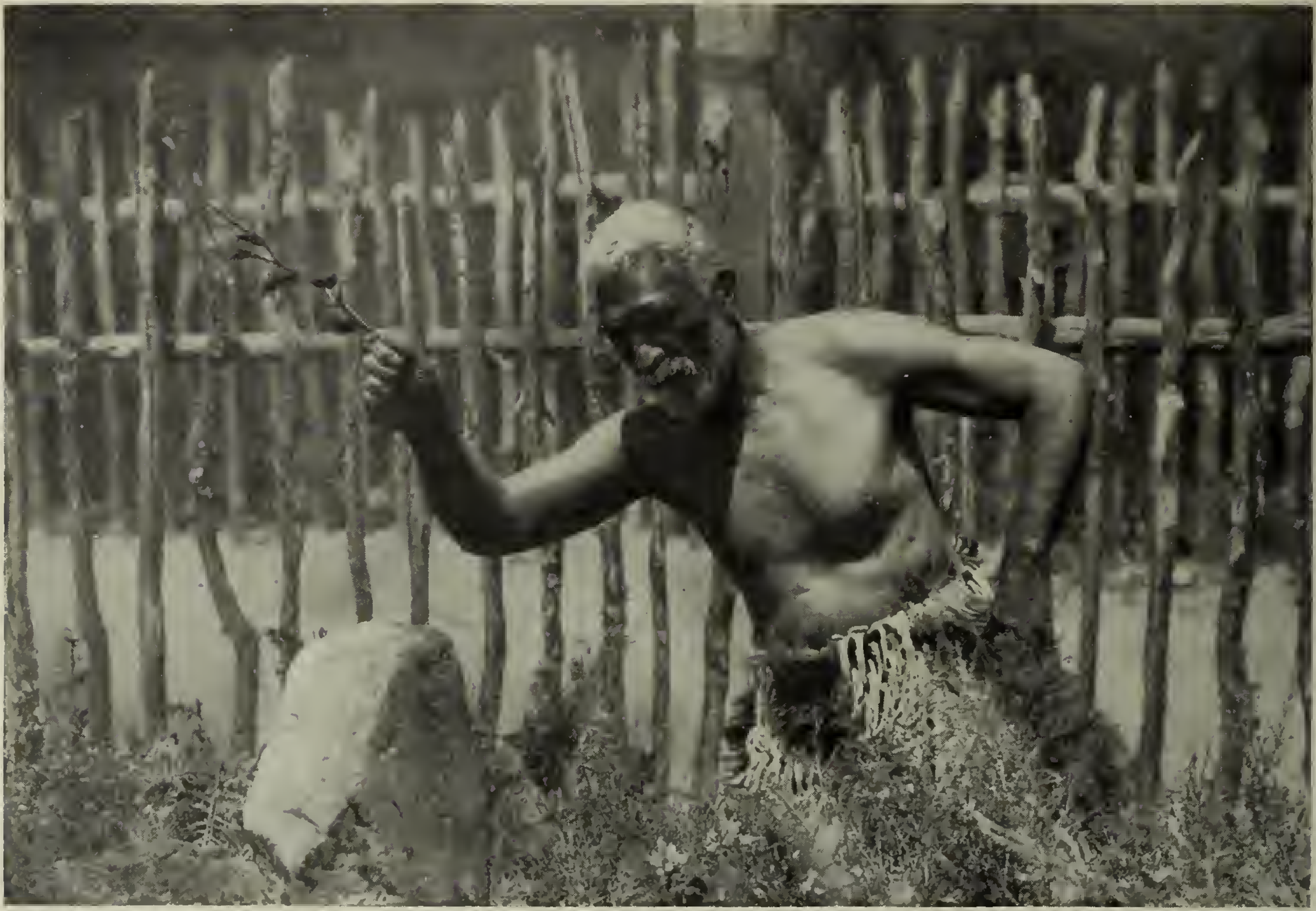
In accordance with the custom of his tribe this young Zulu warrior has to walk three times round the kraal of his future mother-in-law while she crouches on all fours at the entrance to her home. It is taboo for him to look upon her face, and so he holds his shield before his eyes until he has passed her. In his right hand he grasps a staff with which to ward off any of her relatives who may try to knock the shield away.

to carry it back in her hands to show it to the village, but lo! when she opened her hands it had disappeared. Clearly this was no common beast, and it was incumbent on her coming child never to eat such meat for the rest of its life; for in a similar case an eel-child all unwittingly tasted eel in a mixed grill and promptly went mad.

Again, what the mother eats may affect the looks of the child, so that a Kaffir mother who does not want her baby to have too large an under-lip must never touch the underlip of a pig. In general, pregnancy is a period of seclusion; and, though many of the accompanying restrictions are to our mind unnecessary and even absurd, there is sound experience at the back of the system as a whole. Indeed, there is practically much to be said for trying to meet and satisfy the nervous imaginings that are so regular a symptom of that condition; while as a matter of scientific fact it is not impossible that the mental impressions of the mother may in certain circumstances be reflected in her offspring, as folk-belief has always held.

Passing on to the actual birth, the cleansing of the child is treated not merely as a physical but likewise as a spiritual necessity, and it is duly baptized or, it may be, half choked by a prolonged fumigation. When the infant cries in the smoke, the Kaffir mother calls out, 'There goes the wizard'; just as at a christening the nurse may be heard to rejoice in baby's lusty protests as a sign that the devil is being expelled. Again, it may be thought expedient to perform a ceremony to purify the mother's milk before it can be safely drunk. Too many indeed to mention are the taboos which the savage mother must observe until some rite of purification restores her to her workaday status.

Nor is the father immune from similar restraints, but on the contrary is often subjected to a confinement almost as strict as his wife's, at any rate on the non-physical side. Much cheap fun has been made of the custom known as the 'couvade,' from the French word 'couver,' to go broody in the manner of a sitting hen. Thus Strabo, the ancient geographer, wrote that in Spain when a child is born it is the man who is brought to bed. As a matter of fact the Brazilian native does take to his hammock on such occasions, because if up and about he would be bound to do something unsuitable—to use a cutting tool, for



Mondiale

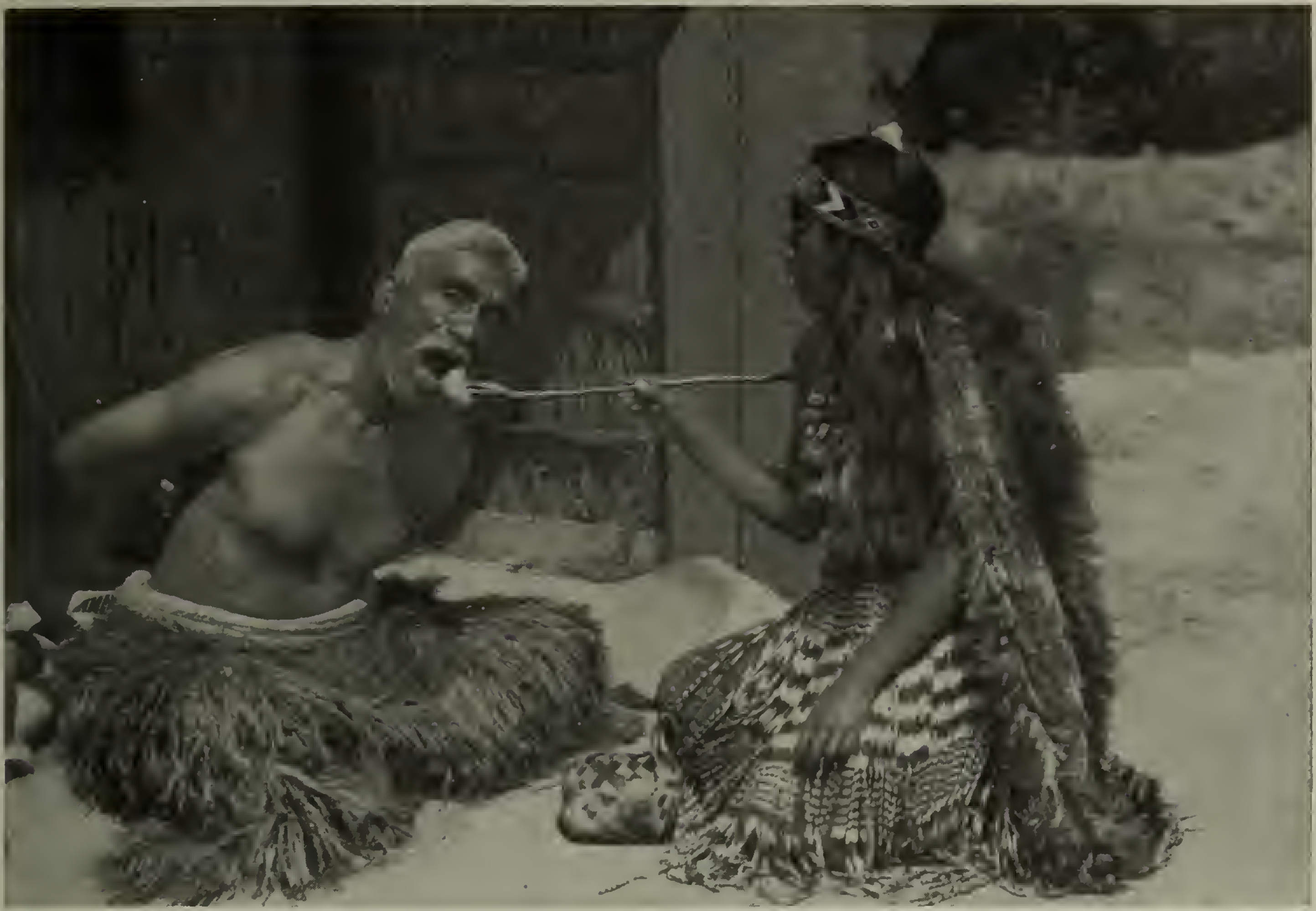
PRAYING AT THE PLACE THAT NONE BUT HE MAY APPROACH

In or near every Maori village of the olden type there was a sacred place, a tuahu or altar, where religious ceremonies were performed and the assistance or protection of the gods was invoked. The tuahu took many forms. Sometimes it was a stone or rock, sometimes a tree or a flax bush, sometimes a carved figure, and always the place was taboo to all save the priest. A Maori tribal priest is here seen with hand raised over such a sacred stone, addressing a prayer to some deity whom he wishes to propitiate.

instance—that might jeopardise the welfare of the child. Papa, mamma and baby must all lie low until the domestic crisis is over. It is holiday for them all, in the primitive sense of the word, that implies a fast rather than a feast.

Next, puberty is eminently a time of taboo. Our educational experts have but recently come to realize that this organic crisis is likewise a moral one ; so that it is highly inadvisable to force the young during the period in which they are storing energy to be expended later with renewed vigour on a plane of fuller life and greater responsibility. The novice who undergoes initiation must retire to the wilderness, where austerities of all kinds are imposed on him by his elders as a preparation for the stern duties of manhood. In the meantime, however, he is regarded as neither man nor boy, but an intermediate being, a sort of embryo on its way to be born into a new condition ; and the metaphor of a new life is variously enacted by ritual means. Nay, so whole-heartedly does the savage enter into the spirit of his drama that when the probation is over and the boy become man —the convert, as one might say—comes home in triumph to don the accoutrements of a warrior, his own mother is not supposed to recognize him. He is as strangely different as a butterfly that has emerged from the chrysalis, for his soul has found wings. His new personality is sundered from his old by a sort of hiatus in the sense-bound experience of ordinary existence, during which he has been withdrawn into the subliminal depths where the deferred instincts of sex and parenthood are sprouting as inevitably as the down on the young man's chin. It is quite a fitting symbol that on his return the regenerated one should simulate complete loss of memory as regards common things and even words. On the other hand, the spiritual experiences of his stage of transition abide with him, so that, for example, if fasting has brought him a vision of the animal destined to be his mystic guardian and helper—his ' genius,' as the Romans said—he must make it his private taboo for the rest of his days, refraining from injuring or eating it, or even from mentioning it casually.

MARRIAGE, the third of these typical sacraments, needs a long chapter to itself. Suffice it to say that honeymooning is not a modern invention, since as far back as we can penetrate into the mists of human history it has been plain to all that, without some gradual progress of mutual adjustment, involving



Mondiale

HOW A MAORI UNDER TABOO IS KEPT ALIVE

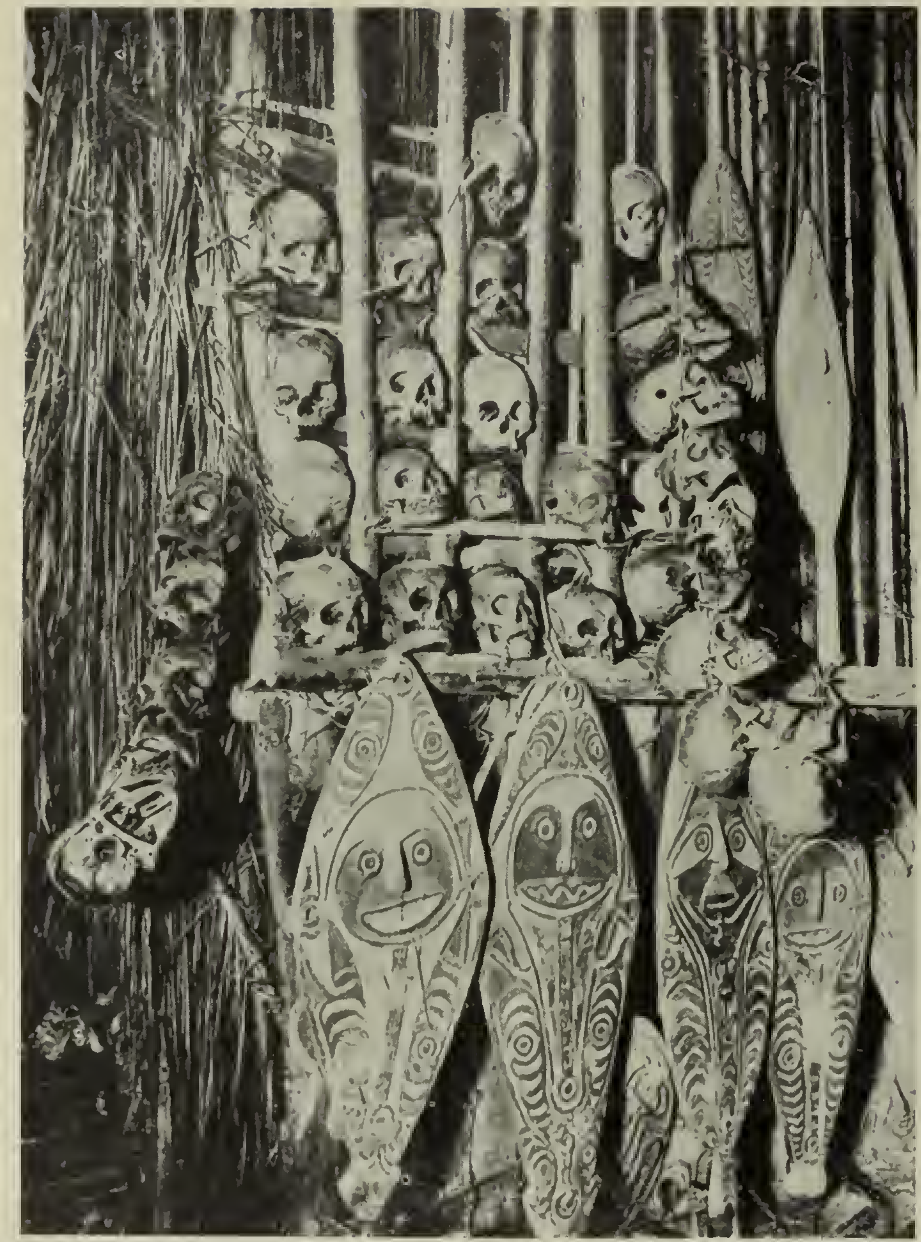
A Maori who had come into contact with the dead was taboo. He was cut off from almost all communication with his fellows. He was not even allowed to touch food with his hands. It was laid before him on the ground, and he had to sit or kneel, with his hands held behind his back, and eat it as well as he could. Sometimes, as seen here, he might be fed by another person, but the feeder had to be careful not to touch the tabooed man. In earlier times the person offering the food had to be naked lest contamination should pass from clothes.

some liberation from the stale round of the day's work the couple must miss that slow-dawning sense of a larger life in store for them and theirs which is the true consecration of their union. Sometimes among savages the period between betrothal and marriage is stressed as taboo, and sometimes that between actual mating and the birth of the first child. In any case, bride and bridegroom are by means of all sorts of ritual prescriptions marked off as involved in the holy state of matrimony—holy for themselves, but for their neighbours unclean in the ceremonial sense that they had better keep clear of whatever is thus set apart.

THIS double aspect of the matter will explain, by the by, those contradictory features so often noticeable in marriage ceremonies, for it may chance that either of the happy (or unhappy) pair is now touched for luck, and now pelted to avert misfortune. It is a mistake to try to put too precise a meaning on such customs, which arise in the first instance out of a thoroughly confused state of mind on the part of all concerned, in which not only allied feelings such as fear and respect are mingled, but there is a downright pivoting between opposite tendencies, fear and hope, tears and laughter. A sort of hysteria, an upsetting of the normal equilibrium, is bound to occur when the clash of interests, traditions, temperaments involved in a marriage has to be overcome by a sort of humouring process.

Not only are the two sexes designed by nature to be different though complementary, so that a certain reserve in their dealings with each other, a certain concession to each other's privacy is desirable, but the two families have to learn to tolerate more or less discordant ways and become friendly. Curiously enough, savage society often seems to contemplate the other possibility of their becoming too friendly, though this is but one side of the relation of mutual aloofness typified by the polite distance maintained between the son-in-law and his wife's mother. It is felt in such a case that too near is too far. Social beings though we essentially are, we individually need to guard the approaches to our own soul-world, and never is this more urgently required than in times of emotional stress, when the only remedy is quiet as a means of self-concentration.

Finally, death might seem an end rather than a period of transition were it not that, from the earliest cavemen onwards, the forefathers of our race have



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WARDING OFF TABOOS AFTER LIFE IS ENDED

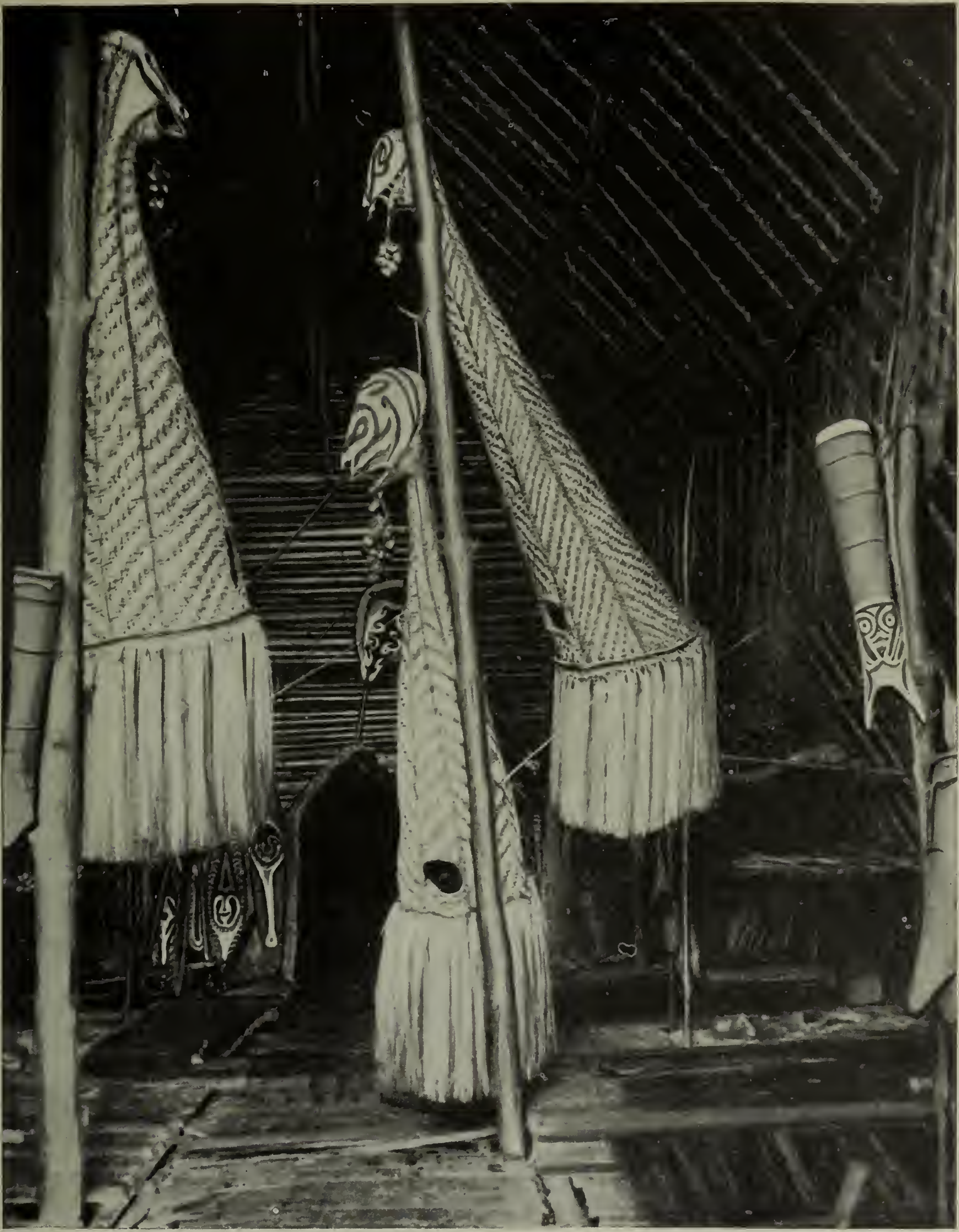
In the ' long houses ' of the head-hunters of New Guinea a cubicle is allotted to each dead warrior. Here the skulls of his victims are displayed in racks, and beneath each rack is hung a carved shield representing the spirit of the warrior. This arrangement is believed to ensure that the victims' spirits will be enslaved to the warrior's.

had imagination enough to reckon on a future life, and have organized their funeral rites on that comforting supposition. On the other hand, death always comes as a sudden break with present existence, and just as those who are left behind need time in which to turn round and face the new situation, so the deceased himself might be expected to linger on the threshold of that other world. So closely indeed is the attitude of the mourners reflected in the mood attributed to the dead man that the conventional term of mourning usually sets the limit to his spell of hesitation. Thus for a year, it may be, the shade still haunts its former place of abode, so that a second and concluding funeral may be required to send it away, whether to dwell with the ancestors for ever or else to return in due course as a reincarnating spirit. During the same interval the bereaved relatives must faithfully wear the trappings of affliction and otherwise mark themselves off as disinclined to mix with their fellows. Nay, the ghost would resent any carelessness in this respect ; and an Australian widow who, being dark-skinned, wore white gypsum as her mourning garb, explained that this was to catch her late husband's eye and to assure him of her sorrow at his loss.

A day arrives, however, when, however regretfully, the living must cease to look back, in order once more to attend to the mundane affairs so long interrupted ; while in turn the widow herself may wish to remarry or perhaps as the wife of her deceased husband's brother may go on to bear children that continue the former's name. As for the ghost, it, too, must abandon its halfway standing and, after a tender parting, go for good.

If indeed it ' walks ' after that, there is something wrong with it. Either the funeral rites were scamped and those responsible are in for trouble, or it has its own reasons for being unquiet, as, for instance, after a suicide when a stake at the cross-roads might be needed to ' lay ' it. Nay, all unburied dead, like unbaptized infants, pine in the homeless middle state, whereas those who have been duly seen off on their passage—sometimes with the fare actually provided in cash—are sure of a welcome among the shades, with or without the possibility of an eventual re-birth, when the cycle is resumed and the re-invigorated spirit by way of the taboos of infancy prepares once more for life and its troubles.

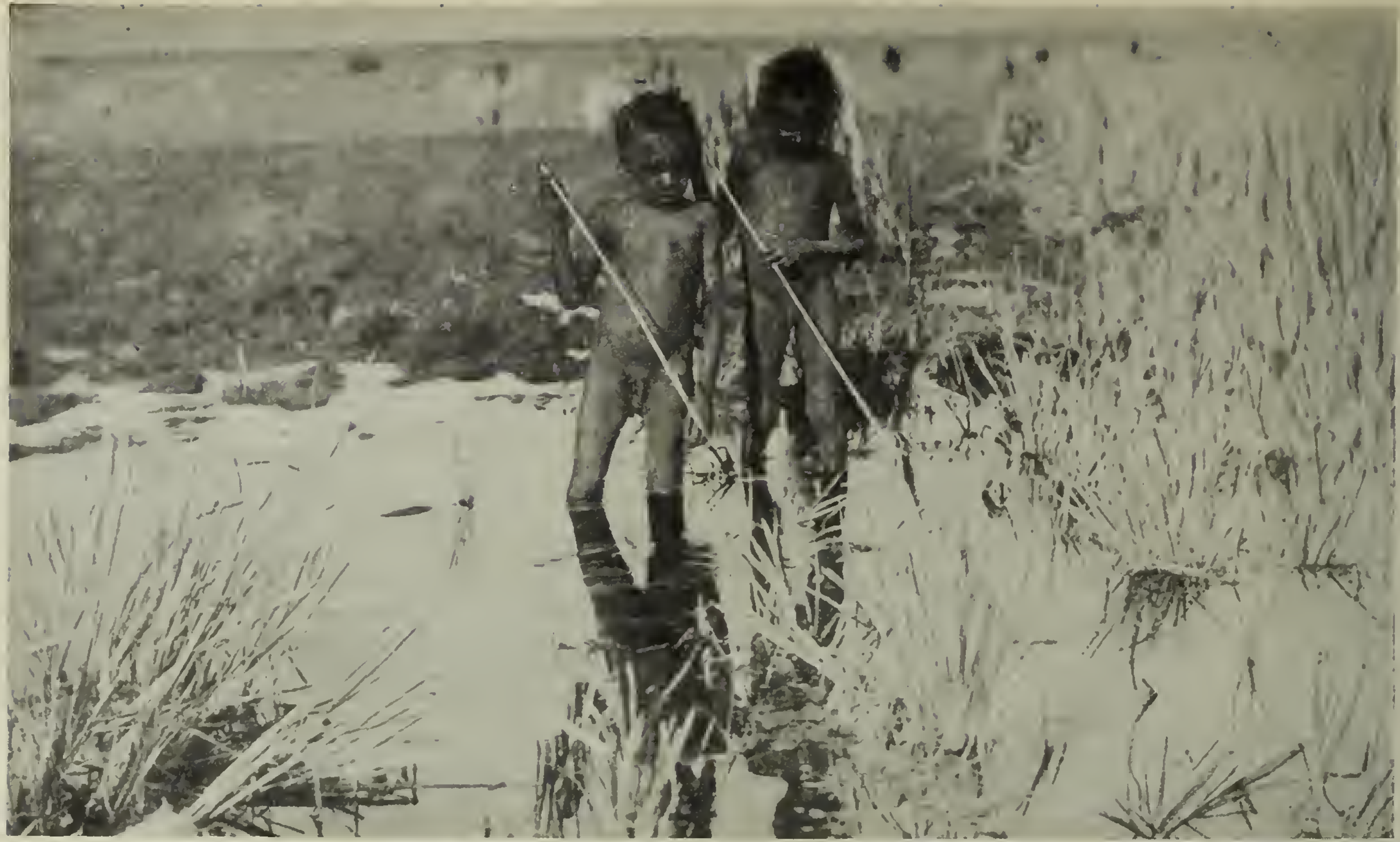
Here, then, are four crises, of which two in modern eyes are natural events, namely birth and death, and two social mechanisms, namely education and marriage, that the savage prefers to class as mysteries, perhaps not without reason. Though they primarily concern the individual, they likewise affect his intimates, so that one and all are simultaneously provided with an off-time for spiritual rest and refreshment. It is hard to say whether they take it, or it is conceded by the rest, who, after all, have no use for those whose heart is for the time being not in their daily work. Instead of merely smiling, then, at the eccentricities of the taboo system with its tendency to perpetuate the accidental phantasies and phobias to which we all give way when temporarily off our balance, one should note rather the essential needs of the human spirit to which these rough-and-ready Sabbath-ordinances minister with marked success, and can test for himself the value of the primitive view that there are difficult times when it is best to have it out with oneself in quiet and alone.



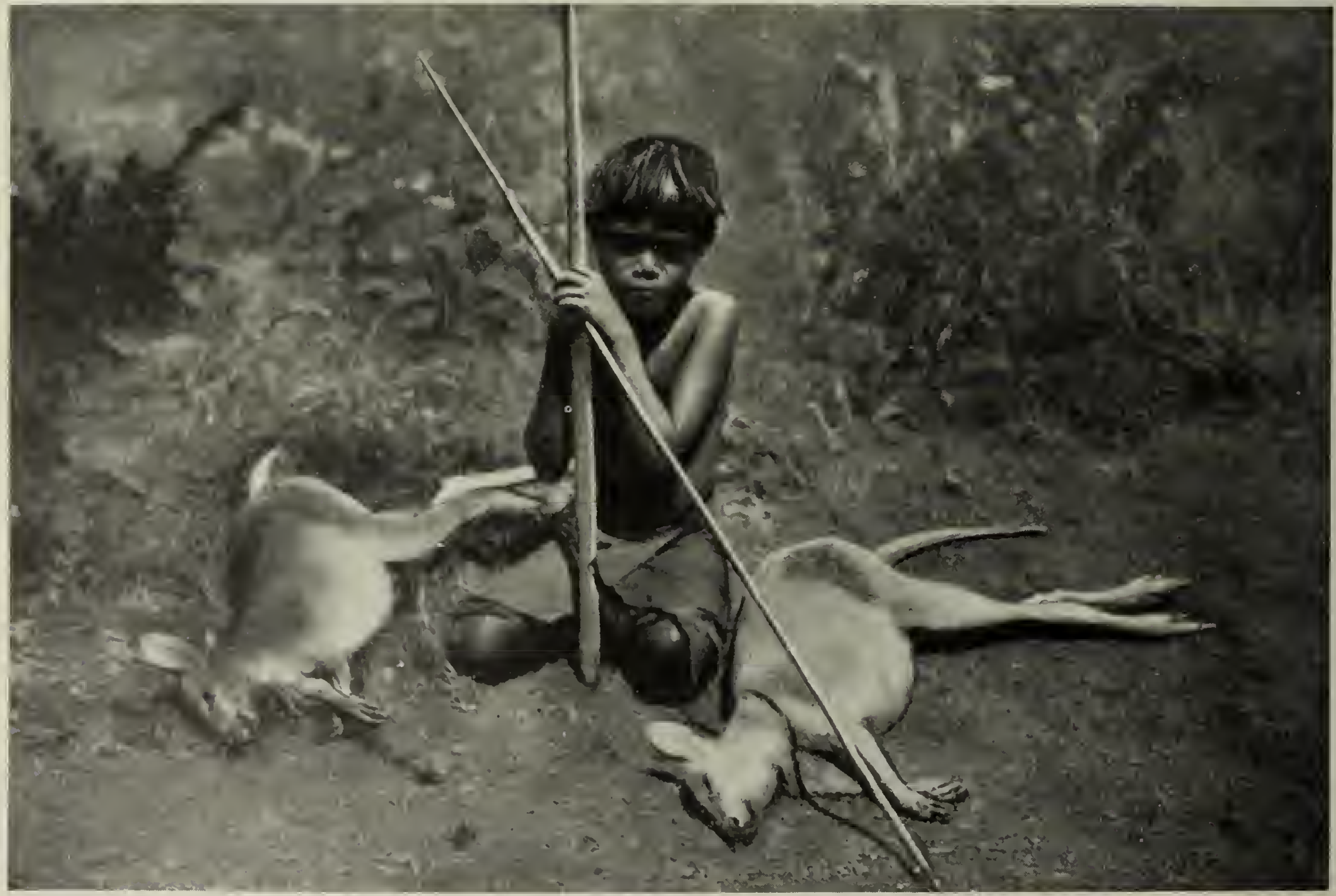
Captain Frank Hurley

DRESS USED IN PUTTING A TABOO ON A CEREMONIAL FRUIT TREE

In order to secure ample supplies of fruit for their great ceremonies the head-hunters of New Guinea resort to the following expedient. They place a taboo on the tree that produces the fruit. To achieve this the priests dress themselves in tall extinguisher-like straw costumes, surmounted by a mask from whose under jaw hangs a bunch of fruit and with a fringe round the bottom, and, thus arrayed, they dance round the tree. No sooner has this rite been accomplished than the fruit becomes forbidden fruit and none dare eat it.



Dr. R. R. Marett



PLAY THAT MAKES FOR PROFICIENCY IN THE SERIOUS WORK OF LIFE

Many savage children at a very early age acquire remarkable skill in making and using miniature weapons—bows and arrows, it may be, or blowpipes or, as here in Australia, spear and 'wommera,' the method of use of which is explained and illustrated in page 4. The lower photograph shows a young aboriginal of Central Australia whose proficiency with this singular weapon secured him a couple of plump young kangaroos. Above are two little boys of the Northern Territory who, though hardly more than babies, are already serious in their play at sport.

CHILDHOOD GAMES OF SAVAGES

COMPARATIVELY little attention has been paid to the childhood of the savage, which nevertheless is an important subject for ethnographical study. In their games, as shown in this chapter, they display a significant kinship with civilized children. The illustrations in pages 277 to 279 and 281 to 282 are taken from 'Savage Childhood,' by Dudley Kidd (A. & C. Black). Adult aspects of the subject are dealt with in the chapter on Savage Sport and Play.

WHEN Homer, in the midst of a description of battle, compares an onslaught to that of the sea which destroys the sand walls and towers shaped by children, the homely simile reminds us that, although manners and customs may have changed greatly throughout the ages, there has been little alteration in child behaviour. We find, too, remarkable resemblances in the habits of youngsters in various parts of the world and in various states of society and different climates. In their games we detect a similar love of 'make believe,' a similar spirit of fun, even when it involves discomfort in others, a similar tendency to imitate their elders and a similar enjoyment of entertaining recreation.

Eskimo children have games in which they impersonate animals and hunters, take delight in mimicry of wild bears, turning at bay to fight fiercely, or raiding little snow-houses or camps to slay and devour; the boys have their little kayaks (covered canoes), their little spears and bows and arrows and their little sledges; while the instinct of the 'eternal feminine' is manifested by the girls with their little dolls of bone or driftwood, clad in reindeer clothes. Even in the land of eternal snow the sport of snowballing never loses its attractions, and tobogganing is almost always in season.

In hot New Guinea, where snow never falls, the naked youngsters may be seen pelting each other with balls of mud and becoming gloriously dirty; they engage, too, in a kind of tobogganing by racing along a beach and throwing themselves flat at the edge of a muddy slope, to slide down quickly on their bare stomachs. They can, however, complete their fun in a recreation denied by Jack Frost to the Eskimo children, by romping and bathing in the warm waters of the sea.

No children have a greater variety of games than those of the savage Papuans in this part of the world, and nowhere are they more earnest and active in the quest of recreation and amusement. They have to make their own toys, and at an early age acquire wonderful skill in shaping imitation weapons. With their little bows and arrows they march out to attack an enemy, which is sometimes represented by an old ants' nest either on the ground or on a tree. This game is usually played when dusk comes on or in moonlight. The little arrows are tipped with resin and set aglow, and there is active competition in causing the dry heap to break into flame. The thick, damp foliage prevents trees and bushes catching fire. Papuan children like 'playing with fire,' and a favoured sport is to make bonfires of dry coconut leaves and husks and use them in obstacle races, successful competitors having to leap through the flames and smoke.

A BEACH game resembles our own Prisoners' Base. Two parties oppose one another in lines at right angles to the sea, and as a competitor runs towards a given point efforts are made to intercept and catch him. Then all join hands and go through somewhat complicated spiral evolutions, shouting calls which

Dudley Kidd

LITTLE THINGS TO OCCUPY LITTLE MINDS

African babies are engaging little creatures. The shape and figure of their bodies are usually perfect in their baby proportions, and a strangely thoughtful expression is commonly seen on their faces as they sit bolt upright on the floor, amusing themselves with a bit of stick and a stone or some equally simple toy. Despite the wise look on their faces their minds are nearly a blank

A New Guinea land game, which has been compared to our own children's greatly favoured Nuts in May, or, as it is called in some localities, Knots of May, is taken part in by boys carrying long grass stalks with plumes. They scamper round in circles, waving their 'wands' and shouting lines of folk-verse, and then suddenly squat down in groups. After a brief pause, during which they repeat more lines, they leap to their feet, run round in a circle, and, scooping handfuls of sand as they go, throw them behind against a follower. These Papuan children also take delight in imitating their elders as agriculturists, fighters and fishers. They are wonderfully expert in the management of the small canoes which they shape with their own hands.

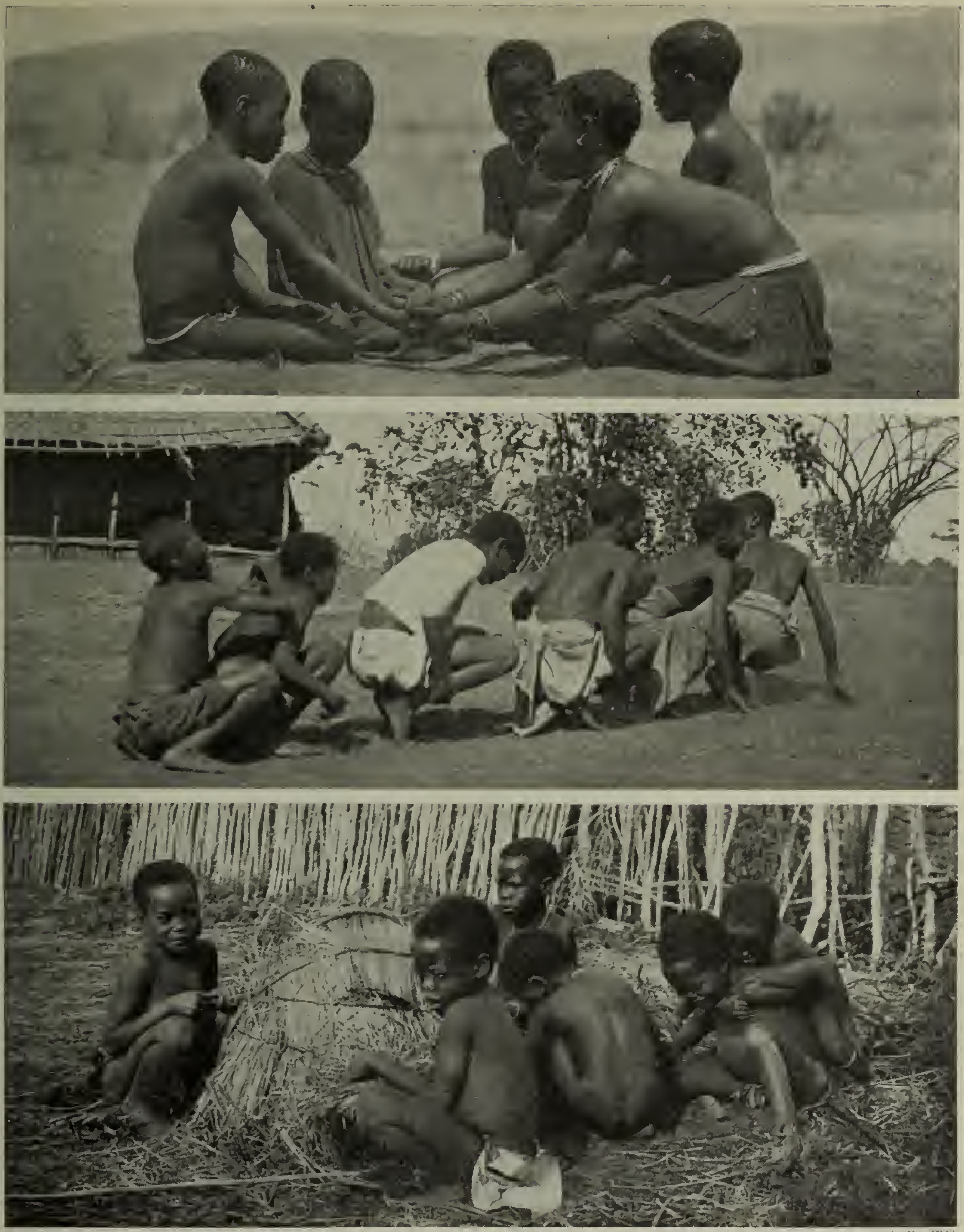
But we must go to the islands of Polynesia to see youngsters imitating their elders as daring surf riders, swimming out with a board and mounting on it on the crest of a billow to be swept towards the beach. In Tahiti one can still see native children on the old Polynesian swing—a single rope attached to the branch of a tree with a short stick fastened at the lower end to serve as a seat on which the swinger sits astride. The Polynesian youngsters also like walking on stilts, as did those whom the first Christian missionaries found on many of the South Sea Islands. They also continue to fly their own peculiar kind of kite, which was made originally of a light native cloth. Some of the youngsters of Polynesia and Melanesia display strong and decided artistic leanings. In New Guinea when the tide goes out the talented few give great delight to their companions by drawing figures of fish, animals and human beings on the sand either

have a significance in folk-tales. In the end each player obtains release by giving, in demand for his name, that of some animal, insect, or inanimate object. Ball games are popular, one being to keep a ball in the air as long as possible either by striking it upwards as it descends, or by 'heading' it in our Association football fashion. The youngsters manufacture their own balls by pleating strips of strong and pliable leaves and stalks of creepers. They also make swings of creepers, and utilise fallen trunks of trees for 'see-saw.' At an early age they learn to swim, and a popular sea game is to pretend to be porpoises, imitating realistically that tumbling fish. The shark may be impersonated by a swift swimmer, who gives chase to the other 'fish.'

Dudley Kidd

HOME-MADE AMUSEMENTS WHERE NO TOY-SHOPS ARE

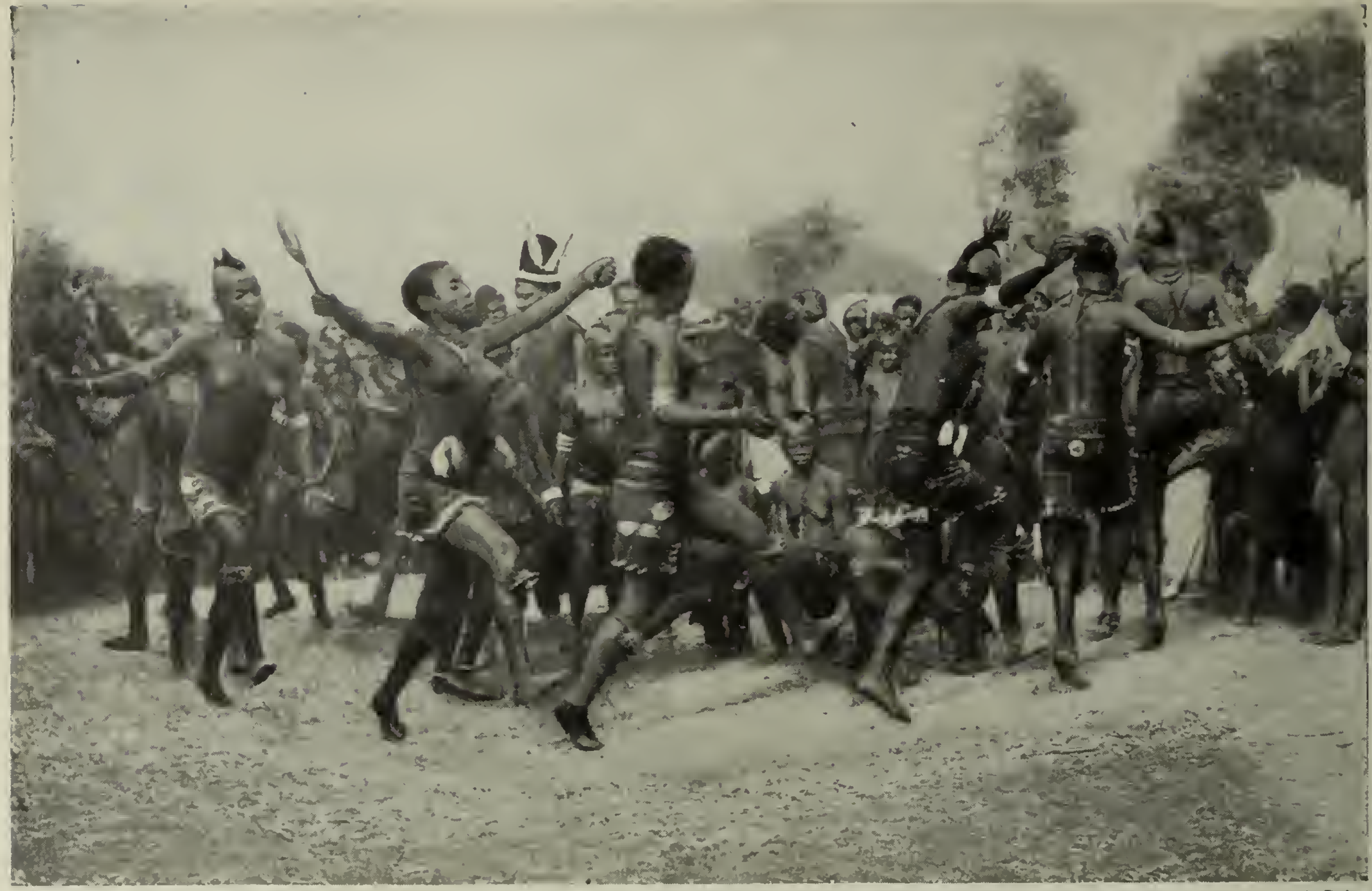
Making toys by modelling them in clay which is then dried in the sun or baked in a fire is a childhood amusement widespread in Africa. Boys make clay oxen with sprawling legs and thick horns, and other animals—often comical caricatures yet with their peculiar features well preserved. Another game (top) common where ant-heaps abound is King of the Castle.



Dudley Kidd

AFRICAN VERSIONS OF GAMES WELL KNOWN IN EUROPE

African children are fond of building toy huts with the materials used for real huts, the girls making little houses for their dolls (bottom), and the boys small cattle kraals for their clay cattle. A droll animal game is Frogs (centre), in which little boys imitate frogs to perfection. In a round game popular in Basutoland the children sit in a circle (top) and pass a stone or a grain of corn from hand to hand, one child guessing in which hand it is when all shuffling is stopped; if he guesses correctly he changes places with the child in whose hand the object was found.



J. Dykes

FINALE OF A BALLET OF O'GIDI GIRLS IN A NIGERIAN VILLAGE

Dancing is a never failing source of delight to African children. In nearly all native dances the action of the arms and trunk is more important than that of the legs and feet, posturing and fantastic contortions forming the major part of the exercise, which grows wilder as it nears its end, as in the corybantic revel shown here. There are dances for boys only and others for girls alone; when both sexes dance together the boys and girls keep the lines separate, never joining hands or touching one another.

with pointed sticks or with their fingers. The competitive spirit is never absent in this educative recreation.

African native children model animals in clay and use them in their games, after drying them in the warm sunshine or baking them in a fire. A merry game is played with a herd of clay cows and a few clay lions. One group of boys takes charge of the cows and another of the beasts of prey. When the herd is taken to pasture by the 'cow boys' the 'lion boys' prowl around to make an attack. If a 'lion boy' darts out from a hiding-place, the 'cow boy' may run with his toys in another direction, but he may be intercepted by another 'lion boy.' The game goes on merrily until either many 'cows' are captured or the 'lions' are driven away.

Travellers who are expert in modelling animals in clay soon make friends with negro village children, and through them get into the good graces of the elders, which is often fortunate, especially if assistance is required in taking a motor car across a river or through a belt of forest.

Negro girls show a preference for clay dolls, using beads for eyes and fibres of wool for hair, and then dressing them with little pieces of cloth. These they nurse, pretend to feed and wash, behaving in a spirit of delightful 'make believe' as affectionate little mothers. Mr. Dudley Kidd tells how the boys tease the girls by saying, 'Oh! Your stupid dolls are made of clay; they are not alive.' But the girls protest indignantly that they are truly alive, and mock at the boys' clay animals, with the result that the boys in turn feel hurt, going the length, perhaps, of asserting that if their clay cows were broken, blood would flow. The girls also make dolls' houses, and engage in the work of mothers, grinding corn, baking cakes and engaging in other household work, singing work-songs the while.

ROUTLEDGE tells us that among the Wakikuyu of East Africa he saw as many as twenty-two children sitting quietly, content to watch a few little girls playing as workers, and he wondered at their quiet apathy. Mr. A. C. Hollis has found the children of Kenya Colony inclined to be individually more active. The girls make dolls by utilising elongated fruits of a tree, and the boys engage in pastoral pursuits in imitation of their elders. Canon Roscoe has found the children of Central Africa very imitative. Those of the Banyankole have warfare games and engage in wrestling, spear throwing and shooting at a mark with arrows. Among the Bakitara the youngsters amuse themselves similarly, and have a game resembling nine-pins or skittles. They also love guessing games, one being for a child to hold something behind his back, while another guesses in which hand it is grasped. A quiet game is for a couple of competitors to spin the stones of a wild fruit. Each time a stone is knocked down a point is won. Some children are clever at sleight of hand tricks. Racing, sham fights and wrestling are in particular favoured among the boys of the Bagesu and other Uganda peoples.

Among the games of the Bantu children observed by Mr. Dugald Campbell was ' see-saw.' The boys drive a peg into a tree stump and cut a hole in a plank or log to accommodate the peg, so that they may swing up and down. Blind Man's Buff, which the youngsters know as 'Kaffi,' creates much fun. A ball game which demands a good deal of energy and skill is called 'Mupila.' According to Campbell, ' one strikes a ball hard on the ground, and as it rebounds they all jump and clap their hands, after which each springs into the air to catch the returning ball.' The rule is that a boy cannot catch the ball until he has first jumped and clapped his hands together.

Another African ball game, which is described by Mr. James B. Baird, is played by opposing sides, which may sometimes be each quite large. The aim is to obtain possession of a ball, which is kept as much as possible in the air. The game begins by a player throwing the ball to another on his own side. When this is done all, except the one who holds the ball, clap their hands once and perhaps also stamp their feet. Up the ball goes again, passed to another, and the rivals, having all clapped, leap and rush to intercept it. Those who are quick of hand and eye soon become prominent, and the game goes on merrily. When the players on one side have kept the ball for a certain number of rounds, there is a pause while they sing a victory song, clapping their hands to keep time. Then the game proceeds again.

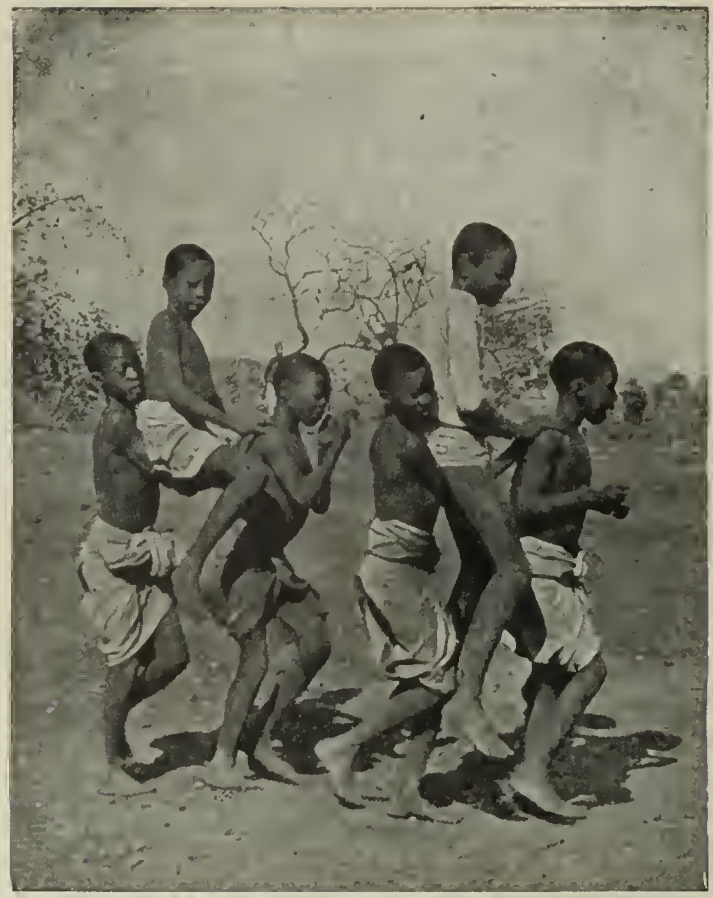
Dudley Kidd

American Museum of Natural History

STRING GAME LOVED BY BABES IN EVERY COUNTRY

Cat's cradle is a game of world-wide distribution. As played by these three Kaffir girls (top) in Natal, the first four moves were exactly the same as those made in Europe. In Melanesia the game is popular with the Manus children when they tire of more strenuous play (below). They know many varieties of the string formations and begin to play it while still virtually babies.

Where ant-hills abound and are sometimes about ten feet high, boys play a kind of King of the Castle game, one taking his stand upon the summit, while the others endeavour to dislodge him. Like the South Seas boys, those of Africa make and use stilts. Sometimes



Dudley Kidd

DARK HORSES IN AN AFRICAN VILLAGE

As a rule only very young European children play at horses, and then confine themselves to 'driving.' African boys carry the game further; two of them compose the steed, the hinder boy resting his hands on the shoulders of the one in front, thus providing a 'back' which the third boy may bestride.

there are hill-climbing competitions on hands and knees. A more trying contest is witnessed when boys run, holding in front of their bodies sticks grasped firmly in both hands. As they proceed they leap into the air and over the stick which, while still running, they raise up their backs, pass over their heads and bring down to the first position. This is a rather difficult feat, but some dark boys become very clever performers.

THERE are various war games, one of which is called 'Fita'; it is quite realistic, for the rival parties go into separate camps and engage in scouting, manoeuvring and in fighting, which sometimes becomes rough enough to cripple some of the combatants. In an imitation war-dance a boy may receive a cut or bruise, but he invariably makes light of it, considering it warrior-like to endure pain with simulated unconcern. A favourite game with toy bows and arrows is Shooting the Pumpkin. One boy rolls a pumpkin along the ground, usually down a gentle slope, and the others give chase, discharging arrows. Campbell records that he has seen a pumpkin 'stuck with arrows like a pin-cushion.'

Top spinning is popular with youngsters, who construct tops by carving big hard seeds. One game is to spin a number of tops in a hollow, and the best top is the one which knocks out most of the others. This game is called 'Mpeta.' Another top game, called 'Nsikwa,' may be played by two boys or by two groups of boys. The rivals take up position in lines about ten feet apart. Each player sets up in front of him a bit of maize-cob, and the tops of either side are then spun and sent travelling across towards the bits of maize-cob of the opponents, which it is hoped to overthrow. The winners are those whose tops are most skilfully directed. Much amusement is aroused among the onlookers, and the players shout defiantly or in disappointment, as the case may be.

A GAME which is very widespread in Africa, and is called 'Morabaraba' in Basutoland and 'Tsoro' in Gazaland, is referred to by Mr. Dudley Kidd as 'a modified game of solitaire.' It may be played with four, six or eight rows of small holes, which are sometimes made in a shady place on the ground. In the four-row game each competitor is in charge of two rows. The 'men' used are seeds, small stones, etc., of distinguishable colours. Each hole on either side receives its 'man' except one. Then moves are made according to the rules, and 'men' are 'taken' until a player secures his opponent's last one. This game is played also on a slab of stone or a plank of wood in which rows of holes have been made.

Animal games as played by negro youngsters are often most exciting to them. A boy may pretend to be a crocodile, and hide either almost wholly submerged in a pool, or among bushes and long grass on a river bank. The others go to bathe or to draw water, and suddenly the 'crocodile boy' darts from his hiding-place to seize a victim. Another game is a variety of hide-and-seek. One boy is a lion and other boys are deer, who hide in long grass. The 'lion boy' has to prowl about in search of the 'deer boys.' Sometimes a single boy hides as a goat or deer, and all the others, impersonating hunters, set out in search of him. When a boy, playing as a lion, whirls a bull-roarer (a piece of wood attached to a cord) the sound made resembles somewhat the roaring of a lion, and little children are terrified. Another animal game is the stealthy raid of a hyena which seeks to seize village poultry. The boy who acts the part of the hyena hides in long grass and occasionally yelps and whines like one. Other boys are the poultry, and one, impersonating the cock, utters a 'ko-ko-li-li-ko'—the equivalent of our 'cock-a-doodle-do'—when the hyena comes in sight. The alarm is raised, and the boys and girls who are the 'householders' come out to ascertain why the cock has been crowing in the middle of the night. If the hyena pounces upon the boy who impersonates the cock before he can crow he wins and the cock is 'out.' Another boy acts as cock if the game is continued.

The game formerly familiar in this country as Dish-a-loof, Hard Knuckles, Hot Cockles, Dump, etc., is well known to Basuto and Fingo children. One lays down a hand, another places his upon it, a third his on that, and so on. Then the hand at the bottom is pulled out and placed on the top, and others follow in rotation. The African method is for each boy to grip and pinch the skin on the back of another boy's hand. When a pile of hands is made, a song is sung. A signal is then given and all quickly withdraw their hands. Sometimes pieces of skin are torn off. In our own Dish-a-loof game the worst punishment was when a particularly hard and heavy hand was slapped down on another, making blood spurt from the finger tips of the victim. Evidently Dish-a-loof, now rarely played, is a savage survival.

One of the simplest and perhaps one of the oldest African games is dancing hand-in-hand round a tree. A dancer who touches the trunk is disqualified and must 'fall out.' A sort of leap-frog, and another game in which the boys advance in imitation of frogs, are both favoured by Bantu youngsters. Some boys trace out labyrinths on sand, and competitors try in turn to trace their way into the centre. Cat's cradle contests are common in Natal and in some other areas.

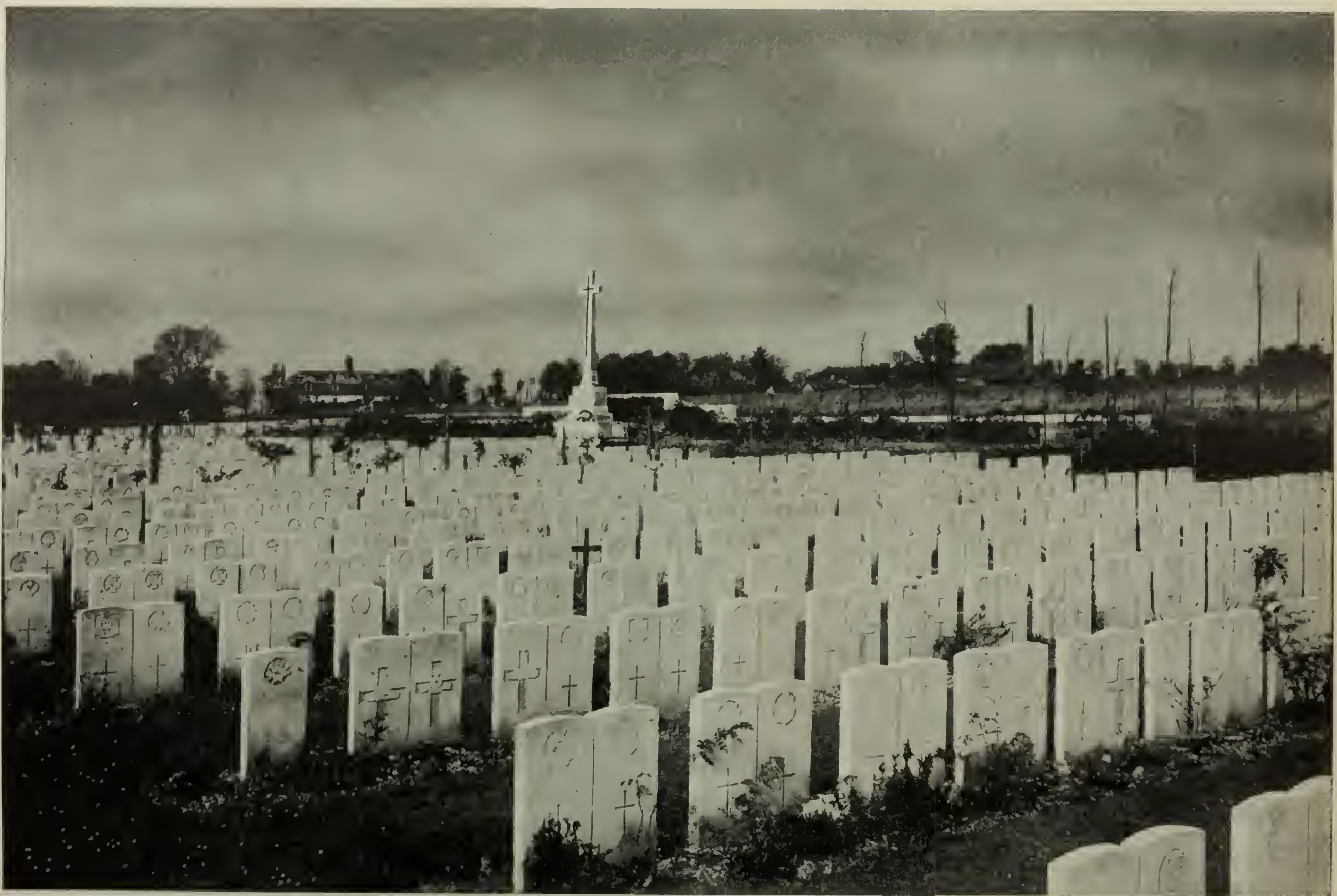
Among the Naga tribes of Manipur, India, the children spin tops, walk on stilts, and imitate their elders as wrestlers, runners and jumpers. According to Seligman, the boys of the Veddas of Ceylon make toy bows and arrows with remarkable skill, while the girls play at housekeeping with little utensils of clay of their own shaping. Australian black children of both sexes live in the women's camp until they are about twelve years of age, when the boys are removed to a special camp to be trained by men. The youngsters have not many amusements, but as they are invariably found to be cheerful and bright, it is evident that they live quite happily. A common game is to imitate animals, including the jumping kangaroo and the scampering emu, which are chased by the young hunters. Boys and girls imitate the women in their customary tasks, and go out into the scrub with digging sticks to search for edible roots and bulbs.

Red Indian children in Canada and the United States are fond of games like cat's cradle and another resembling battledore and shuttlecock. Girls imitate their mothers by nursing dolls and engaging in cooking, while boys play as warriors with toy weapons, and set out on their own hunting expeditions. An interesting fact about the savage peoples in various parts of the world is that they are very kind and often indulgent to their children, and rarely chastise them. They also take great interest in their games.

Photopress

WATER-BABIES FROLICKING IN WEST INDIAN SHALLOWS

Water has an irresistible attraction for boys the world over, and wherever river or sea—and climatic conditions—render it practicable, they will spend hours over their bathing, playing games on the sand between the periods spent in the water. In the West Indies the native boys are notoriously expert swimmers and divers, and gather quantities of coins tossed to them by passengers on the big ships visiting the harbours. These merry urchins splashing in shallow water were 'shot' by a camera-man at Macaripe Bay, North Trinidad.



Courtesy of Imperial War Graves Commission

'THEIR BODIES ARE BURIED IN PEACE, BUT THEIR NAME LIVETH FOR EVERMORE'

The Imperial War Graves Commission was established in 1917 to care for the graves of British soldiers who fell in the Great War. It has charge of over 1,600 cemeteries, chiefly in France and Flanders. Wherever possible, two central monuments have been erected in each cemetery—the Stone of Remembrance, designed by Sir Edwin Lutyens, and the Cross of Sacrifice, designed by Sir Reginald Blomfield, to which latter is fixed a crusader's sword in bronze. All the graves conform to a uniform plan, irrespective of rank. On the headstone appear the badge of the regiment or unit, the name and date of death of the soldier, the symbol of his faith, and an inscription chosen by his relatives. The photograph shows the British war cemetery at Abbeville.

HOW NATIONS MOURN THEIR HEROES

EVERY people has its own variety of funerary customs, and these are studied in other chapters of this section, such as European Death and Burial Customs. Here we are concerned with those solemn manifestations of national grief which the wars and catastrophes of the modern world have occasioned Another aspect of the same subject provides the material for a chapter on Customs of Armistice Day.

THE evolution of funeral rites through the ages forms a curious commentary on the influences by which man is swayed. The hope of primitive man that he would survive after death logically enough made him pay particular attention to the corpse of the deceased. The tombs of heroes contained all the paraphernalia the dead man had used in life, and when the sepulchre of Childeric, king of the Franks, was opened, there were found, not only his spear, his sword, his other weapons, but even his horse's head.

This attribution of a special sanctity to the body survived, oddly enough, when man accepted the doctrine that an immortal part of him, called the soul, for which the body was merely a prison-house during life, lived on after death. Among the Romans a hero who was to be given the honour of a public funeral was kept seven or eight days, was washed at regular intervals during that period with hot water, and, in case he might be merely sleeping, was hailed with shouts by his assembled friends. This 'conclamatio' ended, the body, together with the couch on which it had been lying, was carried to the rostra, where the nearest of kin pronounced the funeral oration, and afterwards to the funeral pyre, where the ashes were subsequently gathered and placed in a tomb. In the case of a national hero, such as an emperor, an apotheosis was usually part of the ceremony. In like manner the Christian Church made the resurrection of the body a dogma of their faith. Only the Magi among the Medes and Persians seem to have bowed to logic and, admitting the body was but an empty shell, left it to be consumed by birds of prey or dogs.

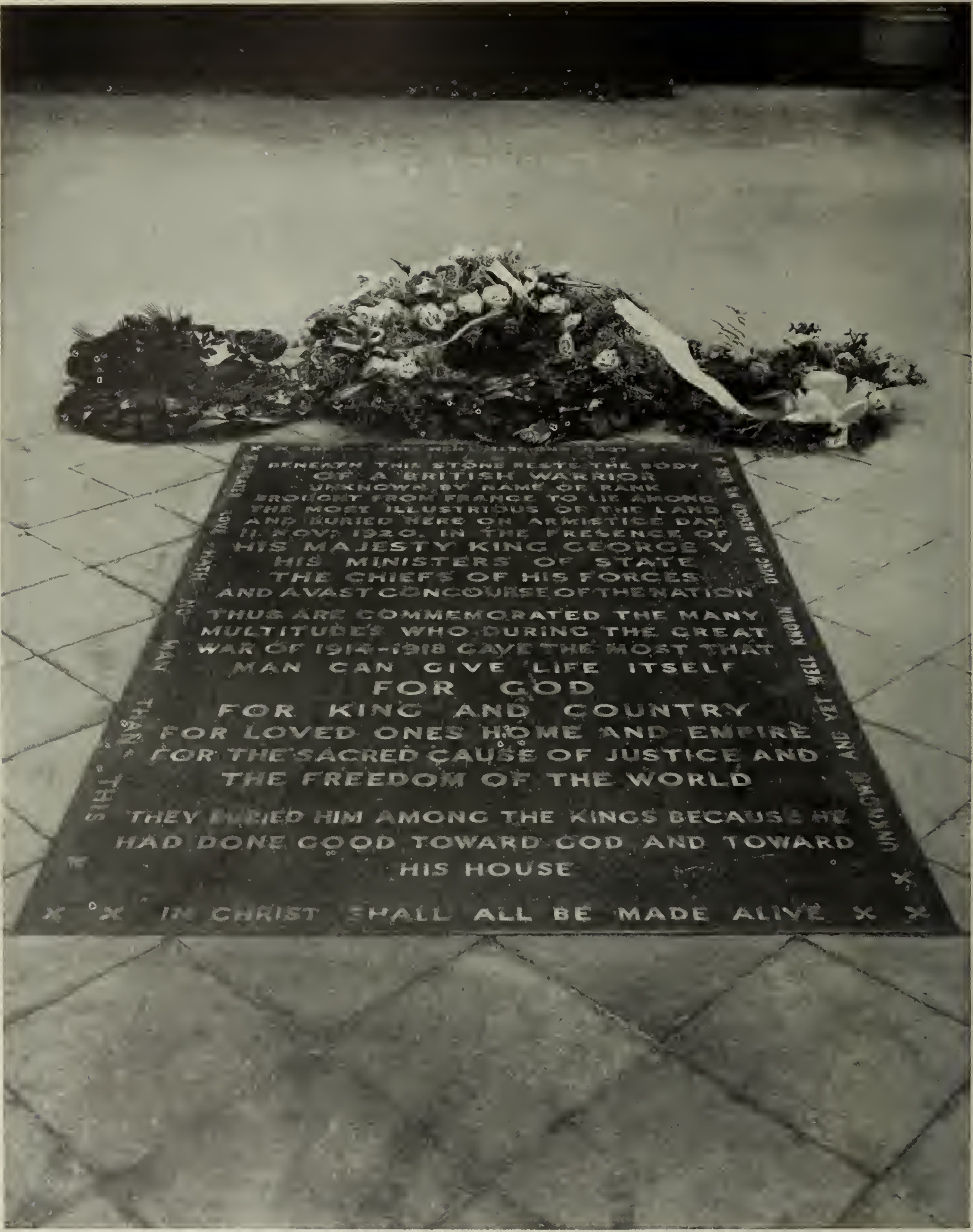
J. R. F. Thompson

THOUGH FEW, NEVER FORGOTTEN

Nearly every town and village in the kingdom has its war memorial, bearing lists of names of its gallant dead, and at these monuments services are held every Armistice Day. In the tiny village of Little Hampden, though there are only three names to be commemorated, these are inscribed on the local memorial stone, here seen.

Nowadays, in civilized countries, the funeral is largely a memorial service in which we recall the virtues of the deceased. When we lay the mortal remains of one who has done great service to his country in their last resting-place, the pride and pomp of the ceremony are really the apotheosis of the dead man's civic virtues. Inevitably such ceremonies have been used as propaganda. In Ireland, during the Sinn Fein troubles, Dublin, which a writer once claimed to be the city of splendid funerals, was the scene of many such obsequies, intended not so much to express the public grief as to propagate a hatred of English dominance. During the Suffragette riots before the Great War the leaders of the movement took a leaf from the Irish book and made very effective use of funerals. Londoners still recall the impressiveness of the funeral accorded to Miss Davis, who, in order to propagate her belief in Woman's Rights, flung herself in front of the King's horse at the Derby and was killed. Even the Salvation Army have made effective use of the funeral for the same purpose, and there must be many middle-aged people who will recollect the immense cortège which followed to his grave the remains of an ex-burglar who, 'saved' and reformed, had spent the last days of his life in that kindly home of Christian charity in Argyll Square.

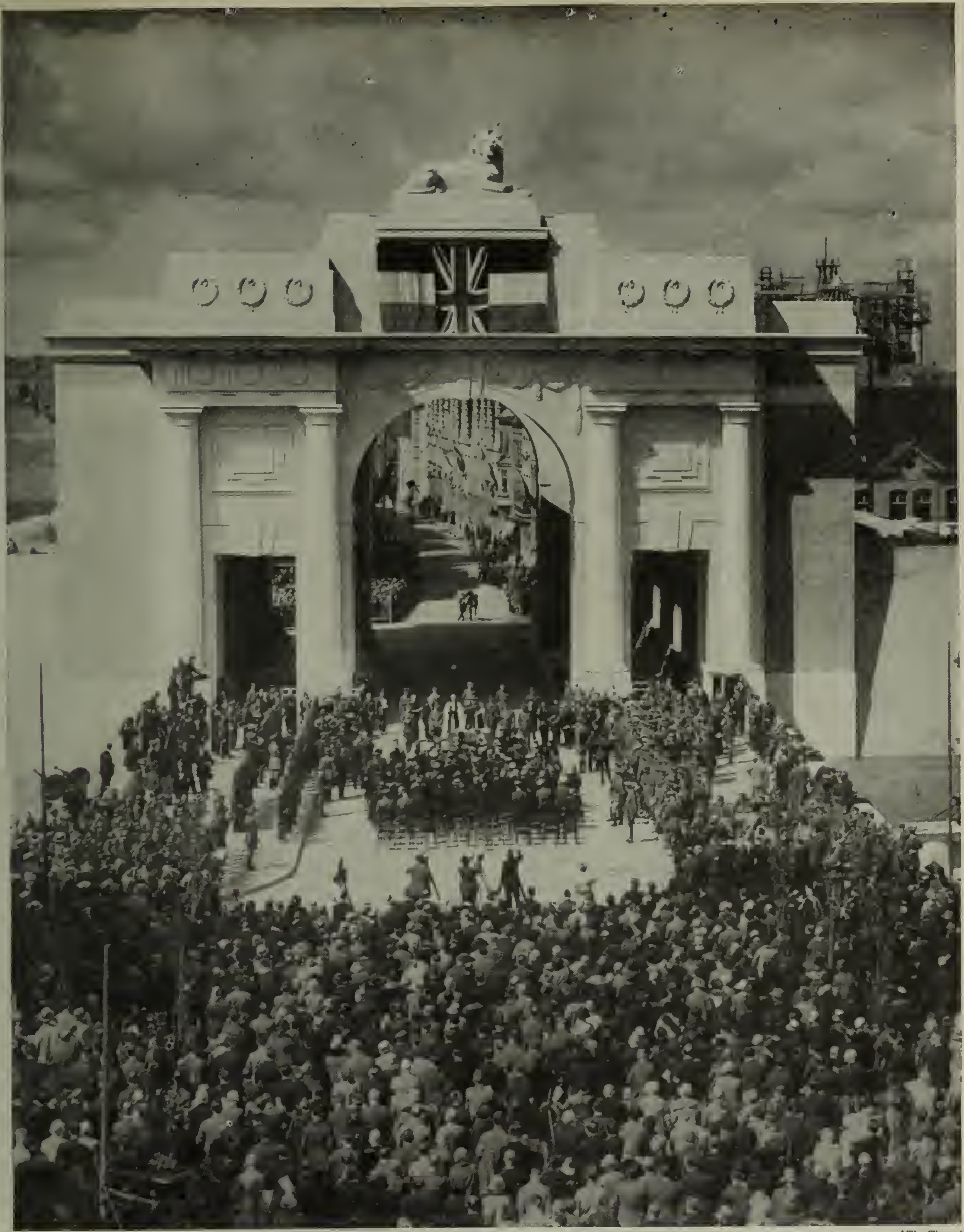
The Great War, with its glorious records of selfless sacrifice, inevitably lent emphasis to all those rites which can be reasonably associated with the burying of the dead. For the first time in history a united attempt was made to see that no man, however humble, no matter what his rank, should be


BENEATH THIS STONE RESTS THE BODY
OF A BRITISH WARRIOR
UNKNOWN BY NAME OR RANK
BROUGHT FROM FRANCE TO LIE AMONG
THE MOST ILLUSTRIOUS OF THE LAND
AND BURIED HERE ON ARMISTICE DAY
11. NOV: 1920. IN THE PRESENCE OF
HIS MAJESTY KING GEORGE V
HIS MINISTERS OF STATE
THE CHIEFS OF HIS FORCES
AND A VAST CONCOURSE OF THE NATION
THUS ARE COMMEMORATED THE MANY
MULTITUDES WHO DURING THE GREAT
WAR OF 1914-1918 GAVE THE MOST THAT
MAN CAN GIVE LIFE ITSELF
FOR GOD
FOR KING AND COUNTRY
FOR LOVED ONES HOME AND EMPIRE
FOR THE SACRED CAUSE OF JUSTICE AND
THE FREEDOM OF THE WORLD
THEY BURIED HIM AMONG THE KINGS BECAUSE HE
HAD DONE GOOD TOWARD GOD AND TOWARD
HIS HOUSE
IN CHRIST SHALL ALL BE MADE ALIVE
UNKNOWN AND YET WELL KNOWN DYING AND BEHOLD WE LIVE

Walter Scott

TOMB OF THE UNKNOWN WARRIOR IN WESTMINSTER ABBEY

On November 11, 1920, the second anniversary of the armistice, the body of one of the British Empire's sons, unknown by name or rank, taken from a war cemetery in France, was laid to rest in the nave of Westminster Abbey. The Unknown Warrior is the type of those who fell unidentified in the Great War. The interment took place in the presence of King George V, the ministers of state, the chiefs of the forces, and a great concourse of the nation. The body lies beneath a black marble slab bearing an inscription in letters of brass.



'The Times'

HOW FIFTY-SIX THOUSAND GALLANT DEAD ARE COMMEMORATED

The magnificent arch spanning the Menin road at Ypres, at the point known to all serving soldiers as the Menin Gate, was unveiled in 1927 in memory of the British soldiers who fought there. The memorial has a double significance. It commemorates not only the armies of the British Empire that held the Ypres salient, but also those fifty-six thousand men who died there but who have no known graves. The names of these are recorded on the stones of the 'hall,' the staircases, and the pillars. The photograph shows the ceremony of the unveiling.

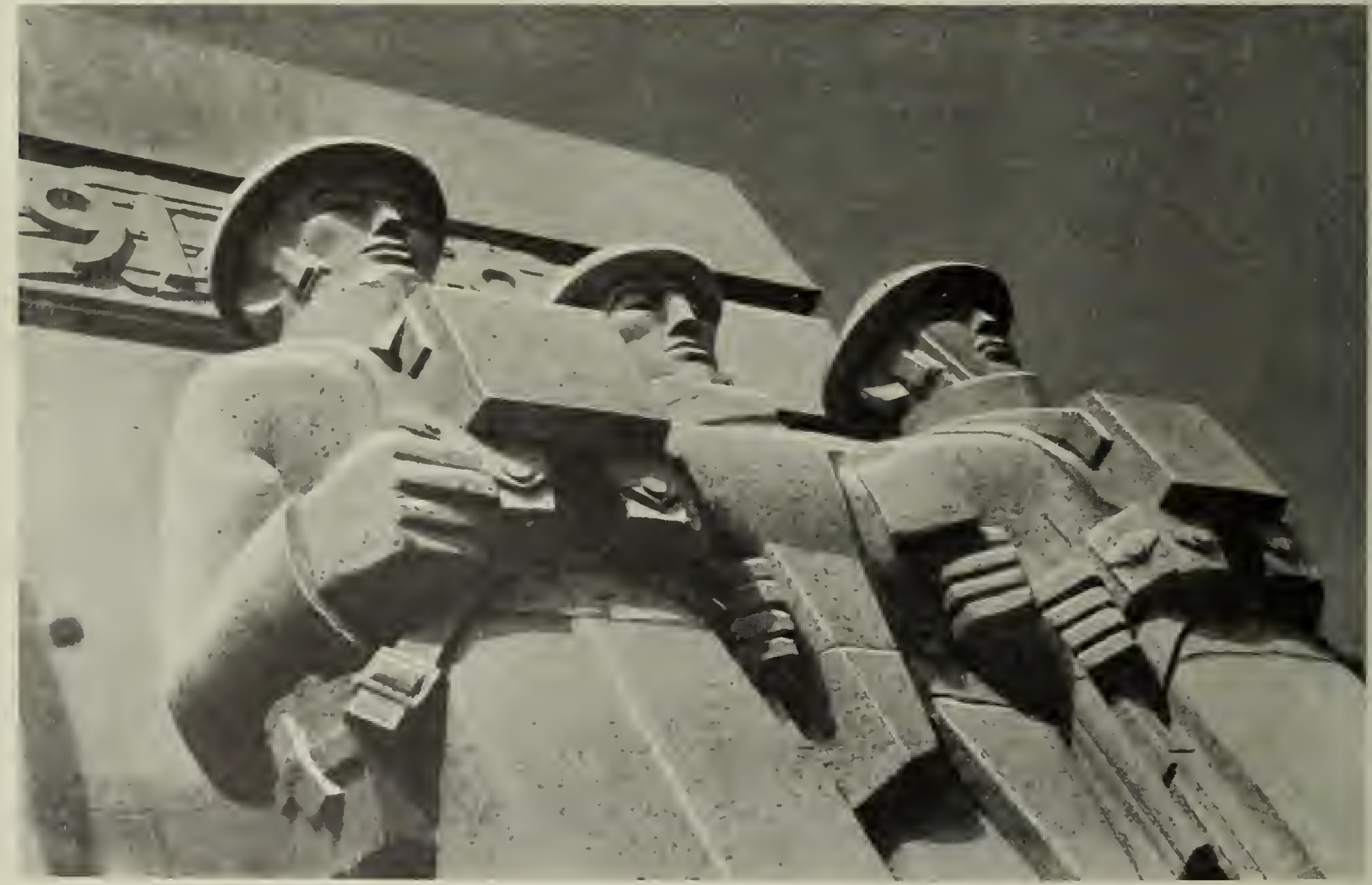
forgotten. An organization was set up, financed by the Government, whose business it has been to see that the last resting-place of every rank and rating should be consecrated and made inviolate for all time. The War Graves Commission have reverently collected most of the dead from every one of the tortured battlefields and placed them in those wonderful cemeteries which will permanently keep green the memory of our heroes. Those acres of crosses constitute one of the most moving sights in the world. Our American Allies collected their own dead where possible, and transported them to America.

One aspect of the manner in which, after the Great War, the English people sought to do honour to their dead heroes may be dealt with here conveniently. It was an innovation in funeral rites. On November 11, 1920, on the second anniversary of the Armistice, a coffin containing the body of the Unknown Warrior—one of the unidentified dead who had fallen in France—was laid to rest in Westminster Abbey. Covered with the Union Jack, with Admirals of the Fleet and Field-Marshals as pall-bearers, the Unknown—that representative of all those who had fallen in doing their duty—was lowered into the vault in the Empire's historic Pantheon. His Majesty, wearing the uniform of a Field-Marshal, occupied the position as chief mourner in these common rites, placing a wreath of laurel leaves and crimson flowers on the coffin.

This impressive piece of symbolism has been imitated by all the countries that were allied with us during the great struggle. Until recently it used to be part of the official duty of any distinguished foreigner visiting this country on state matters to lay a wreath on the tomb of the Unknown Warrior as well as on the Cenotaph. But this custom has now been abandoned, on the ground that it tended to keep alive in a tormented post-war world the restless passions of that universal conflict.

CONNECTED with the honours that a nation pays to its dead heroes is the wonderful annual ceremony at the Cenotaph, which is the subject of a separate chapter.

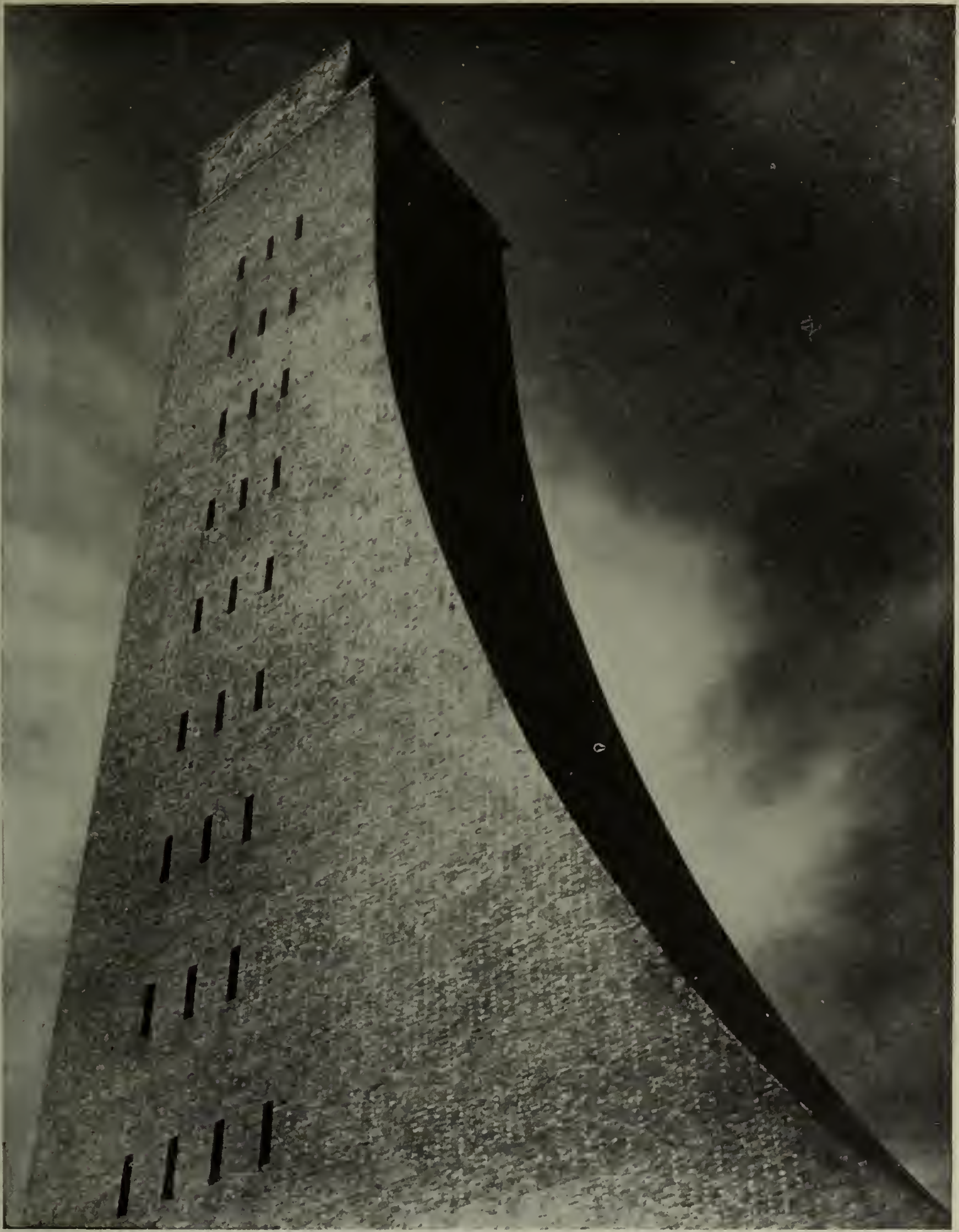
While the Cenotaph in London is the chief war memorial in the kingdom, there is hardly a hamlet which has not erected a memorial to its own gallant dead. In the very small village of Little Hampden, which consists of a few cottages surrounding one of the most beautiful commons in the country, there is a stone which bears simply three names. Small as is the number, they are not to be forgotten. These local memorials are annually the scenes on



Topical Press

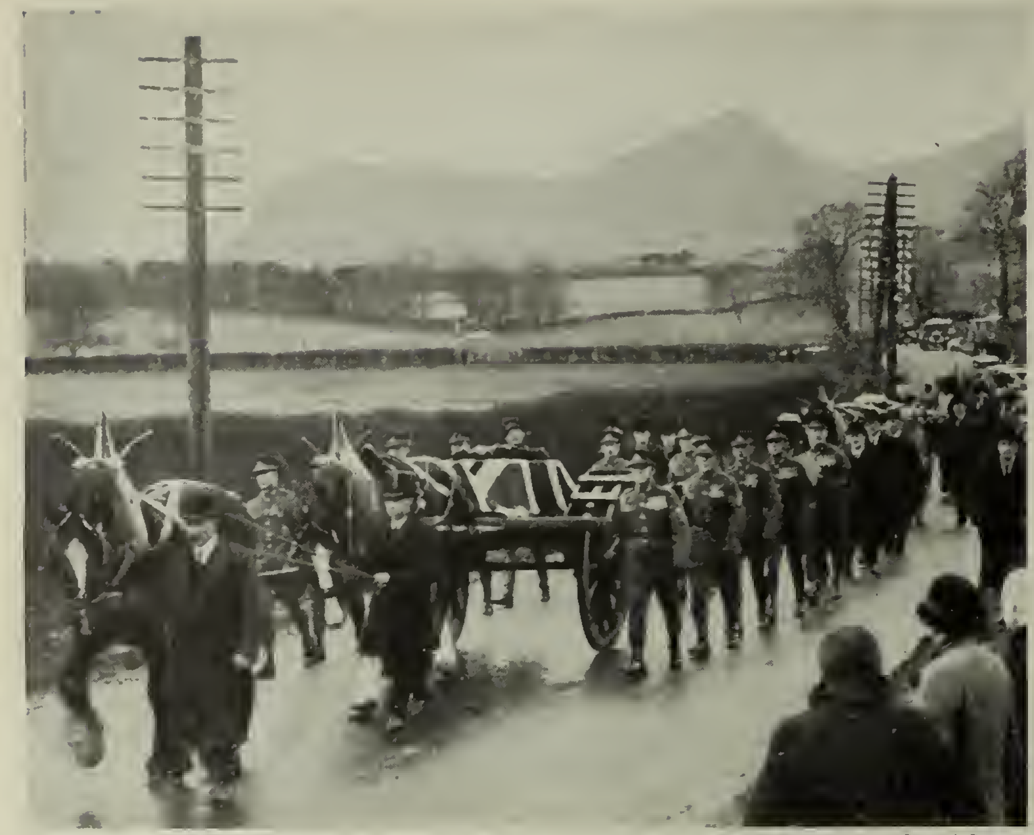
STONE WARRIORS THREE ON A BATTLEFIELD OF FRANCE

This sculptured group is known as the Soissons Trinity. It forms the central feature of the British war memorial at Soissons erected in remembrance of those who fought in the Soissons sector and whose graves are unknown, and was unveiled in 1928. The Trinity is the work of Mr. Eric Kennington (assisted by Mr. Herbert Hart), who, after being invalided home in 1915, was an official artist on the Western front during 1917 and 1918. Starkly noble in design, it depicts three soldiers standing at the foot of a newly made grave, marked by a rifle and steel helmet.



MONUMENT TO THE GERMAN SEAMEN WHO DIED IN THE GREAT WAR

At Labo, near Kiel, close to the shore, stands one of the most extraordinary examples of ultra-modern architecture ever created by the hand of man out of brick and stone and concrete—the German naval war memorial. Built in the form of a wedge, narrow at the top and widening gradually in a curve to the base, it towers to a height of over three hundred feet. The face of this mammoth building is severely plain, being broken only by slit-like openings. Inside there is a vast hall that can hold ten thousand people.



Sport & General

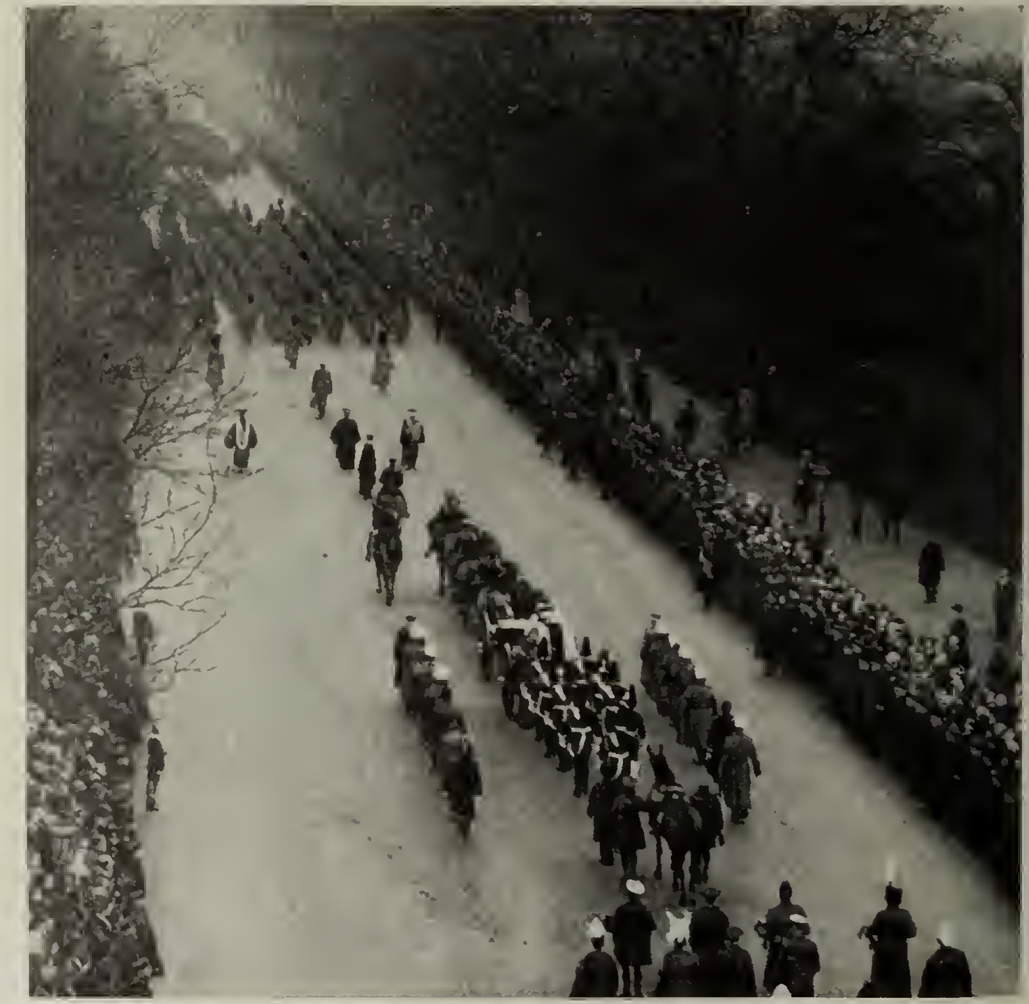
stereotyped designs the architect, Herr G. A. Munzer, has achieved an epic in stone. It stands on the seashore, 300 feet high, and contained within it is a hall which will hold ten thousand people. Less striking perhaps, but remarkably beautiful, is the War Memorial Arch at New Delhi. This is the work of Sir Edwin Lutyens, and stands at the entrance of the King's Way leading to the Viceroy's House. It was unveiled on February 12, 1931, with ceremonies which included 'silence,' the laying of wreaths, and the lighting of a 'Fire of Remembrance.'

As the Great War has receded into the past the figures that played the foremost parts in its operations have one by one left the stage. In January, 1928, Field-Marshal Earl Haig

Armistice Day of processions and services, in which all those who died in the great struggle are recalled.

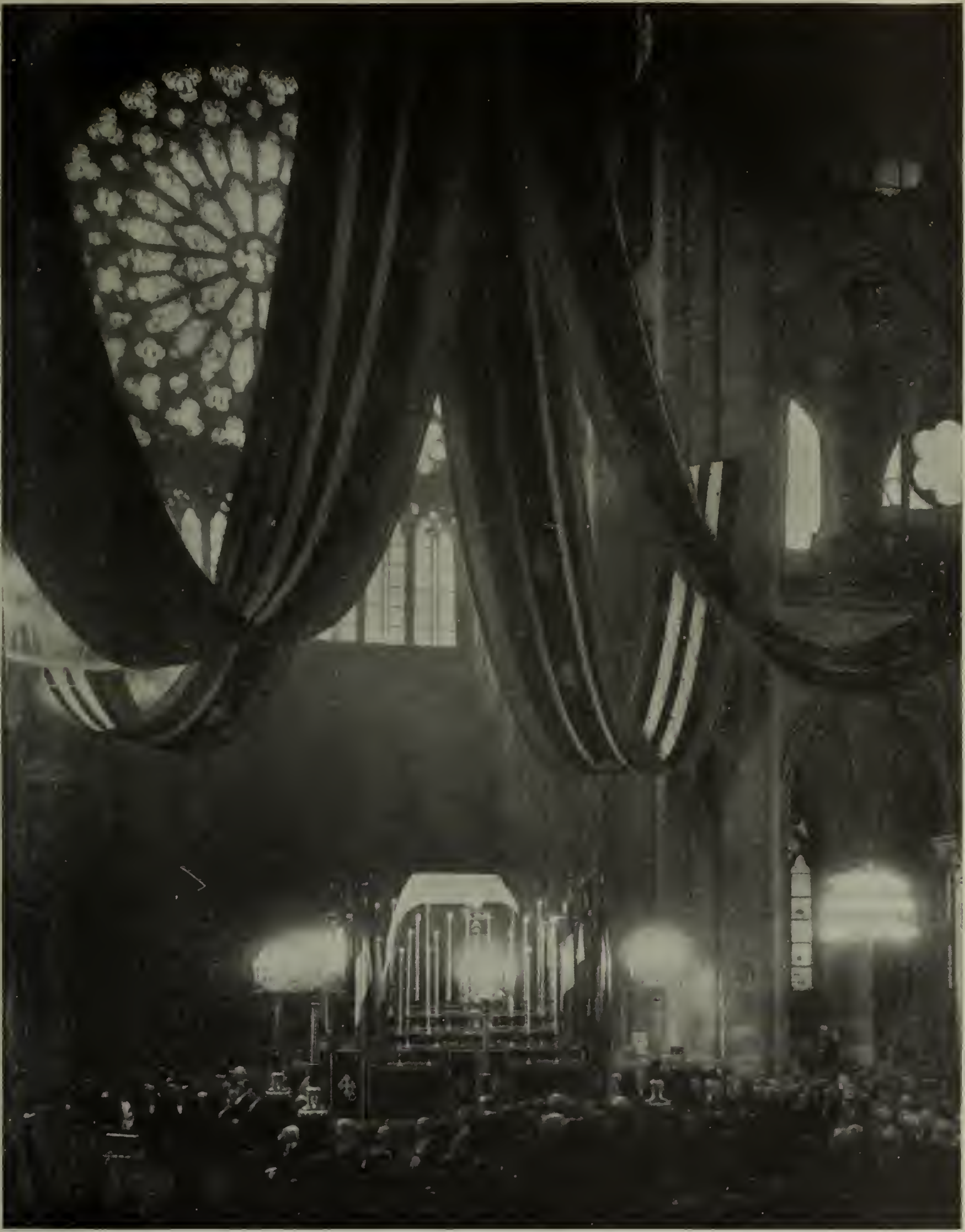
Other monuments there are to our heroes. One of the most beautiful is the Menin Gate, erected by Great Britain at Ypres, to the memory of 'the Armies of the British Empire who stood here from 1914 to 1918, and to those of their Dead who have no known graves.' It was fitting that such a monument should be raised on such a spot, for it was in defending the Ypres Salient that Great Britain suffered approximately one quarter of her total losses in all theatres of the Great War, in every part of the world by land or sea. Here about a million of the Empire's soldiers were wounded, and a quarter of a million died. Of these latter, 56,000, whose names are engraved on the Memorial, have no ascertainable graves.

Striking, impressive—representing the ultra-modern development of architecture—is the German Naval War Memorial at Labo, near Kiel. In breaking away from all the old



POMP AND SIMPLICITY AT A FIELD-MARSHAL'S FUNERAL

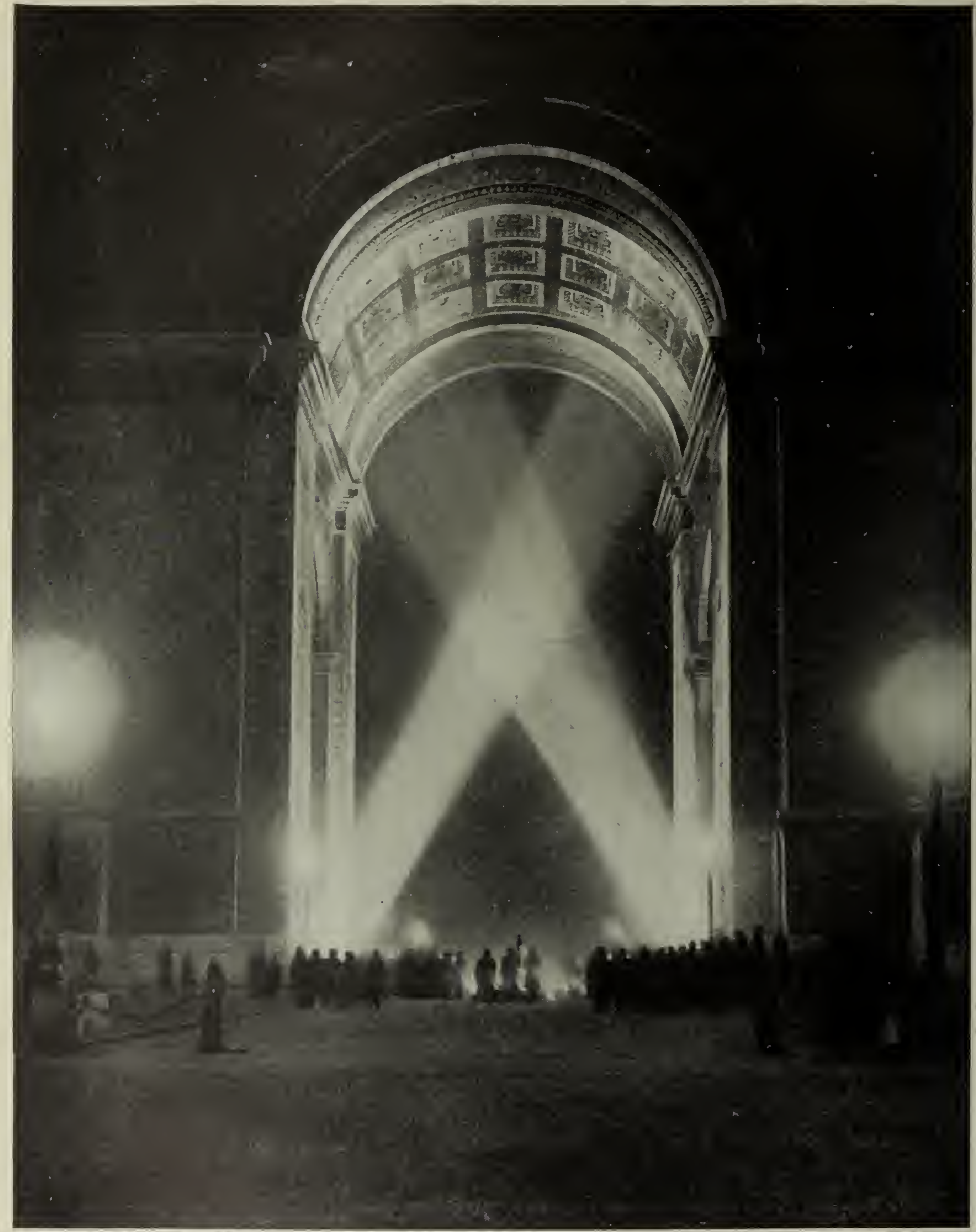
Although the obsequies of Earl Haig of Bemersyde were marked by a great military procession (bottom) to Westminster Abbey, where a memorial service was held, the last rites were very simple. The great soldier was quietly laid to rest at Dryburgh Abbey, the coffin being drawn from St. Boswells on a farm wagon (top), led and escorted by Bemersyde men.



Henri Manuel

IMPRESSIVE SPECTACLE OF THE LYING-IN-STATE OF MARSHAL FOCH IN NOTRE DAME DE PARIS

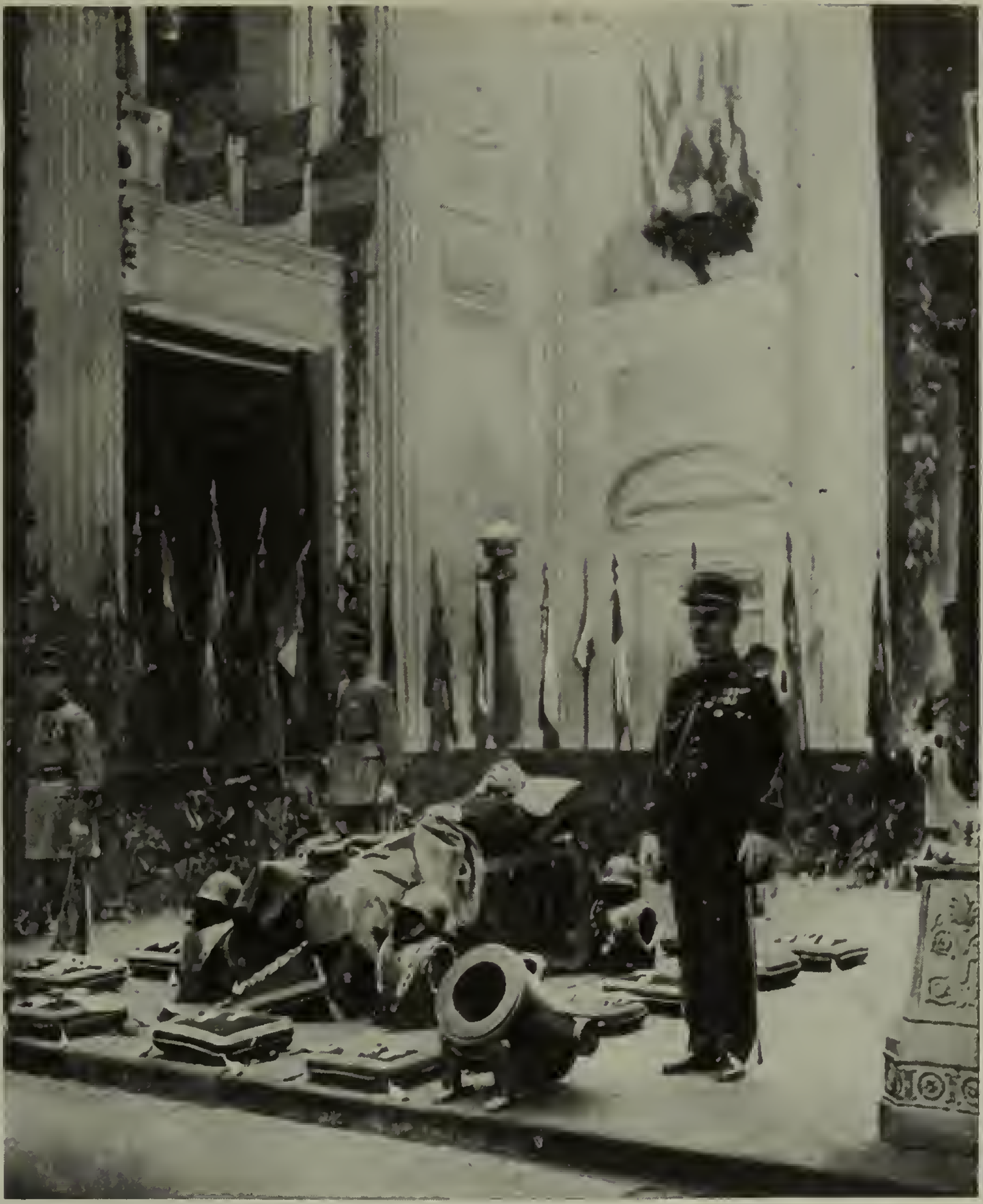
The French have a genius for ceremonial, and this was exemplified to the full in the scenes witnessed at the funeral of Marshal Foch. Before being conveyed to its last resting place in Les Invalides the body lay in state in Notre Dame. Here the spectacle was impressive in the extreme. The vast building was thronged with those who had come to pay the last honours to the dead soldier. The coffin rested on a catafalque nearly twenty feet high, while overhead hung great black draperies, their gloom relieved by the light of the candles and clustered tapers round the coffin.



Agence Rol

MARSHAL JOFFRE'S FUNERAL: THE HALT BY NIGHT AT THE ARC DE TRIOMPHE

On the evening of January 6, 1931, the body of Marshal Joffre was removed from the Ecole Militaire, where it had been lying in state, to Notre Dame. On the way the cortège passed beneath the Arc de Triomphe, and here a dramatic incident took place. Close to the Arch is the grave of France's Unknown Warrior, where the Fire of Remembrance burns day and night. The coffin was halted by the side of the grave, a minute's silence was observed, and a military salute fired. Then the procession went on to the cathedral, where it remained through the night.



P. & A.

HOW FRANCE HONOURED A GREAT SOLDIER

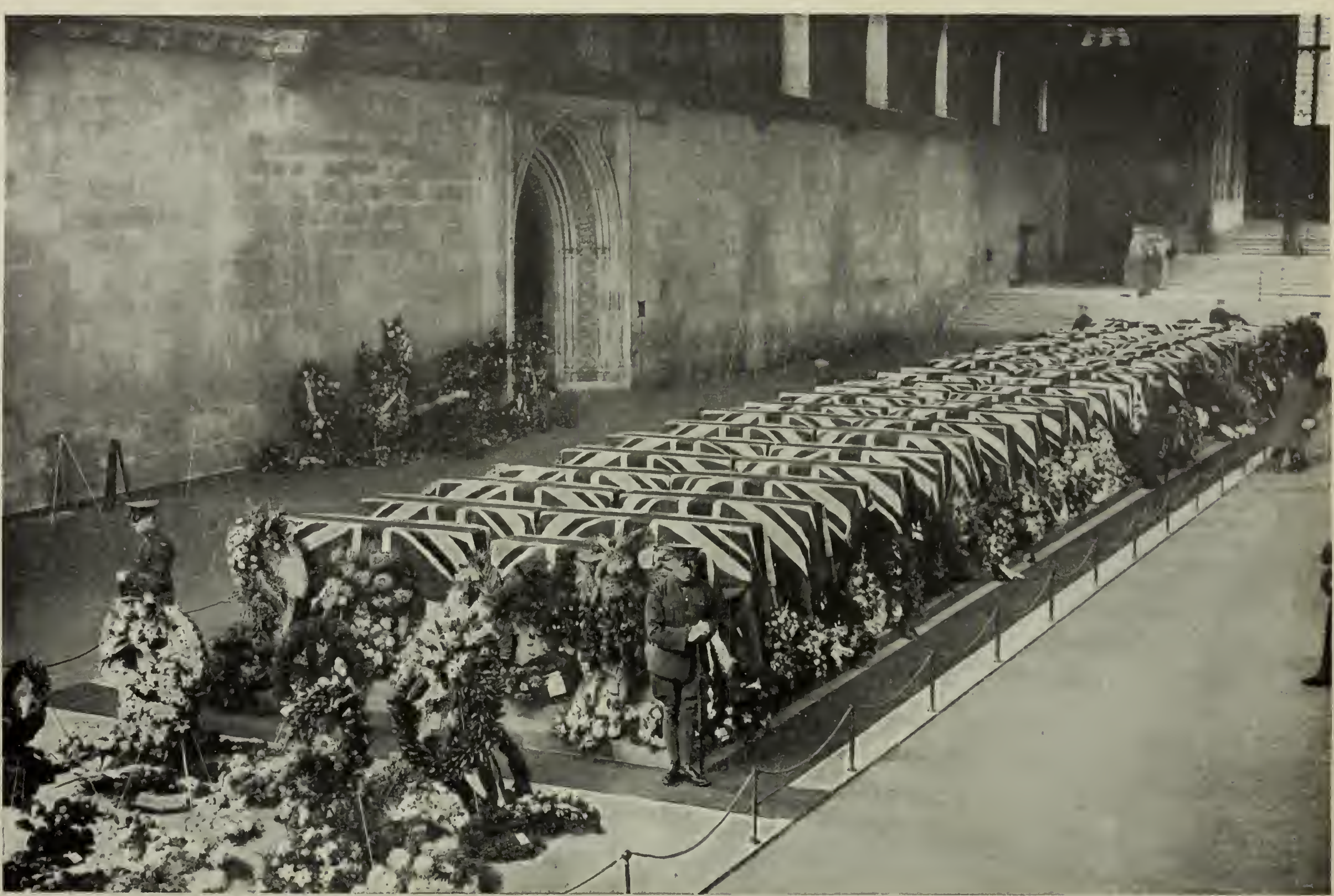
At the lying-in-state of Marshal Joffre the body rested on a plain black bier. On the ground at the foot of the bier was a cushion on which lay the Marshal's baton. Surrounding the bier were other cushions, each bearing insignia. On either side, in front of the bier, were two old mortars, with steel breastplates and morions, tokens of the warfare of earlier days.

passed away. Experts may argue as to his claim to be placed among the list of great soldiers; but no general, not even Napoleon, so won the esteem and affection of the men whom he led to victory. He accomplished this not so much during the War as afterwards. When Waterloo was fought, no state provision was made for the soldiers who had brought Napoleon at last to his knees. The public subscribed half a million of money, and with that inadequate gesture allowed the claims of these men to pass out of their minds. Earl Haig was the only British commander-in-chief who after the war which had won him fame and rank devoted his life to the interests of his comrades.

It was due to him that the British Legion was founded, that those poppy factories where disabled ex-service men make the flowers of remembrance to be sold on Armistice Day were established, that an organization was set up which has seen to it that the claims of ex-service men are not conveniently forgotten now that the need for their courage has passed. Lord Haig devoted all his days to the interests of the Legion; it was fitting, therefore, that his obsequies should be made the occasion for a great demonstration by the organization he had inspired. Five thousand members of the Legion, drawn mainly from the metropolitan area, with the standards of their respective branches, lined the route along the Mall as the coffin, draped in the Union Jack, was drawn through Whitehall to Westminster for the memorial service. It was symbolical of the innate simplicity of Lord Haig's character that the last rites should have been almost primitive. The body was taken to St. Boswell's, and there placed on an ordinary farm wagon drawn by two horses. A guard of only a dozen soldiers marched by the side of the wagon, but following behind were thousands of those ex-service men to whose interests he had devoted so much of his life. In Dryburgh Abbey, Haig of Bemersyde was laid to rest.

A little more than a year later Marshal Foch, who had commanded the Allied Forces in France in the last great days of the War, passed away. Of all the scenes at that remarkable funeral, perhaps the most moving and the most dramatic was that which took place at the Arc de Triomphe. Here the coffin was halted in front of the tomb of the Unknown Warrior, where the Fires of Remembrance burn day and night. It was 'la suprême rencontre.' Preceded by the clergy, the cortège, after a discourse by the French Prime Minister, made its way to Les Invalides, where the greatest soldier of France lies buried. The route was guarded by troops, and the gun-carriage was followed by French and foreign marshals and generals. Then came the President of the Republic, foreign princes, members of the Government, and relatives. The French have a genius for ceremonial, and nothing was wanting to make the last honours done to the man who had helped to save France at once impressive and moving.

Foch died on March 20, 1929. Less than two years later the man whose command he had taken over passed away. With the death of Marshal



Photopress

NATIONAL RESPONSE TO A NATIONAL CALAMITY : VICTIMS OF THE GREAT AIR TRAGEDY LYING IN STATE

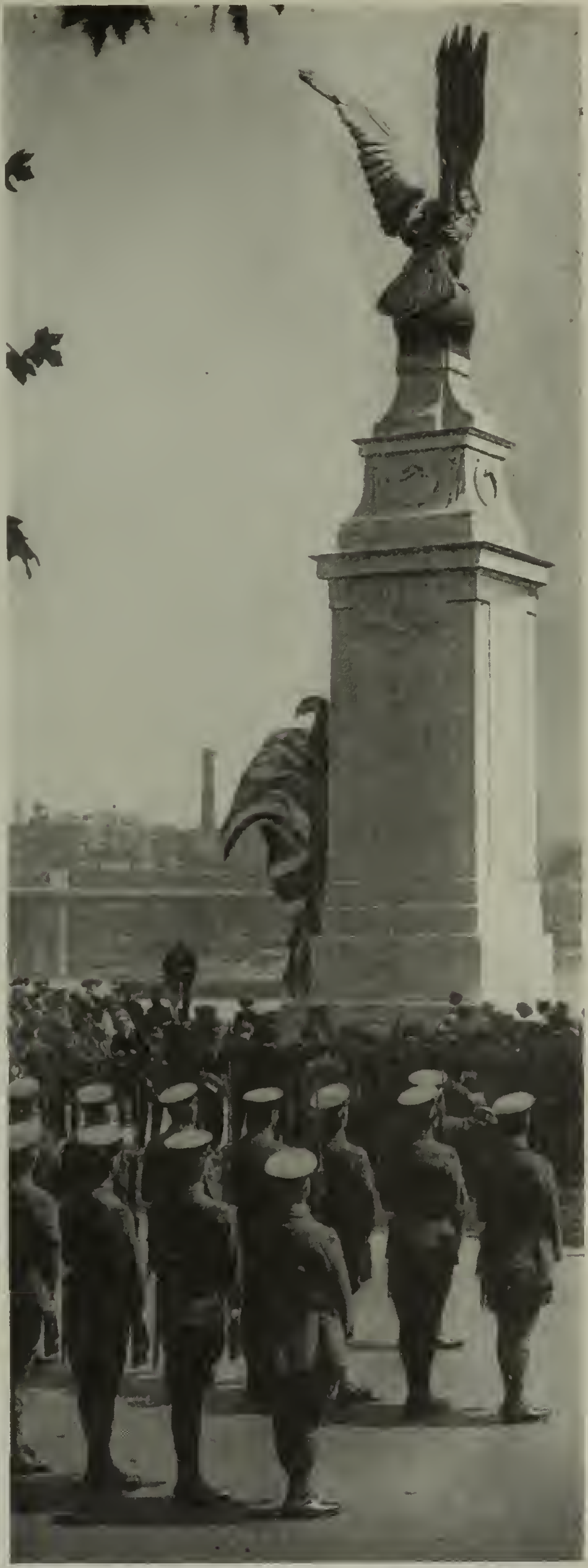
The great British airship R101, which left Cardington on the evening of October 4, 1930, for an experimental flight to India via Egypt, crashed near Allonne, a few miles south of **Beauvais**, in the north of France, early the following morning, and was destroyed by fire. Of her complement of fifty-four passengers and crew, forty-eight perished. The victims included Lord Thomson, the air minister, Sir Sefton Brancker, the director of civil aviation, and other high officials of the Air Ministry. In this disaster Britain lost the flower of her resources, personal and material, **in the airship branch of aviation.** After lying in state at Beauvais **the** bodies **of** the victims were conveyed **to England, where, on October 10, they** again **lay** in state **in Westminster Hall.**

Joffre all the controversies which had collected about his name were suddenly forgotten. He was remembered only as ' Papa Joffre,' the stout, benevolent, phlegmatic figure who in the hour of his country's greatest danger had remained cool, serene, immovable, and from disaster had plucked the laurels of the Marne. His obsequies were a pageant which expressed the debt owed to him by the Allied Nations. As a unique gesture the band of our Brigade of Guards was sent to take part in the procession, and the Lord Mayor of London, in full state panoply, accompanied by the Sheriffs and attended by the City Marshal, the Bearer of the Mace and the Bearer of the Sword of State, also attended. Lord Allenby was one of the pall-bearers and sat beside the catafalque in Notre Dame. Representatives of the Navy, the Army and the Air Force and of the British Legion took part. After lying in state in Notre Dame the coffin was transferred to the Invalides, where a funeral oration was delivered by the Minister of War, and then finally to the place of interment in the grounds of the dead Marshal's home at Louveciennes.

Undoubtedly the most impressive public funeral witnessed in England in the present century was that accorded to Queen Victoria when, in 1901, she laid down the crown whose dignity and prestige she had done so much to enhance during her reign of 63 years. Nothing was omitted of the pomp and pageantry befitting the obsequies of the ruler of the greatest Empire in the world. But far more impressive than thunder of guns, roll of drums, funeral marches, splendour of uniforms of soldiers and sailors, and of kings and princes from every sovereign state, were the silence and the grief of the black-garbed hundreds of thousands of her subjects who thronged every yard along the line of route.

A FUNERAL which stirred much emotion in England was that of the victims of the R101 disaster. The bodies of the forty-seven dead were brought from Boulogne to Dover in H.M.S. Tempest on October 7, 1930, reaching London at one o'clock the following morning. Late as the hour was, enormous crowds, which included the Prime Minister, were waiting to pay their respects. At Westminster Hall the dead lay in state, and then made their last journey to Cardington, where, in one great grave, they were laid to rest side by side—Air Minister, Air Marshal, Aircraftsman.

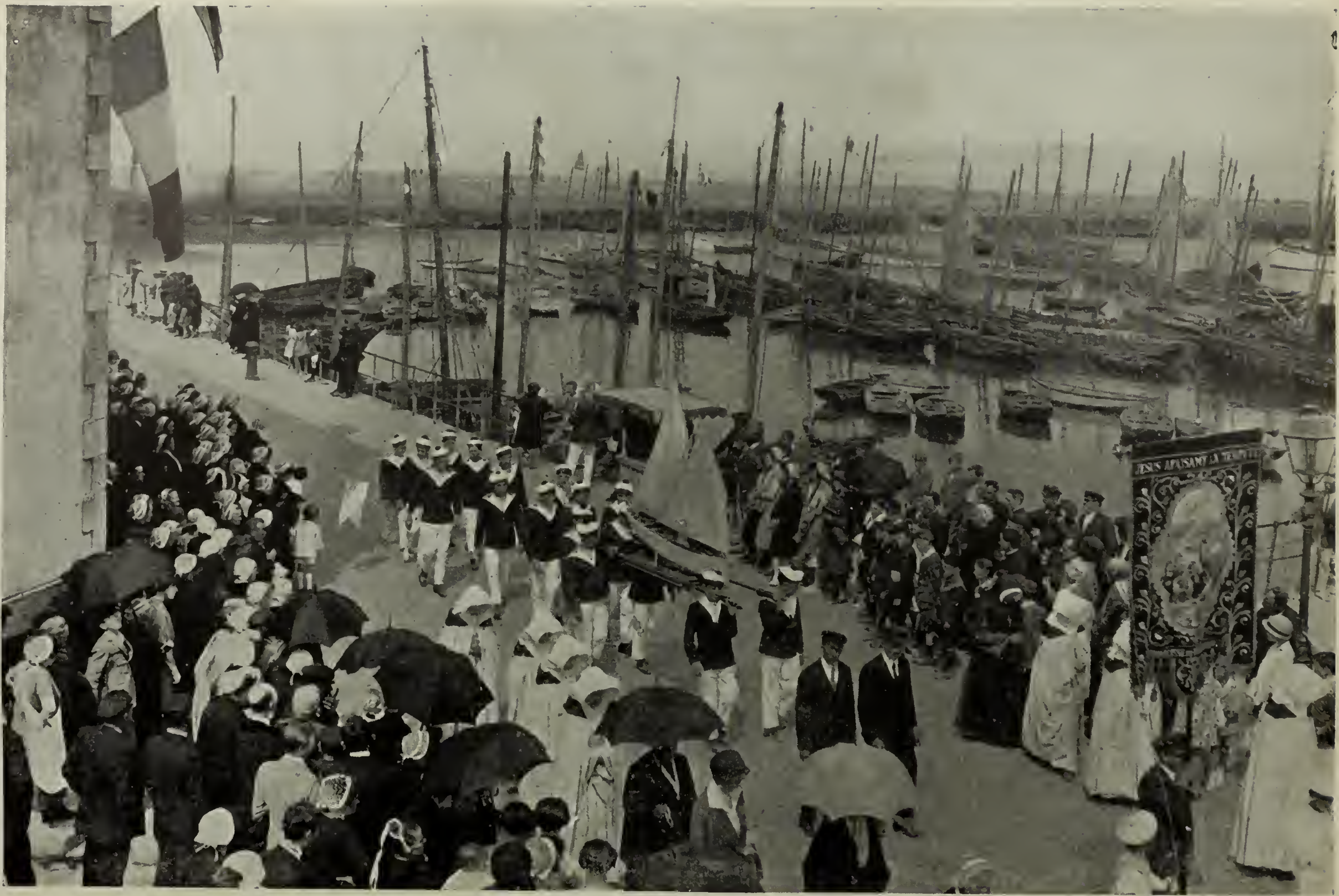
Monuments and cenotaphs are erected by nations in honour of their great dead ; but it is doubtful if these alone would preserve the names of the heroes in the public mind. Millions who have never seen the pillar in Trafalgar Square or the tomb in St. Paul's cherish the heroic virtues of Nelson ; and it is not the memorial erected among the ice-bound fastnesses of the Antarctic, which few are ever likely to see, that will keep green for all time the memory of the heroic action of that ' very gallant gentleman,' Oates, who gave his life in a vain attempt to save those of Captain Scott and his other comrades.



Topical Press

PER ARDUA AD ASTRA

The memorial to the men of the Royal Air Force on the Victoria Embankment is an effective piece of symbolism. Poised on the globe surmounting the obelisk beside the Thames a great golden eagle spreads its wings as if on the point of upward flight



Donald McLeish

BRETON SAILORMEN'S SUPPLICATION FOR FAIR WEATHER AND GOOD HARVEST FROM THE SEA

Bretons are a deeply religious people, and besides their picturesque 'Pardons,' described in a separate chapter, they have many customs to which Roman Catholic ritual imparts much beauty and colour. Notable among these is the annual blessing of the sea at Douarnenez in Finistère. The town is the centre of the sardine fishery, with an active coasting trade and a minor shipbuilding industry. The prosperity of the people is thus inseparably associated with the sea, and they are piously punctilious in invoking the blessing of heaven upon it. This photograph shows section of the procession at the annual ceremony, with French blue-jackets carrying a model of a fishing boat; the banner borne before them has the appropriate picture of Christ stilling the tempest

BELIEFS AND SUPERSTITIONS OF THE SEA

NEVER is it more difficult to draw a line between ignorant credulity and enlightened faith than when considering the beliefs and superstitions prevalent among those whose occupation is on the sea. Some of these superstitions are noted in the chapter on Why We Touch Wood and Cold Iron; here insistence is laid rather upon the more serious beliefs that underlie traditional customs.

WHEN man first launched himself trembling upon the sea he brought with him all those fears and aspirations which then constituted his religion. He who had sought to placate the spirit of fertility by ceremonies and sacrifices so that the hunter might prosper or the harvest might not fail—who had ascribed to all the forces of nature by which he benefited or suffered, presiding, unseen genii who must be humbly worshipped, inevitably surrounded the new element which he was trying to conquer with a network of superstition.

When the science of meteorology was unguessed at the uncertain moods of the ocean suggested a presiding deity, irritable and quick to wrath. Solomon, who with all his wisdom had not foreseen the modern oil-powered, turbine-driven vessel with its automatic steering gear, which has reduced the labours of a sailor during a voyage to a minimum, leaving the real tasks to be done by the engineers and mechanics in harbour, accounted the way of a ship upon the sea as one of the great mysteries of the world. The God of the mariner who made the storms to rise, who drowned or wrecked, or brought the hopes of the fishermen to naught, was a very real and terrible being. The English, with their trick of making a jest of what they secretly fear, have preserved to this day in their nautical terminology their conception of this old sea god; for Davy Jones and his 'locker,' to which the dead sailor is committed, is only Poseidon and Neptune and the other sea gods under another name.

THE theology of the sea had its scapegoat like that of the land. In classical times a young man was thrown into the sea with the prayer 'Be thou our offscouring,' a ceremony by which the people were supposed to rid themselves of the evils by which they were beset. Among the Leucadians—in the Ionian island sacred to the memory of Sappho—this rite was performed under more humane conditions. Though hurled from the Lovers' Leap, the victim's fall was broken by a number of live birds and feathers being attached to him, and a flotilla of small boats waited below to catch him in case he drowned. In the British Isles and as lately as within the last century Orkney and Shetland fishermen hesitated before they rescued a comrade who had fallen overboard. The sea god had claimed his victim, and they feared it might go ill with themselves if they interfered. Among the native races of the South Seas this practice still survives and a drowning man is left to drown, and even flung back into the water if he should manage to swim ashore.

The beautiful Catholic rites which form part of the Breton customs—the blessing of the sea at Douarnenez and the feast of Saintes Maries de la Mer at Camargue—is a Christianised version of a rite as old as man's connexion with the ocean. The Indians in British Columbia, who depend largely on the produce of the waters for their food, go through a ceremony which is partly magical and partly religious in order to induce the fish to appear. A Nootka wizard will make an image of a swimming fish and, while all the assembled tribe raise their voices in prayer, places it in the water facing the direction from which the fish are most likely to come. In the same way the islanders of Torres Straits use models of dugong and turtles to charm these creatures to their destruction.

THOSE who get a picture of the average sailor from the rousing chorus of a sea chanty, in which the material side of their lives is perhaps over-emphasised, do not realize the spiritual instincts of awe and reverence which is part of their make-up. This is apparent more in Catholic countries perhaps, and especially in France, where the Virgin is the patron saint of sailors. At Fécamp, in Normandy, the fishermen climb up to the little stone church of Notre Dame de Salut on the top of the cliff enclosing the harbour to make their devotions before sailing on their perilous voyages. Votive tablets of gratitude—'Merci à Marie'—for protections and blessings received, line the walls of all the ancient churches along the northern coast of France. Large gilt statues of the Virgin standing outside are features of these seaport churches. La Chapelle Notre Dame stands high on the cliffs above the lovely little fishing village of Etretat. The fishermen making and mending their nets in picturesque attitudes on the stony beach may be noticed lifting their eyes reverently to the church of their guardian saint if a storm seems to be brewing. We may trace perhaps the relics of sympathetic magic in the practice of Danish sailors, who always have a ship hanging from the roof of their particular churches. An example of this is to be seen in the Scandinavian Sailors' Church at Poplar in East London.

Plato's story of Atlantis, a submerged country beneath the Atlantic, gave rise to superstitious beliefs, which have continued, that there are houses, enchanted castles and churches to be seen in the ocean depths. It is easy to understand that the sailor, before steamships rushed him over the water at express speed, made imaginary pictures looking down into ocean depths, just as children see forms in the fire.

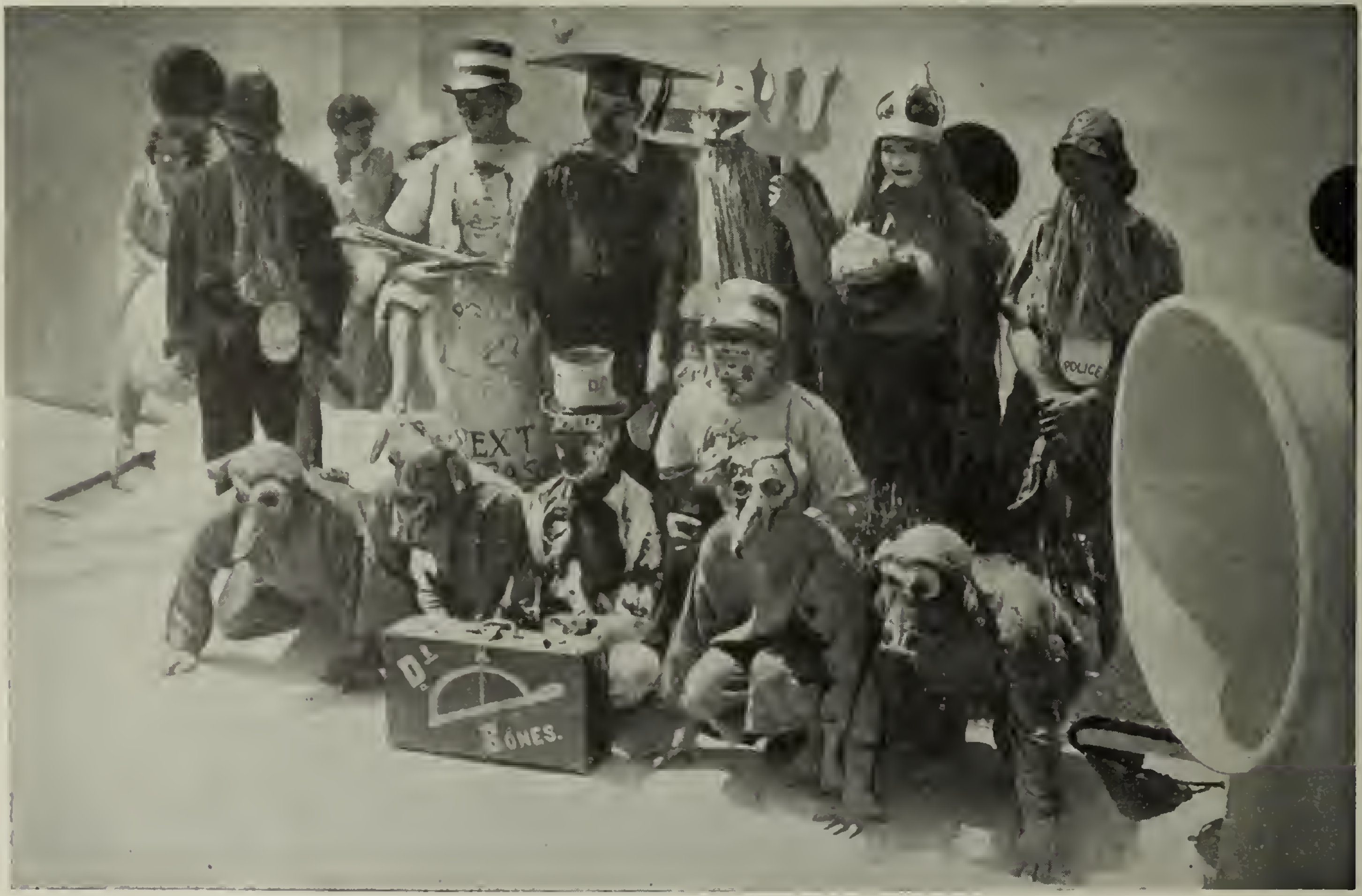
Sailors and fishermen believe that the sound of bells rises from the sea; they may be from a submerged church or bells lost in a wreck. Baltic fishermen believe they can hear the bells of Vineta. A Norman fisherman will not set out to sea if he hears the muffled peal of the Jersey bells which were lost in a storm. Bells are believed to quiet a storm. At Malta the bells are rung during a gale, and this custom prevails in Sicily, Sardinia and Tuscany.

The mariner's belief in a country beneath the ocean led to a belief, not altogether a superstition, that it was peopled by men and women and sea animals resembling those on land. Hence we have mermaids, mermen and sea animals like the sea serpent, sea wolf and sea hog. These animals do exist, and there are circumstantial accounts of mermaids and mermen found washed ashore. A so-called mermaid is exhibited at Bombay, a creature with the upper part like a human being and the lower part like a fish.

The mermaid is beloved of poets and painters. She is always bewitchingly beautiful, and sits on a rock combing her tresses and carefully hiding her fish's tail. Susceptible sailors on lonely craft are lured to their doom as she sings with the voice of a siren. She may choose one for a lover and take him down to her apartment below the sea. Folk-tales abound regarding mermaids and sirens and naiads, whose allurements sailors profess to dread. Irish fishermen are said to have a particular dread of these ladies of the sea. Harlem boasts the story of a sea-woman who came ashore and became like other women. She lived for fifteen years, died in the odour of sanctity and was buried at Harlem.

The Gunnar's Stone in West Gothland marks the spot where a famous knight, Sir Gunnar, was captured by a mermaid. Swedish fisherman salute the stone for good luck. The Icelanders have many stories of mermaids.

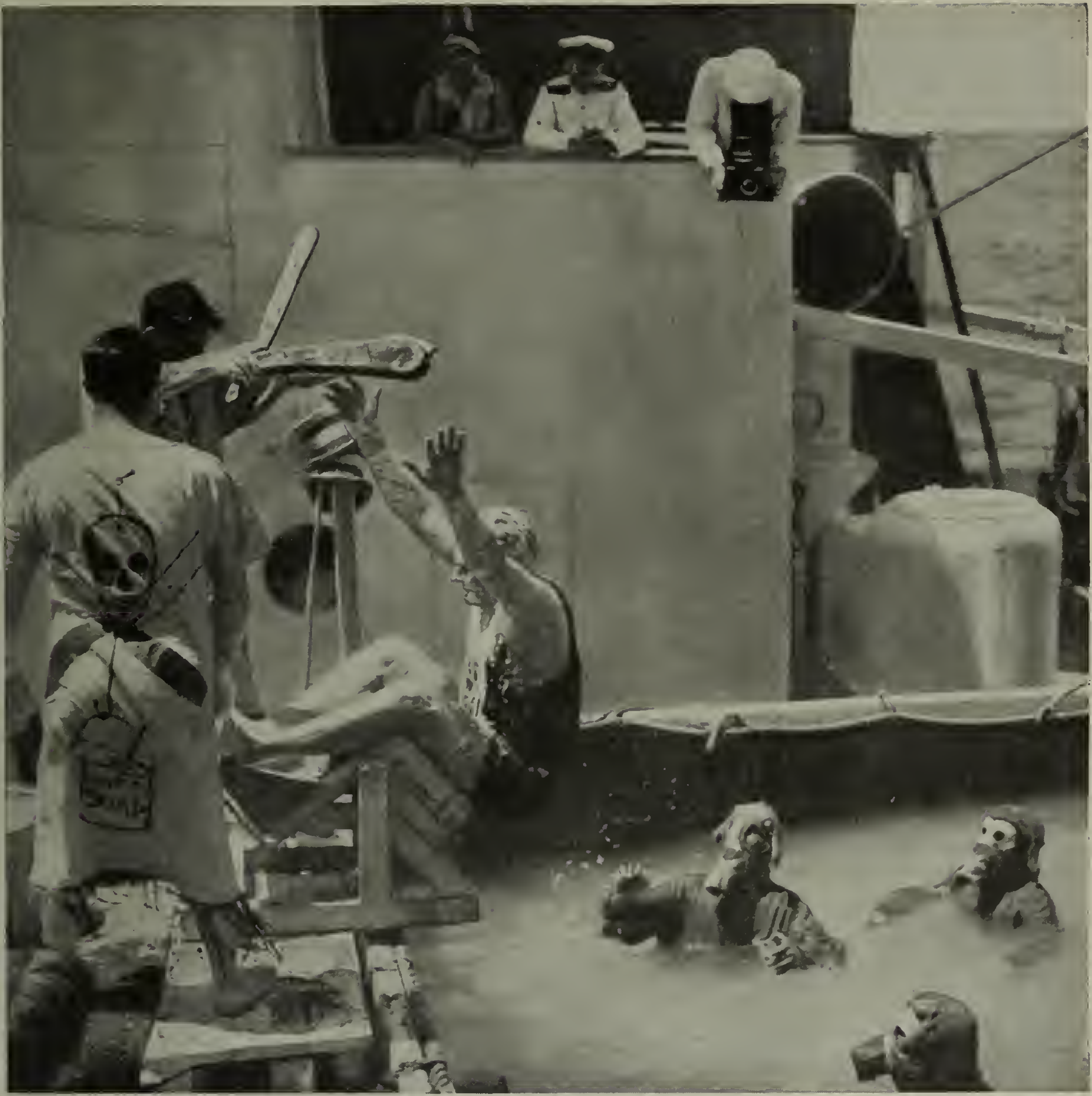
WE can understand how the sailor or fisherman in his midnight watches has his imagination stirred until he fancies he sees forms standing on cliff or headland or phantom ships rising out of the sea. These may be explained by atmospheric effects or lights and shadows on the rocks. Most sailors are poets by nature as well as romancers, and prefer to think that they have seen apparitions, and, indeed, to-day the landsman confirms the sailor's belief in the supernatural. The legend of the Flying Dutchman is well known. He is the 'wandering Jew' of the ocean. For sacrilegious behaviour to a Divine Being who visited his deck in a storm, this wicked Dutchman was condemned to sail the seas for ever in his phantom ship. This happened at the Cape of Good Hope. English and American sailors spin



Keystone

QUAINT TRAVESTY OF HOMAGE TO THE SEA-GODS OF OLD

Faint memories of classical mythology are quaintly preserved in a farcical custom kept up by British sailors when crossing the line of the equator. Envoys from Father Neptune board the vessel and announce to the captain the sea-god's intention to hold a court and investiture on the quarter-deck. In due course these heralds are followed by Neptune himself, a grave, bearded figure, crowned and carrying his trident, and accompanied by his consort with flowing tresses and robed in trailing seaweeds, his chaplain, surgeon, barber, police and sea-dogs.



Keyston

RITUAL SHAVE AND BATH ON FIRST CROSSING THE LINE

Following the ceremony on the quarter-deck, at which ladies who never before have crossed the line are baptized with equatorial water and invested with the Order of the Mermaid, Neptune and his retinue proceed to the forecastle, where trial is made as to which persons on board are also novices. These are then seized by the barber and his assistant, generously lathered with soft soap, shaved with a gigantic razor and then flung into a bath of sea water previously prepared, in which they are ducked by the expectant sea-dogs.

yarns about this mysterious mariner. No old sailor or fisherman ' worth his salt ' would admit that he had no faith in the phantom ship of the Flying Dutchman. The French believe firmly in his existence, as do German and Dutch sailors, and mariners in the Indian ocean dread the appearance of his phantom ship, as it indicates shipwreck or disaster. There are many stories told by mariners of spectre ships. Cornish sailors are said to see them shrouded in mist before a wreck occurs, and the sailors who perish in the wreck are seen on the spectre ship.

Many superstitions are connected with mysterious lights at sea, the most widely known being S. Elmo's light. Columbus and his mariners saw it above the mast on their second voyage when the ship was in peril and they rejoiced, believing that S. Elmo, their patron saint, was protecting them. Sailors in some countries think these spectral lights are from souls in pain, or caused by drowned sailors trying to get on board. In the island of Batz the lights are said to indicate an evil spirit, a kind of will-o'-the-wisp luring mariners into danger. In Portugal, Germany,

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Topical Press

GIVING LUCK TO A STEAMSHIP FOR THE TRANSATLANTIC TRADE

There is a widespread belief among sailors that it is unlucky to sail in a vessel that has not been christened. The usual practice is to name the ship while breaking a bottle of wine against her prow immediately before she is launched. In Brittany the sponsors lick up some of the wine so spilt, and also gather up crumbs of biscuit that have been ceremoniously crushed upon the deck.

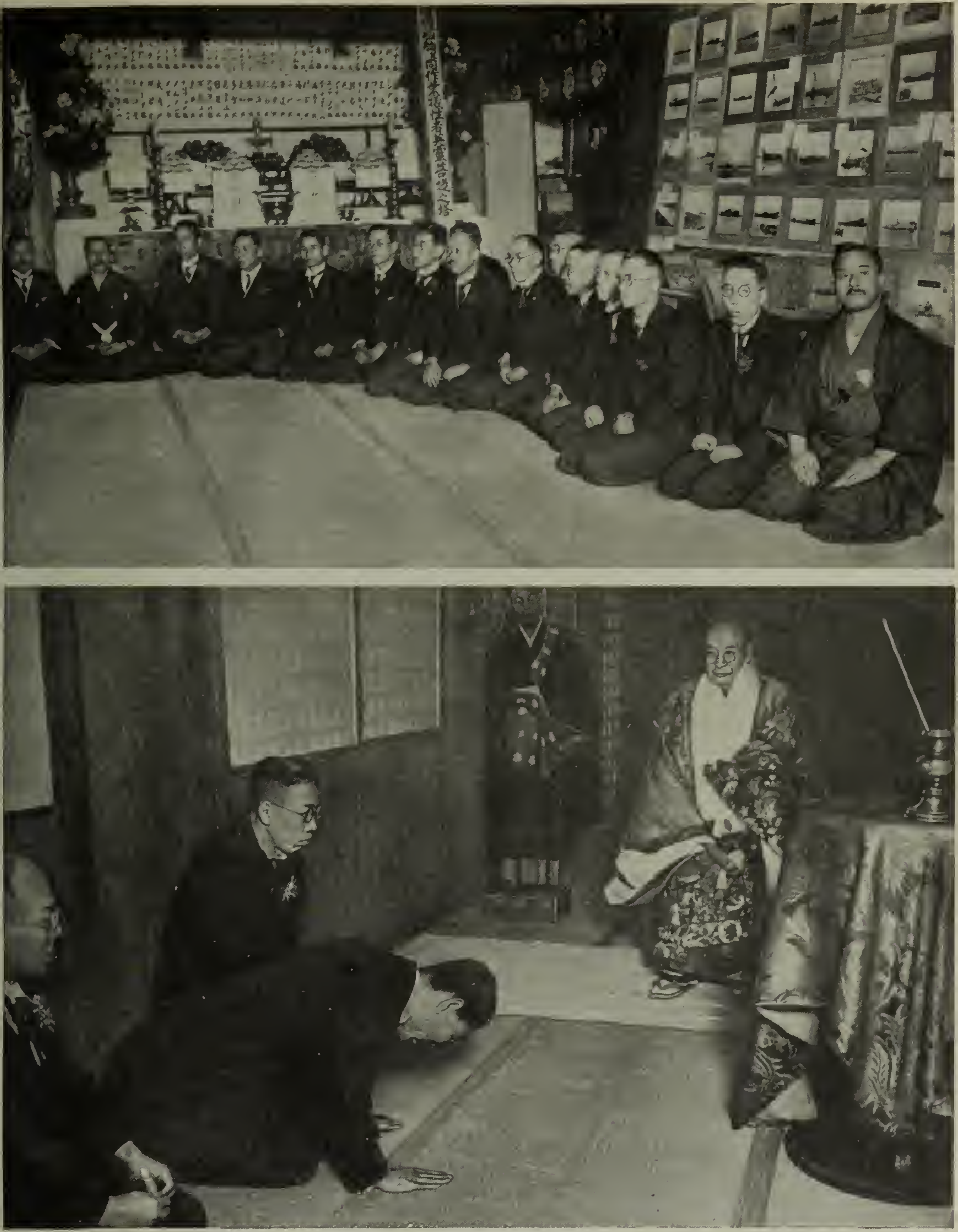
Great Britain and America they are held to be harbingers of fair weather.

Cornish fishermen believe in Jack Harry's Lights, so called from the man who first saw them. They are generally seen before a gale, and are said to appear on a phantom ship resembling the one which is doomed to destruction in the gale. The relatives of sailors have professed to see the forms of those who are drowned standing on the deck of the phantom ship.

The influence of tides on human destiny, particularly as regards birth and death, is a superstition as firmly held today by seafaring people as ever it was. As Sir James Fraser points out, 'In the flowing tide they see not merely a symbol, but a cause of exuberance, of prosperity, and of life, while in the ebbing tide they discern a real agent as well as an emblem of failure, of weakness and of death.' Shakespeare makes Mistress Quickly, when describing the death of Falstaff, declare 'A 'parted even just between twelve and one, even at the turning of the tide,' and Dickens makes Peggotty remark 'People can't die along the coast except when the tide's pretty nigh out. They can't be born unless it's pretty nigh in —not properly born till flood.' This belief is met with all over the world, and is as ancient as the days of Aristotle, to whom by some it is attributed. The tides are also held to influence the forces of nature in their operation on land. The Breton peasant only sows his clover when the tide is coming in. If by any chance he should sow it at low water or with the ebb it will either wither or the cows that feed on it will burst. Butter must be made just when the tide is beginning to flow. It is solemnly held that water drawn from the well or milk extracted from the cow while the tide is rising will boil up in a pot or saucepan and flow into the fire.

One of the most widespread superstitions with regard to the sea is that a child born in a caul cannot be drowned. By a process of association the caul itself has come to have magical properties of life-saving, and they still command a price among some seafaring folk. Another obstinately persistent belief which neither time nor education has been able to eradicate is in the effect produced by certain waves. Occult virtues are attributed to the third wave, which makes the loudest noise. The ninth wave is believed to have special virtues by the Welsh and Scandinavian sailors. English sailors are said to dread the ninth wave and make the sign of the cross when they see it coming. Before the mariner's compass was invented fishermen took the mother wave as a guide and would find their way by it in a dense fog. This custom is well known in the Shetland Islands.

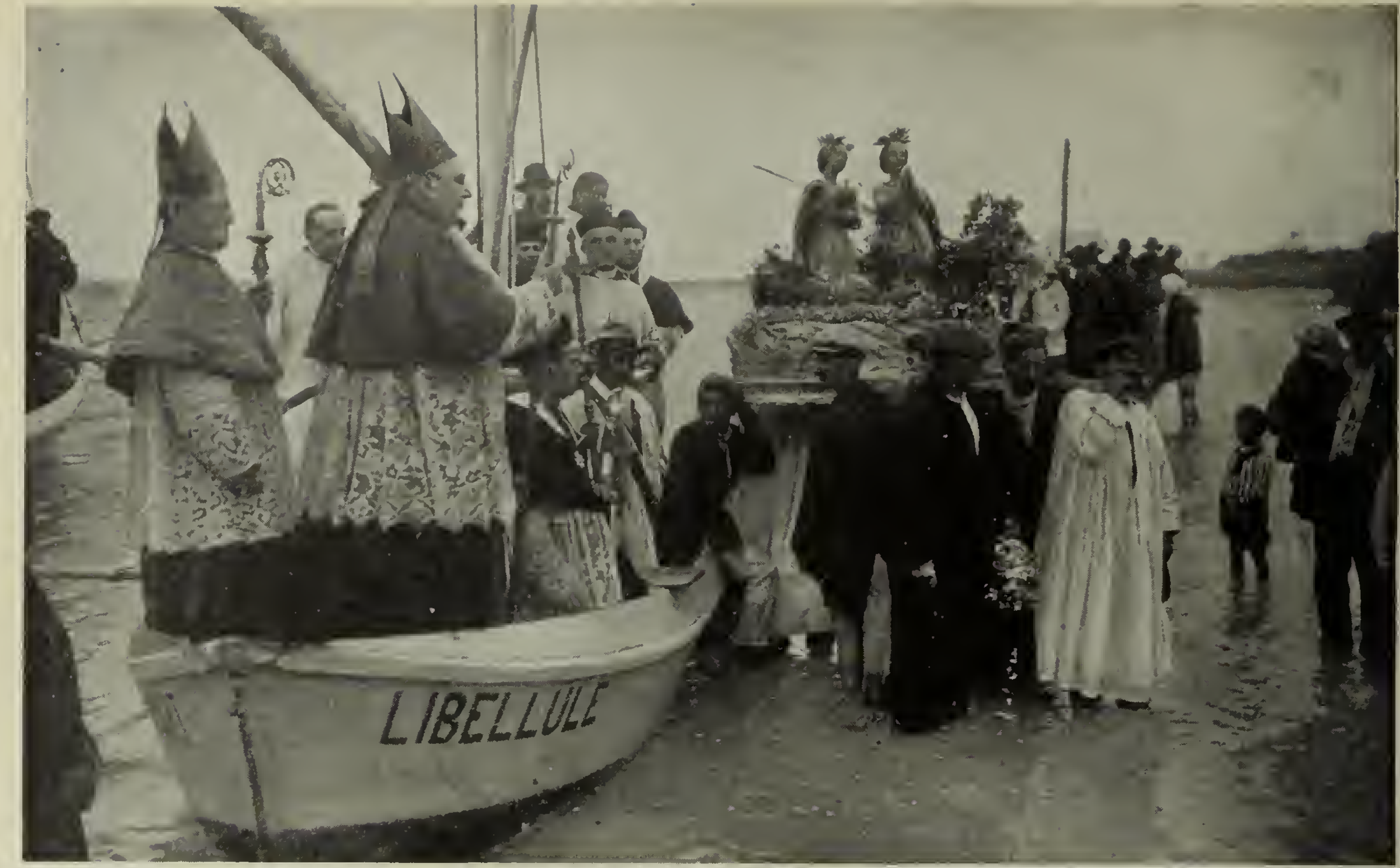
In Morocco, the Berber tribes believed that the great spirit created the ocean of sweet water, but to punish its arrogance in flooding the land it was made salty. A similar legend exists among the Moslems.



Courtesy of 'Syren and Shipping'

PRAYERS FOR THE SOULS OF DEPARTED JAPANESE SHIPS

Most sailors believe that a ship has personality, but in Japan the idea goes much further, and the belief is held that the soul of a ship survives after 'death.' In December, 1930, the members of the Osaka Shipbreakers' Guild actually attended a ceremony, performed by the Buddhist high priest, of prayers for the souls of 109 steamers broken up in their yards during the previous seven years and for the souls of ten workmen accidentally killed during the operations. Named photographs of the 109 steamers were hung round the walls (top).



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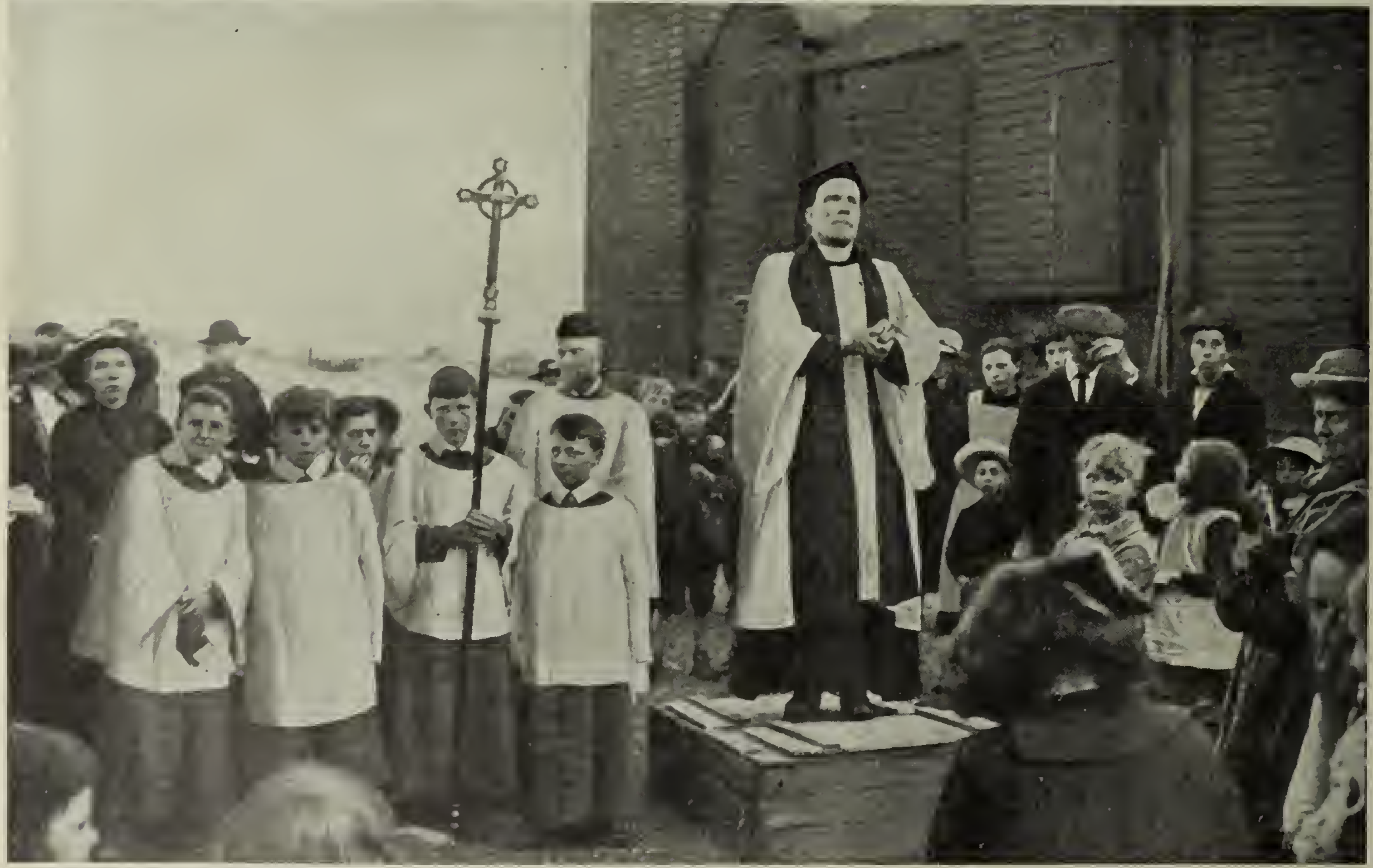


Albert

BENEDICTION SERVICES IN FRENCH AND ENGLISH WATERS

At the ceremony of blessing the sea at Saintes Maries de la Mer in Camargue, southern France, the effigies of the two saints who give the town its name are carried from the church in a model of a boat and set on a temporary altar in the water. Seaside benediction ceremonies are not unknown in England, being performed, for example, at Hastings at Rogation-tide, when clergy and choir go down to the shore and hold a special service there asking a blessing on the harvest of the sea.

We all acknowledge the medicinal and antiseptic virtues of salt and the value of sea bathing, but sailors and fishermen invest the cures with superstition. In Tréquier, sea water is used as a purgative, but the patient must blow on it before drinking to dispel impurities. Breton sailors use sea water for eye disease, but it must be taken from the ebbing tide. Scottish sailors use it for spinal trouble, but the water must be taken from the rising tide. In Sweden a belief survives that a sea bather should have beside him a knife or other metal instrument to ward off attacks from marine animals. Solway fishermen believe that it affords protection to throw three white stones into the water and repeat an incantation.

Sailors have a supreme faith in this constituent of their native element. It is lucky to carry salt in the pocket when embarking. Few Isle of Man fishermen would go aboard without their 'salt.' Ship carpenters believe that a sprinkling of salt between the timbers and planks helps to preserve the ship from disaster.

J. Clair-Guyot

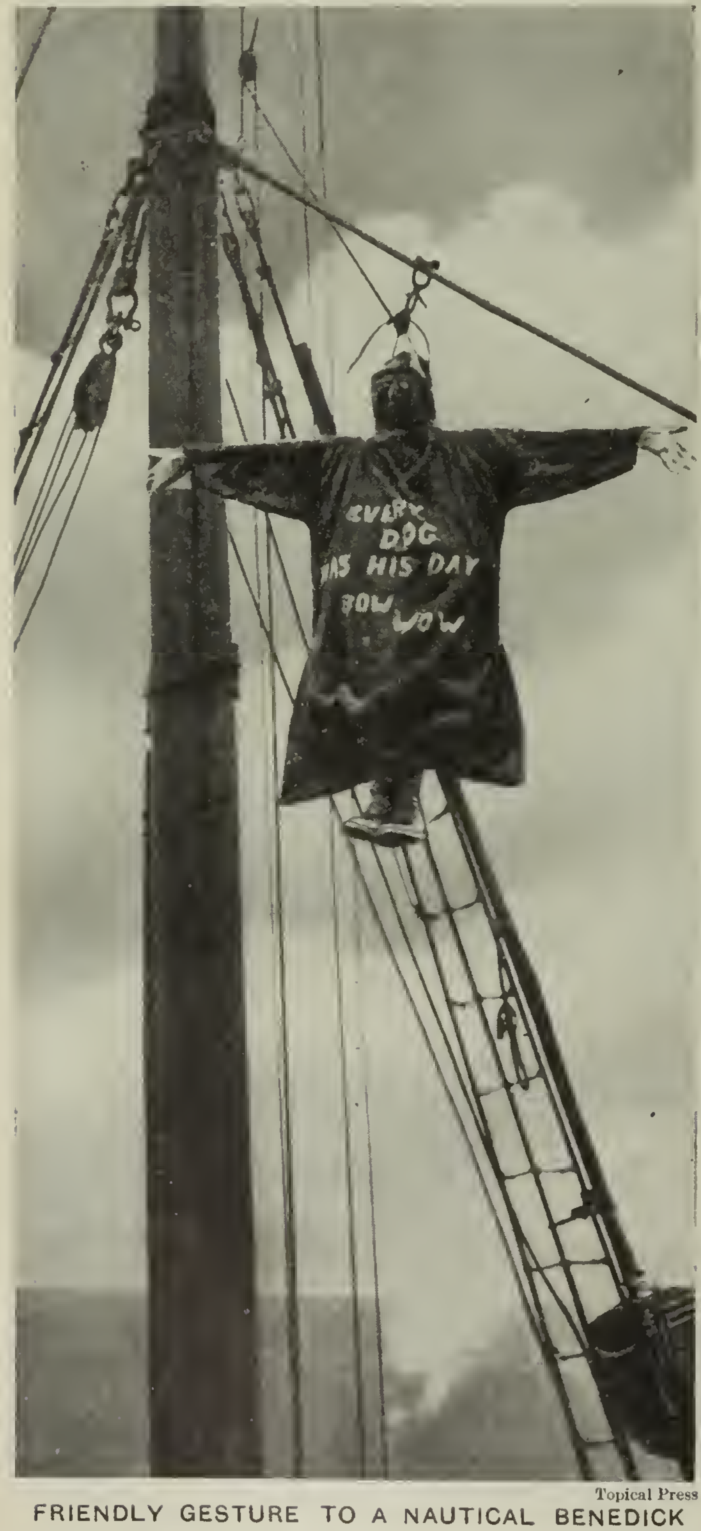
BIDDING GOD-SPEED TO THE FISHING FLEET

Saint Malo is rich in seafaring traditions of great antiquity. Many of the inhabitants are employed in the Newfoundland cod fishery, and a very moving ceremony is invariably performed before the departure of the fishing fleet for the northern waters. A high ecclesiastical dignitary—in this instance the Archbishop of Rennes—goes aboard a coastal motor boat and is carried slowly along the line of schooners in the harbour, blessing each vessel as he passes.

SCIENCE may explain the tides and foretell the hurricane, but the old superstitions die a hard death. A midshipman will listen to the tales of an old salt about omens and unlucky days with secret credence. Friday is considered the sailor's most unlucky day by Protestant and Roman Catholic sailors alike, because it was the day of the Crucifixion. We recall the untimely death of Lord Byron. Though he believed the superstition he defied it by sailing to Greece on a Friday. The tragic sequel came in the poet's death at Missolonghi. The last day of the year and Candlemas Day are also a sailor's unlucky days.

Sailors consider it very unlucky to lose a mop or a bucket at sea, or to throw a cat overboard—even new-born kittens—while to lose or damage the ship's flag portends disaster. The ill luck supposed to be attaching to the shooting of an albatross is largely a literary invention due to Coleridge's 'Ancient Mariner.' Captain George Shelvocke wrote an entertaining account of his buccaneering voyage round the world in the beginning of the eighteenth century. In the course of that narrative he described how in passing through the straits of La Maire the ship was followed by a solitary black albatross 'hovering about as if he had lost himself.' Hatley, the second captain, thinking this was a sinister omen, managed after several attempts to shoot it, in the hope that a fair wind would result. Coleridge read the account of this incident, and at Wordsworth's suggestion gave it the twist by which his hero was pursued by the tutelary spirits of the South Seas to avenge the crime.

It is considered a bad omen also to sail in an unchristened boat or ship; hence the elaborate ceremonies of christening ships in various countries. In Catholic Ireland it was believed that the Titanic went down because the Protestant workmen in the Belfast yards chalked upon her hull before she was launched that famous politico-theological phrase which condemns the Pope to the infernal regions. A boat is christened in Brittany with picturesque rites. A bottle of wine is broken on the prow, some biscuit crushed on the deck, and the godparents of the vessel gather the crumbs and lick up the wine. A very curious custom is connected with marriage. Some fishermen hang an effigy of an oil-clad fisherman at the mast head of a trawler, signifying that a member of the crew is about to be married. This is a sign of good luck to the bridal pair.



Topical Press

FRIENDLY GESTURE TO A NAUTICAL BENEDICK

As a signal of good wishes to a comrade about to be married, fishermen in some parts of England and Scotland hoist an effigy of him in oilskins to the masthead of the trawler. The inscription chosen here, 'Every dog has his day,' though well meant, seems liable to misconstruction.

As mentioned in the chapter on the Mascot, seafaring men constitute one of the classes among whom the mascot is particularly prevalent, and all the world over sailors and fishermen have their good omens and luck-bringers. Their belief in the prophylactic efficacy of touching wood and cold iron is referred to in the chapter on that subject. The Pomeranians think it brings good luck to use some stolen timber in building a boat. Greenock fishermen take it as a good omen if a fly falls into a glass from which they are about to drink. Old sailors say it brings luck to hide a coin under the mast. Ships' mascots are very popular to-day. It is said that American sailors will not join a vessel which has not a mascot on board

Birds play an important part as omens of the sea. Squalls are expected when the stormy petrels, Mother Carey's chickens, come flying round the ship in the Southern Seas. It is unlucky to kill one. The osprey is regarded by the fishermen of the New England coast as a sure harbinger of good weather, and to kill one is certain to be attended with unpleasant consequences. In the Baltic the tern has a similar significance, as has the swan. The flying of sea birds inland is believed to herald a hurricane by sailors in Scotland, Brittany and Spain. Flocks of seagulls seeking the shore warn fishermen of 'nasty' weather. Even prosaic Londoners have their imagination stirred when the Serpentine is covered with seagulls—conditions, it is thought, must be bad on the river and out at sea.

THE visits of porpoises, or sea hogs, are held in some parts to predict bad weather, and in others they are good omens. A recent visitor to Fécamp, the Normandy port for the great fishing vessels sailing to and from the Newfoundland and Greenland cod fisheries, witnessed an exciting scene on the arrival of porpoises. There was a general stampede to the beach to watch these ugly creatures disporting themselves with amusing antics in the sea, and they were hailed by the fisherfolk with rapture as the harbingers of a good season.

Among the most curious legends of the sea which still exist—it has, indeed, been made the subject of a film during recent years—is that of the Sargasso Sea. This is a tract in the North Atlantic ocean discovered by Columbus and so named on account of the seaweed, with berry-like air vessels, that floats in island masses hundreds of square miles in area. Many sailors believe that thousands of derelict ships—the accumulated wreckage of many centuries, caught and trapped—are huddled together here.

Life at sea, like everything else in the world, is becoming mechanised ; but the sea itself still evokes a sense of mystery, and while man preserves his feelings of awe in the presence of that sublime pageant of the ocean, it is unlikely that he will shed many of his strange superstitions and the habits and customs to which they have given rise.

MAN'S USE OF ANIMALS

Besides their functions as helpers of man in his labours and leisure, as here described, animals play an important part in many sports. Information on this aspect of the subject will be found in the chapters on Hunting the Tame and the Wild, and on National Sports of Europe. There are also many superstitions about animals, which are dealt with in a special chapter.

THE extent to which human beings use domesticated animals has been suggested as a test of civilization. Certainly the races lowest in the scale are those which have none, while the most highly civilized have a great many. This is true of the nations in past ages as well as at the present time. It is curious that all domesticated animals have been known as far back as we have any record of man's life. Since history began not a single new one of any real value has been added to the list.

Some philosophers have been inclined to think man's use of animals unfortunate, not alone because animals have suffered through it, but because it has had also a doubtful effect on humanity. Sir Arthur Helps in his Talks on Animals and their Masters, a characteristic example of Victorian thinking, made one of his characters say: 'I sometimes think it was a misfortune for the world that the horse was ever subjugated. The horse is the animal that has been the worst treated by man and his subjugation has not been altogether a gain to mankind.' The speaker went on to suggest that the homes of the Mexicans and Peruvians before the Spanish conquest of South and Central America, and before any horses were known in those parts, were superior to the dwellings of the poor in London and other great cities. But the argument will not bear being pressed far.

WE shall consider here man's use of animals for help in his labour and for amusement and for the enhancement of his dignity. Their use for food and for clothing is excluded from our view; it will be touched upon in other places. First, then, among the creatures that have been tamed and trained by man for his own purposes comes the horse. Almost everywhere he has been, and still over a large part of the earth he is, the chief carrier of burdens, the principal aid to travel. He is being superseded by the motor. Already he has become a rare object in city streets. But there are still many employments in which he is found irreplaceable so far. Visit a training stable filled with racehorses or with hunters, and you will see them treated with the most careful attention, reared in luxury yet under severe discipline, no expense spared to fit them for their careers. They appear to enjoy their lives. Even when they are straining every muscle under the jockey's whip or the fox-hunter's spur, they seem to share in the excitement of the race or chase. Lying with broken backs or legs on the Grand National Steeplechase course, they must excite sympathy, but racing has no other ordeals for them so severe as this.

Far more to be pitied are the horses that still carry cavalrymen and drag batteries of guns on battlefields. In many minds the Great War left no more sad or sickening recollection than that of wounded and dead horses. They are used for police also in almost all countries. In Germany they go through a strenuous preparation for duties during civil disturbance. They must learn to stand quiet during salvoes of fire and every kind of disturbing noise.

Polo ponies have, on the whole, a good time, though the pace they must show is very hot while it lasts. Pit ponies, on the other hand, lead monotonous and risky lives in darkness far below the surface. There are some 56,000 of them in the collieries of Britain and they die at the rate of about 10,000 a year. Their usual life is seven years, far less than the normal span of a pony. But they never come into the daylight, they breathe always the air of the mine. Whether their lot is less irksome than that of horses trained to perform in circuses is a matter of opinion. Unfortunately we cannot ask them about it.

Many accomplishments of the circus horse are unnatural and must have been painfully acquired. Far happier, we would think, the farm horses, ploughing the fields or harrowing, enjoying the sunshine and the healthy air, and then, when crops have been cut, carrying the sweet-scented hay and the golden grain to the stack-yard. Even the horses on the tow-paths of rivers or canals, though their work is heavy and their hours all that God sends of daylight, are more to be envied than those which prance and curvet in sawdust rings under the glare of artificial light and with myriad eyes upon them.

NEXT to the horse, man depends upon the ox to help to drag heavy carts and furrow the land for sowing. Not, however, in northern Europe as a rule. Few people from Britain, where this use of oxen is scarcely known, can have seen for the first time beautiful yokes of large creamy beasts in Italy, or of darker, stockier animals in the south of France, without a glow of admiration and pleasure.

Nor can the evolutions of a long span of oxen, twelve or fourteen pairs, perhaps, on the South African veldt be watched without a thrill, especially at a spruit, where they must go carefully down steep banks and then up the other side, or at a river, where they may have to swim. Thrills there are, too, in the bull-ring; popular still in Spain and in South America is the spectacle of bull-fighting. But it is hard to imagine a worse use to which these animals could be put than irritating, tormenting, wounding them, and then having them killed by the espada (swordsman), intent only on making a large income by exhibiting his skill.

In Italy buffaloes are also used for draught, in Spain and Greece, too, as well as in India, Persia, Egypt, and the near Eastern countries. They are gentle creatures with those whom they know and trust. They are full of pluck and can defend themselves against tigers ; they will even form squares around their herdsmen to protect them. It is curious that the bison, which is so closely related to the buffalo, has never been brought into subjection by mankind. Even the yak of Tibet has been domesticated, and in Turkistan the creature of this species known as the 'grunting ox' is most useful as a burden carrier. But this black yak with long shaggy hair on its belly and flanks can only live in a high latitude. Below a certain level it pines and dies.

Donkeys and mules are widely used both for riding and driving. Here again, however, the north of Europe is exceptional. In Scandinavia there were at a recent date no donkeys at all. Spain is more than any other in Europe the country of the ass ; to Central and South America the Spaniards took it, and it still remains the principal beast of burden there. When you see a camel train in the East, you will frequently notice that it is led by a donkey. The swaying, spiteful, spitting camels follow it readily. No doubt the donkey would give the camel a better character than human beings do. No one has a good word for it. It is called morose, discontented, a perpetual grumbler and shirker. It will not come at call ; it has to be fetched when it is wanted. It cannot be talked to ; every order must be enforced by a tug at its nose-rope. Its bite is severe and sometimes dangerous. Even camel drivers seldom feel any affection for their animals. Yet gratitude is due to them, for without their assistance it would be impossible to travel across dry sandy deserts unless railways were laid, and in few places is there traffic enough to warrant that. Their capacity for going without water for a long time, their swiftness when ridden light, and their willingness to let themselves be heavily laden, are of infinite usefulness.

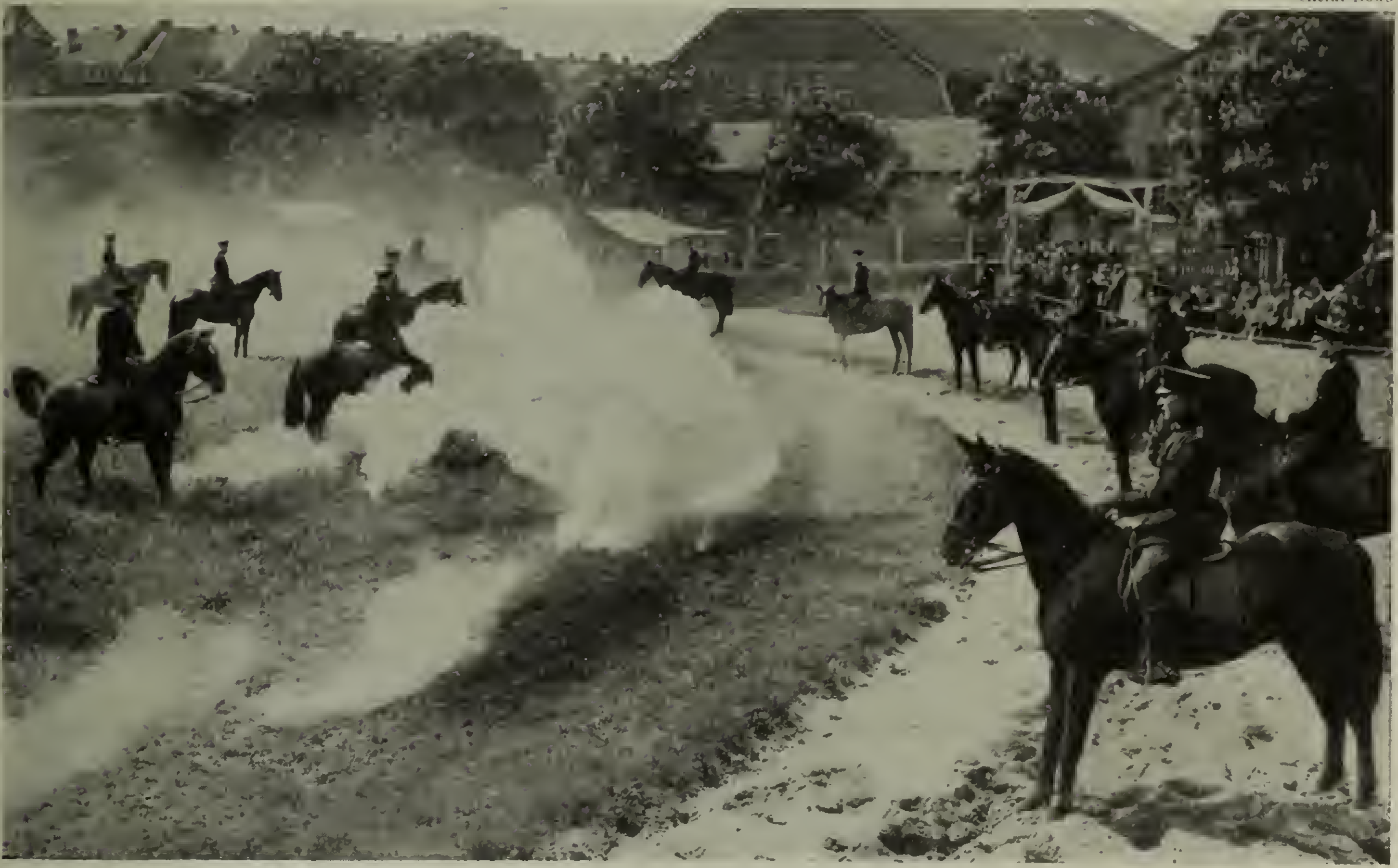
The elephant in eastern lands is of equal value where heavy tasks are concerned He is used also to lend dignity to unimpressive human beings, who, perched on his back in a howdah, appear more 'heaven-born' than they do on the ground. But the elephant's real value is in industry. He piles timber with his trunk, he drags immensely heavy loads. When a bulky vehicle has been overturned or has got stuck the elephant's tusks and trunk serve, it has been said, 'as lever, screw-jack, dog-hooks, and crane all at once.' These huge beasts show a high degree of intelligence and arouse a great deal of affection.

Topical Press

WHERE THE HORSE STILL HAS HIS PRICE

Although the engine is rapidly displacing the horse, considerable business is done at Barnet horse fair, which is held every year in September. The horses come from places as far apart as the New Forest, Wales, Scotland, and Ireland. The very best of the animals are snapped up by keen buyers before they reach the fair, many of the horses being brought long distances by road

Central News



AS STEADY IN THE DIN OF CITIES AS IN THE FURROW

The police horse has to be very carefully trained for its multifarious duties. Its gentleness when used in keeping back the crowd during public functions is well known. It must be able to stand firm amidst the noise and bustle of traffic, and has to be inured to even greater disturbances. The lower photograph shows a test being carried out by the Munich mounted police, in which rockets are being exploded among the horses. Very different from this scene of commotion is the quiet silhouette of a ploughing team seen in the upper photograph.

They remember kindness and they do not forget injuries. Their gratitude and their revenge are alike liable to take singular forms. A professor who gave an elephant a cayenne-pepper sandwich to see how the creature liked it had a stream of dirty water poured over him from its trunk. Mahouts (attendants) who have not fed them properly, or have vented spite on them, have been 'savaged' and even trampled to death. For all their apparent calm, these monsters seem to have in their blood a touch of the tropical sun, fierce and maddening.

The elephant can live only in hot climates. The reindeer, on the contrary, must live in lands where for a large part of the year snow and ice are the rule. They are harnessed to sleighs and make long journeys, sustained only by the moss which they find under the snow. In the extreme north of Europe, in vast areas of Russia and Siberia, amid the mountains of the Yukon, they are most valuable for winter journeying.

Across snow dog-trains are also used to carry the lighter forms of transport. But for the 'huskies,' arctic exploration would hardly have been possible. An Eskimo dog can drag a load of 160 pounds and can do just on seven miles an hour. Going at about the same pace, reindeer will drag 240 pounds. These

'The Times'

WHEN WINTER MAKES HEAVY GOING FOR THE HORSES OF THE WOODMAN'S TEAM

Britain is justly proud of the magnificent horses that are employed for cartage and heavy work on her farms and estates. The three chief strains used are the Shire, the Clydesdale, and the Suffolk punch. Of these the Shire horse is the biggest and the heaviest, standing as much as seventeen hands high and weighing up to 2,200 pounds. It is bred chiefly in Lincolnshire, Cambridgeshire and Leicestershire. The largest horse in the world, it is the direct descendant of the old English war-horse and is as docile as it is strong. The Clydesdale takes the place of the Shire in Scotland. Very different in appearance from either of these is the noticeably chubby Suffolk punch. It is an extremely hardy horse, very active, and excellent for hauling purposes.

sleigh dogs are attractive and intelligent, affectionate to their owners, and ready to make friends. This is more than can be said for most of the dogs which help to get small carts along in Holland and Belgium; work does not seem to improve their tempers, or perhaps it is that they are trained to be distrustful and surly. In Britain a law prohibits the use of dogs for any kind of draught labour. This does not prevent their being employed in a number of other ways. Sheep-dogs are trained to watch flocks, to gather them together when they are spread over the hills or dales, to drive them along the roads and prevent them from straying. Marvellous the quickness with which they understand a wave of the hand or a whistle! Sheep-dog trials have of late years given a great many people an insight into the clever work done by these animals, formerly known to a few only. In most countries watch-dogs are familiar members of households, especially in secluded spots, though they are found protecting city dwellings also.

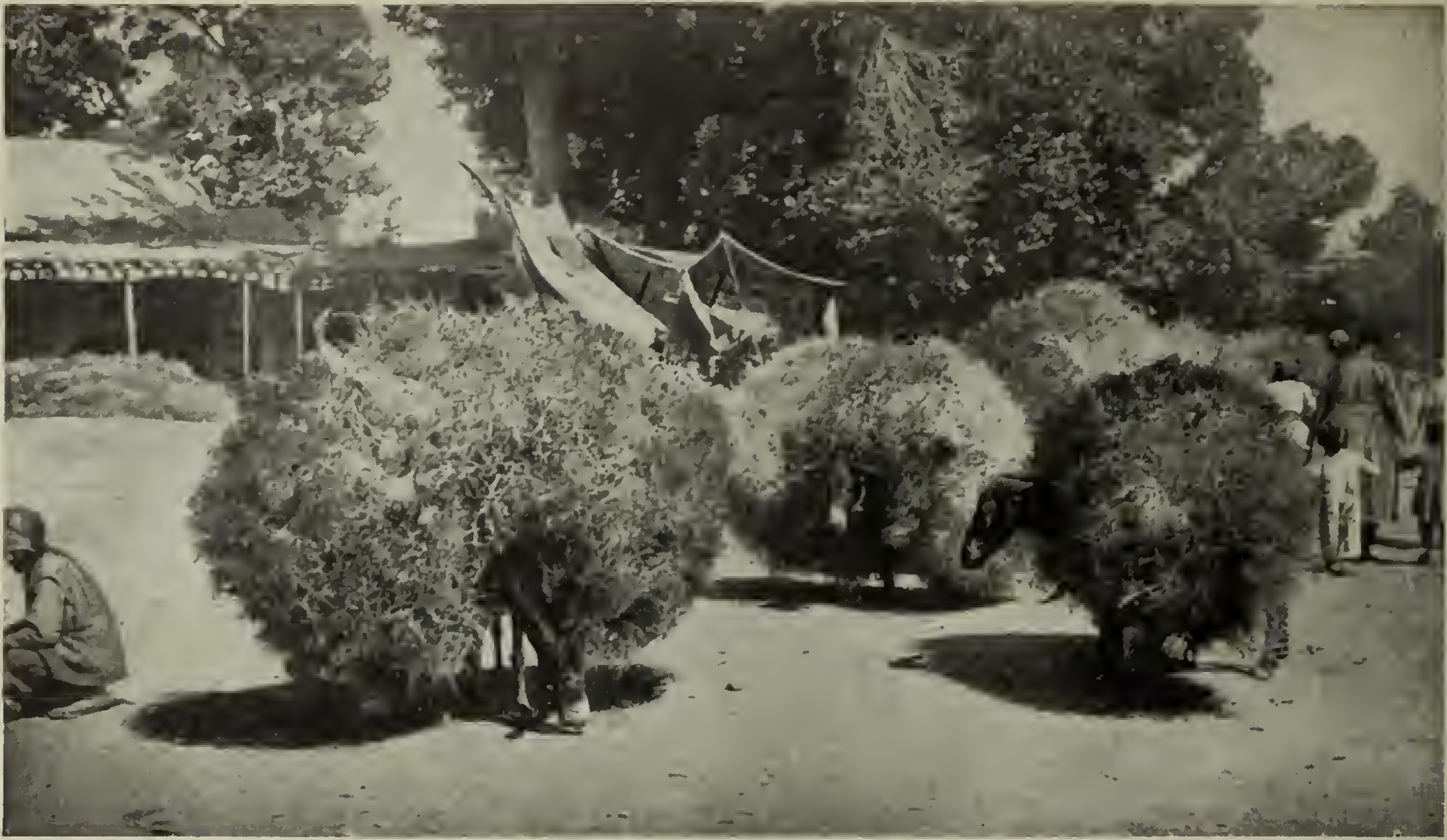
Dogs are used in many forms of sport. Greyhounds and a smaller breed of the same build are taught to race. Some run to handkerchiefs waved by their owners, some chase hares or rabbits. The Waterloo Cup, which is run for every year in February, near Liverpool, is the Greyhound Derby. During the past few years dog racing with an artificial hare has become a popular pastime. Worked by electricity, the stuffed quarry goes at a pace rather faster than a real hare and is never supposed to be caught. Occasionally a dog does get it—and must be sorely disappointed! Fox-hounds, stag-hounds, harriers and beagles (the latter two for hare-hunting) still exist in large

E. Watts

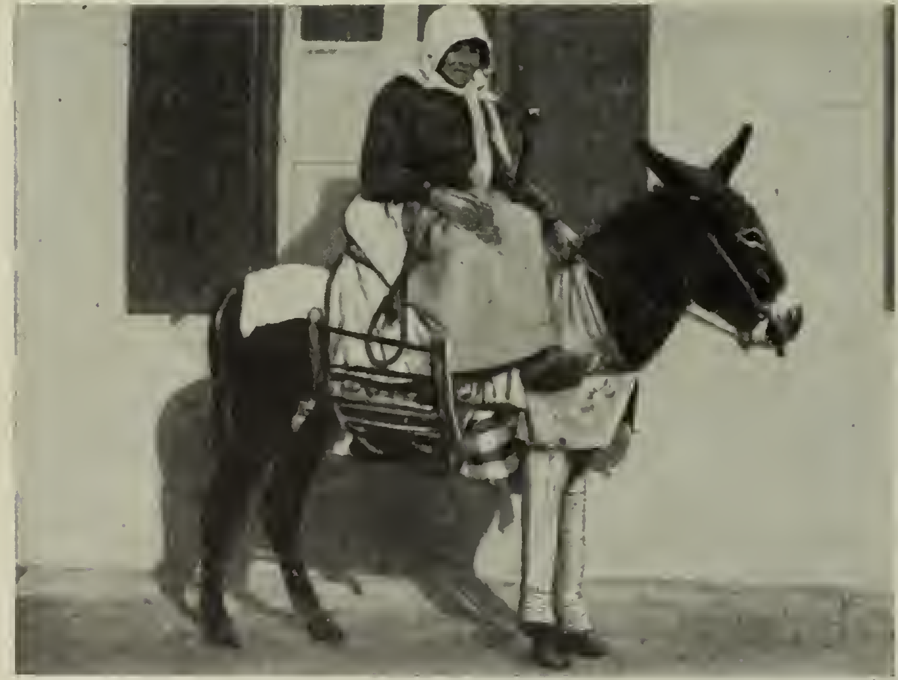
P. & A.

USING BULLS FOR ENTERTAINMENT, QUIET OR FURIOUS

In Pamplona, just before the bull-fighting season opens, the young men of the city chase the bulls through the streets (bottom). Crowds watch the proceedings from behind barricades erected in the streets and from balconies and windows. The performing bull (top) is a not uncommon sight in India. The animals are taken from village to village, and earn a fair living for their masters.



W. F Taylor



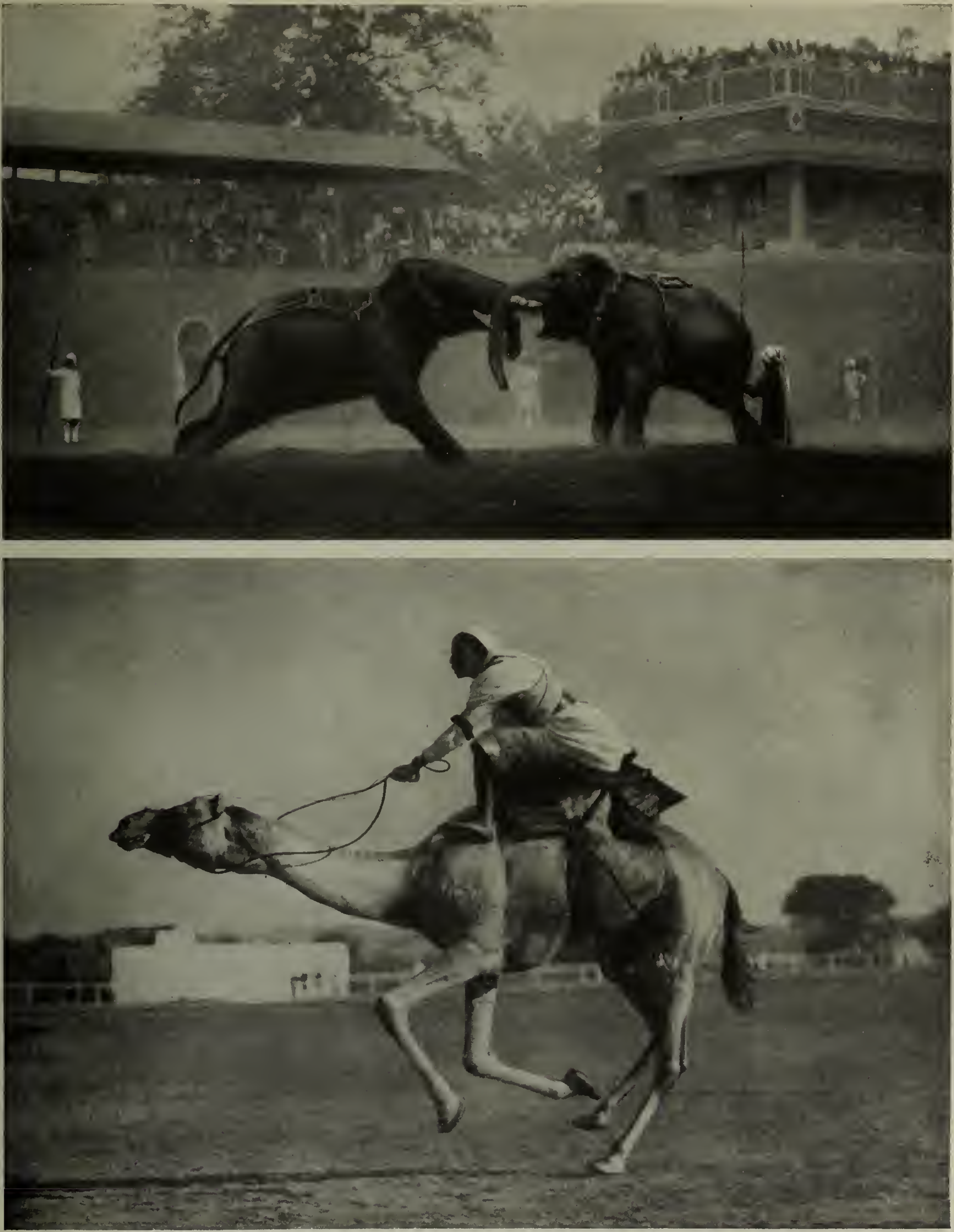
E.N.A

DONKEYS OF TWO CONTINENTS IN STRANGE GUISE

In Persia one frequently sees what appear to be bushes moving along the road. At a closer view these prove to be stacks of camelthorn, a desert product used as fuel, loaded on donkeys (top). The peasants of the Ile de Ré, off La Rochelle, have the curious custom of encasing the forelegs of their donkeys in trousers (bottom).

numbers in England, nowhere else to any extent. Even in England a sentiment has grown up that the cruelty of pursuing animals until they are exhausted and then giving them over to a horrible death is out of key with the spirit of the time. Otter-hounds are going out of use for this reason, and the upkeep by the sovereign of a pack of stag-worriers (the Royal Buckhounds) was dropped many years ago in deference to popular feeling. This does not resent the occasional use of bloodhounds for tracking down escaped prisoners or fugitive criminals or lost persons, but this is not often resorted to. Newfoundland dogs were once kept in some places to rescue people from drowning, and the dogs of St. Bernard are famous for their skill and persistence in finding travellers lost in the snows. But they are seldom heard of now.

Dogs are still used as rat catchers, but the public contests in which black-and-tan terriers were set to fight with large numbers in a ratpit have long ceased. A hundred years ago high prices were paid for seats at these elevating performances—five shillings for a stall, three shillings for the pit (equal to at least a pound and twelve shillings of our money). A really good dog could kill a hundred rats in less than a quarter of an hour. The sport of bull-baiting by dogs has also died out, so has the use of long-bodied dogs to turn spits on which joints roasted before the fire. But the pointer and setter are still seen in the autumn fields with shooting parties—or to better advantage with a single 'gun,' walking leisurely through the woods and across the stubble; the spaniel and the retriever (so-called because it retrieves, that is, finds and brings to its owner game which he has brought down) are by no means extinct; and plucky little fox terriers continue to be put into



Topical

ELEPHANTS AND CAMELS IN THE RING AND AT THE RACE MEETING

Fights between animals have long been a favourite entertainment in India. The beasts do not fight to the death, for the Hindu religion forbids the taking of animal life, but they are usually dragged from the ring utterly exhausted. Elephant and buffalo fights are fairly general; fights between elephants are an ancient form of sport; the duel staged before the Viceroy at Baroda (top) has parallels in ancient Mogul manuscripts. The Arabian camel or dromedary, as used by the camel corps, can develop very fair speed, and is often raced in Egypt (bottom).

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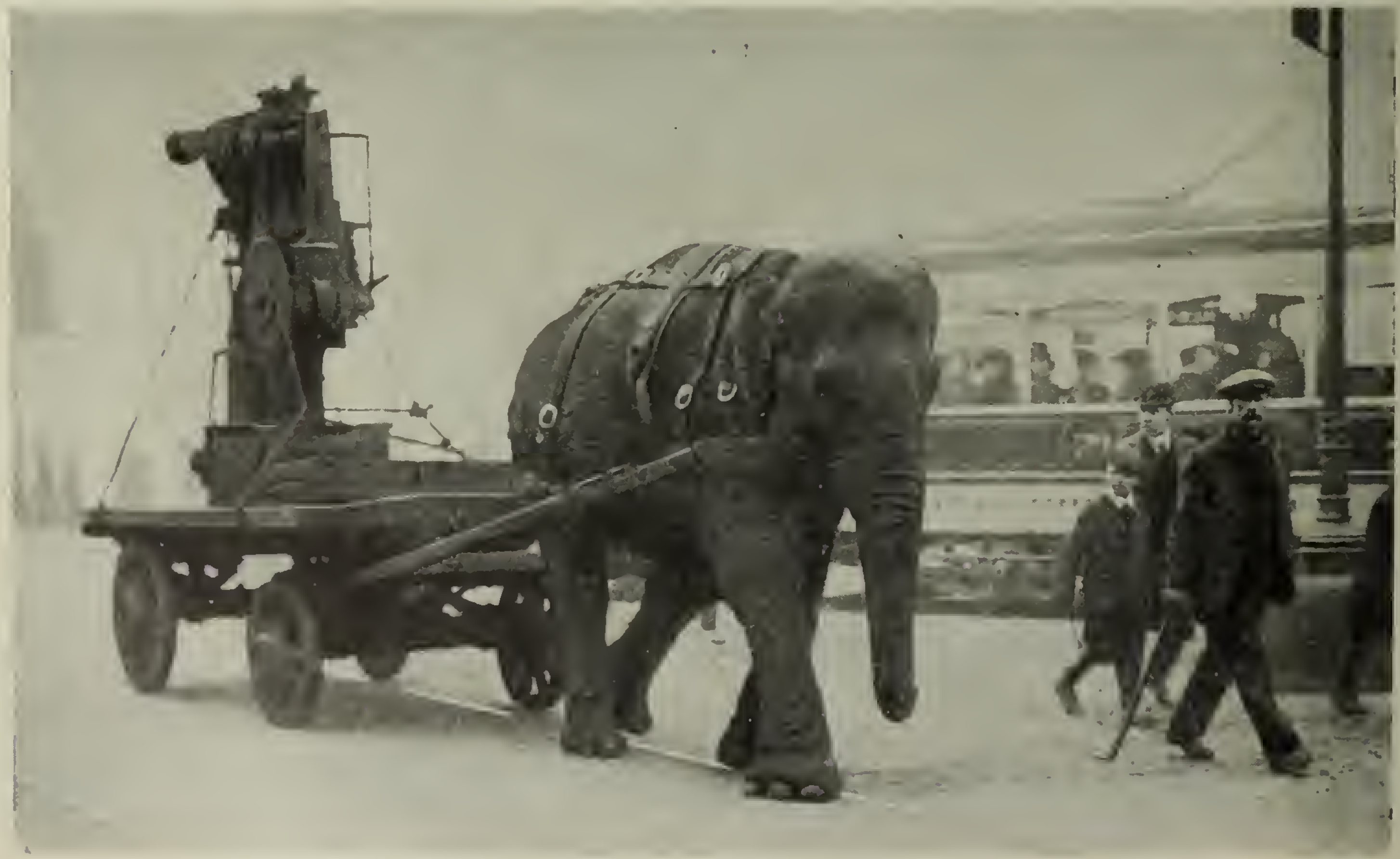
the 'earths,' or holes, in which hunted foxes have taken refuge, in order to drive them out.

The principal use of dogs, however, is as companions or pets. The Friend of Man, the dog has been called. Unfortunate are those who have not enjoyed that form of friendship. There are fashions in this, as in everything else. Tastes alter from age to age. In the later 19th century pugs were the usual favourites of old ladies. Today these animals are scarcely ever seen. As men's companions, fox terriers or Irish terriers were at one time almost compulsory. Now there is a much wider range of choice. Scotch terriers of various kinds have become very popular. The old lady's pet is now a Pekinese or a toy Pomeranian or some other very diminutive breed. Pekinese dogs were once held in very high honour by the Chinese. Long ago an Emperor made one a doctor of letters and ordained that others should have the rank and precedence of mandarins! Evidently the Chinese were once very fond of dogs, not only cooked but alive. They eat them still. The very idea of such a thing causes Britons to shudder. They could as soon almost think of eating human children. Nowhere is a whole people so warmly attached to dogs as in England.

No bond of sympathy between people of different ranks in life is stronger than their common fondness for and interest in their dogs. It is rare to find dogs treated as anything but members of the family. The days when they were usually kennelled outside have been a long while gone.

Cats are now as highly respected and as affectionately treated as dogs, a great change from the way they were generally harried and hunted up to the last quarter of the 19th century. What has brought about the change it is difficult to say. It may be the general strengthening of humane sentiment. It certainly is not due to any effort made by cats to ingratiate themselves or to 'pay for their keep'!

No one has ever yet induced a cat to do anything useful except catch mice, which it does to satisfy its own instincts, not from any desire to be obliging to its owners. Dogs are loved because they are dependent on mankind, cats for the opposite reason: they are so entirely independent that they compel admiration, and we are moved to grateful tenderness by any slight advance on their part, even by a haughty recognition of kindness received, or a readiness to purr gently in reply to our advances. They must find it hard to reconcile the human commendation they receive for killing mice with the taste some humans have for keeping white mice, and even white rats, as pets. Rabbits, also, are used in this way, and many species of birds, especially parrots, parrakeets, cockatoos, canaries. The keeping of native British song-birds in cages was common at one time.



Willis Eadon

ELEPHANT TRANSPORT IN THE STREET OF AN ENGLISH CITY

Of the two species of elephants, the African is valued chiefly for its ivory, and the Indian for its prowess as a draught animal. The enormous strength of the elephant enables it to drag very heavy loads. In such countries as Burma elephants do almost all the handling of the forest timber. These intelligent beasts haul the logs to the stream, and with their trunks pile the squared logs and stack the sawn planks. An elephant is here seen in unusual surroundings, amid electric trams and motor lorries, harnessed to a heavily laden lorry in Sheffield.

Dr. Habberton Lulham

HAPPY WITH HIS MASTER BY HIS SIDE AND HIS CHARGES WITHIN EYESHOT

Sheep-dogs are among the most intelligent of dogs. A flock of sheep, say, is scattered far and wide over hill and dale. With a few quick and clever manœuvres the sheep-dog will gather them together and marshal them, thus compacted, through gates and fields and along the road. And woe betide the sheep that attempts to stray. This remarkable aptitude for herding sheep and cattle is doubtless an adaptation of primitive hunting instincts. The sheep-dog displays the utmost devotion to its master, whose slightest signal it at once obeys.

but has been successfully frowned on. It is now regarded as 'low'—nothing can long survive in England under that ban. Canaries are used in another way; they are taken down into coal mines as a means of detecting the presence of dangerous air, to which they are more susceptible than men. This is analogous to the use of mice in submarines.

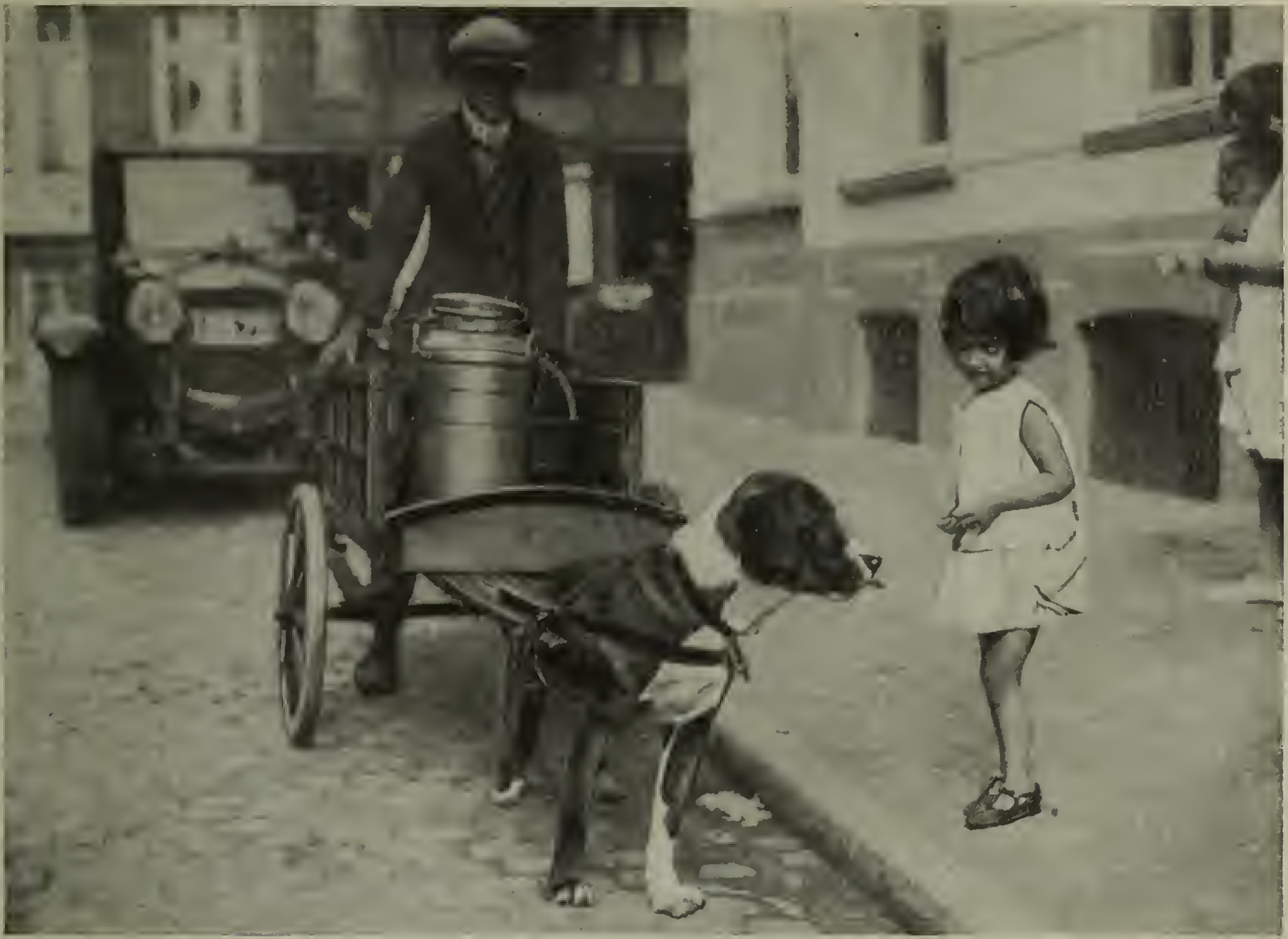
BIRDS are not only kept for the pleasure of their songs, the oddness of their appearance and remarks, or the beauty that is in their plumage or their movements (peacocks and swans). They are trained to perform in a good many ways—especially in India, where, too, in certain districts, as in parts of China and Japan, cormorants and pelicans are taught to catch fish for their owners' benefit, as described in pages 86 to 89. Birds are used also for man's amusement by being set on to fight. Cock-fighting has almost ceased in England, but it is kept up in the East, where combats between quails and black partridges are staged as well. Hawks are in a good many lands still sent up in pursuit of other birds, but now only as a sport, not because the prey brought down are wanted for food. Sport is killing without the spur of hunger or from any need to kill. The shooter treats pheasants, grouse, partridges, pigeons, woodcock, snipe, simply as moving targets. The hunter looks upon stag, fox or hare as the object which will set in motion the hounds and give him a good gallop. In India the cheetah is trained to kill antelope and black buck, and an arduous business it is to catch and control these hunting leopards.

Courage and care in as high a degree are required by the snake-charmer, who uses serpents as his means of a livelihood. As a protection against snakes the mongoose is domesticated. Because it has thick fur and adopts a rapid method of attack it can, as a rule, kill snakes; but the popular belief is that it eats a plant which confers on it immunity from the poison of snake-bite and also makes its breath so

H. J. Shepstone

TRAINING FOR A DOG-SLEIGH 'DERBY' IN THE MOUNTAINS OF CALIFORNIA

With its thick coat, usually tawny in colour though sometimes black and white, its fine bushy tail, and its sturdy build, the Eskimo dog is a handsome animal. There is a good deal of the wolf in its composition ; instead of barking it howls like a wolf. It is used for drawing sleighs, about eight being usually yoked together. For this work two types of dogs are used, the malamute and the husky. Over soft snow the husky is preferred, while the malamute, which has comparatively short legs, is better when the snow is hard. Of late years dog-sleigh racing with these animals has become a very popular sport in Canada and other countries where snow is abundant. These races are over long distances, and take several days.



Topical

DOG-DRAWN MILK CARTS OF THE NETHERLANDS

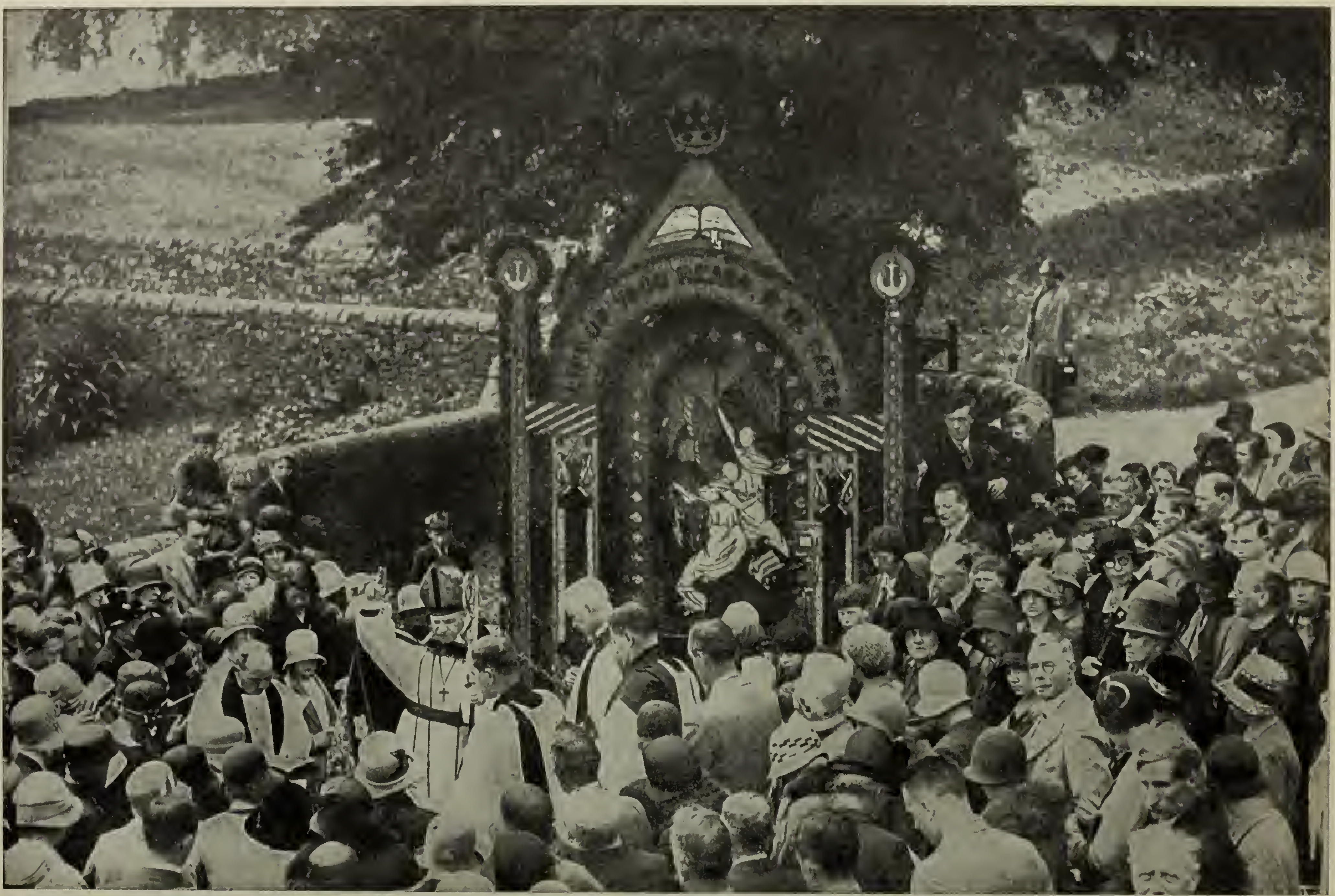
In Holland and Belgium it has long been the custom to employ dogs as draught animals. Securely strapped between the shafts of long, low carts, dogs could formerly be seen struggling along with all manner of quite heavy loads—great tanks full of fish, towering piles of vegetables from the market gardens—indeed, almost all the tradesmen's goods in the Netherlands were conveyed to the customers' houses by means of these dog-drawn carts. Nowadays, however, dogs are no longer used for such heavy work, but only for drawing light milk carts.

offensive that it can paralyse snakes before it strikes them dead.

Many animals are trained by man to perform in public in such a fashion as to appear either very clever (that is, very human) or very ridiculous. Bears are led about still and forced to dance in a clumsy manner, monkeys perched on the backs of goats are common sights in the East. Even sea lions have appeared on the stages of European variety theatres. The learned pig used to be a familiar ' turn ' in circuses and at country fairs until the trick by which he appeared to spell words was revealed by Lord George Sanger. Pigs (as well as dogs) are used in countries where truffles are found to smell out this variety of tuber so highly esteemed by gourmets and show where it lies hidden.

THE domestication of bees in order that they may make money for the owners of their hives is another instance of animals being used to produce food as the silkworm is an instance of their being kept so that they may produce material for clothing. These differ from the use of animals for food or for clothing, and therefore come properly into our list of examples of man's use of animals. The list is almost concluded with the mention of the tame gold-fish and carp kept in houses and ponds and the extraction from the bodies of certain animals of remedies for certain ailments. This medicinal use is not as common as it used to be, but the writer has been told by a man not very old that, as a boy, doctors in the Windsor district used to pay him half-a-crown for a viper, from which, it was said, they would make a decoction that was a cure for viper-bite.

Our survey cannot be brought to an end, however, without mention of a use of animals on which there is very great difference of opinion. Vivisection, the infliction on dogs, cats, rats, mice, rabbits, of diseases, the subjecting of pigeons and other creatures to temporary starvation, all the experiments which are made with a view to widening knowledge about the effect of various ills and various treatments on the human body—these must be added to our list, but without further description or comment. To go into details would be revolting ; to offer to decide the question whether such use of animals is necessary and has given useful results would be an impertinence. It is a matter on which all must make up their minds for themselves.



Alberi

ASCENSION-TIDE WELL-DRESSING: THE BISHOP OF DERBY BLESSING A WELL IN MEMORY OF DELIVERANCE FROM THE BLACK DEATH

The annual custom of dressing the wells on Ascension Day can be seen to great advantage in the Derbyshire village of Tissington, near Ashbourne. In the 14th century epidemic of the Black Death Tissington was the only locality untouched in Derbyshire, and the festival was founded, it is said, in gratitude for this escape. Some think it was but revived then, since similar customs persist in Derbyshire without the plague legend. The decoration usually consists of a picture within an ornamental frame, surmounted by a Bible text. The designs are made with flowers and flower petals, buds, leaves, moss, lichen, and grains of rice, arranged in trays spread with moistened clay. Detail of one of the designs is shown in page 319.

WELL-DRESSING AND HOLY WELLS

THE subject of this chapter has two aspects. It is partly a seasonal festival and partly a survival of a form of primitive nature worship. It is therefore convenient to discuss with it holy wells and wishing wells and springs venerated in earlier days as the abode of the supernatural. The association of water with religious rites is considered under Baptismal Rites and The Pilgrimage in Europe.

THE picturesque old custom of well-dressing, which is still observed every summer in Derbyshire, is one of the most charming survivals that still remain among us, and attracts large crowds of interested visitors. It is even more important to the serious thinker, because it is a fragment of the world-wide cult of holy wells and magic springs, traces of which are found in every clime and among men of all races. Its origin goes back to the childhood of mankind, before the dawn of history, and affords valuable clues to the origins of belief.

Water is a primary human need; without it both animal and plant life are equally impossible, as we have already noted in the chapter on Rain-makers and Rain-making Ceremonies. Although this is a fact all over the world, it is much more obviously true in the arid countries of the East, where from time immemorial to own a well and to possess the surrounding country have been synonymous terms. So vital is the need for water that fights for wells have been frequent from the days of Abraham until to-day. Even now it is dangerous to approach a well in the Arabian desert, because if Arabs are already in possession, they are likely to fire on strangers. In antiquity wells, streams and pools were regarded as infested by local nature spirits, kind or cruel, to whom sacrifices were made. Thus in the days of Homer the rivers Xanthos and Scamander were each provided with a priest and appeased by sacrifices, but they were certainly not more venerated than is the Ganges to-day. That river attracts vast hordes of pilgrims to Benares who believe that they will make sure of paradise by bathing in its waters. Wells and streams are widely venerated in India, although it is a dragon rather than a nymph that is believed to watch over them.

The subject is so vast that British observances will be described first, and then a return made to the wider aspect.

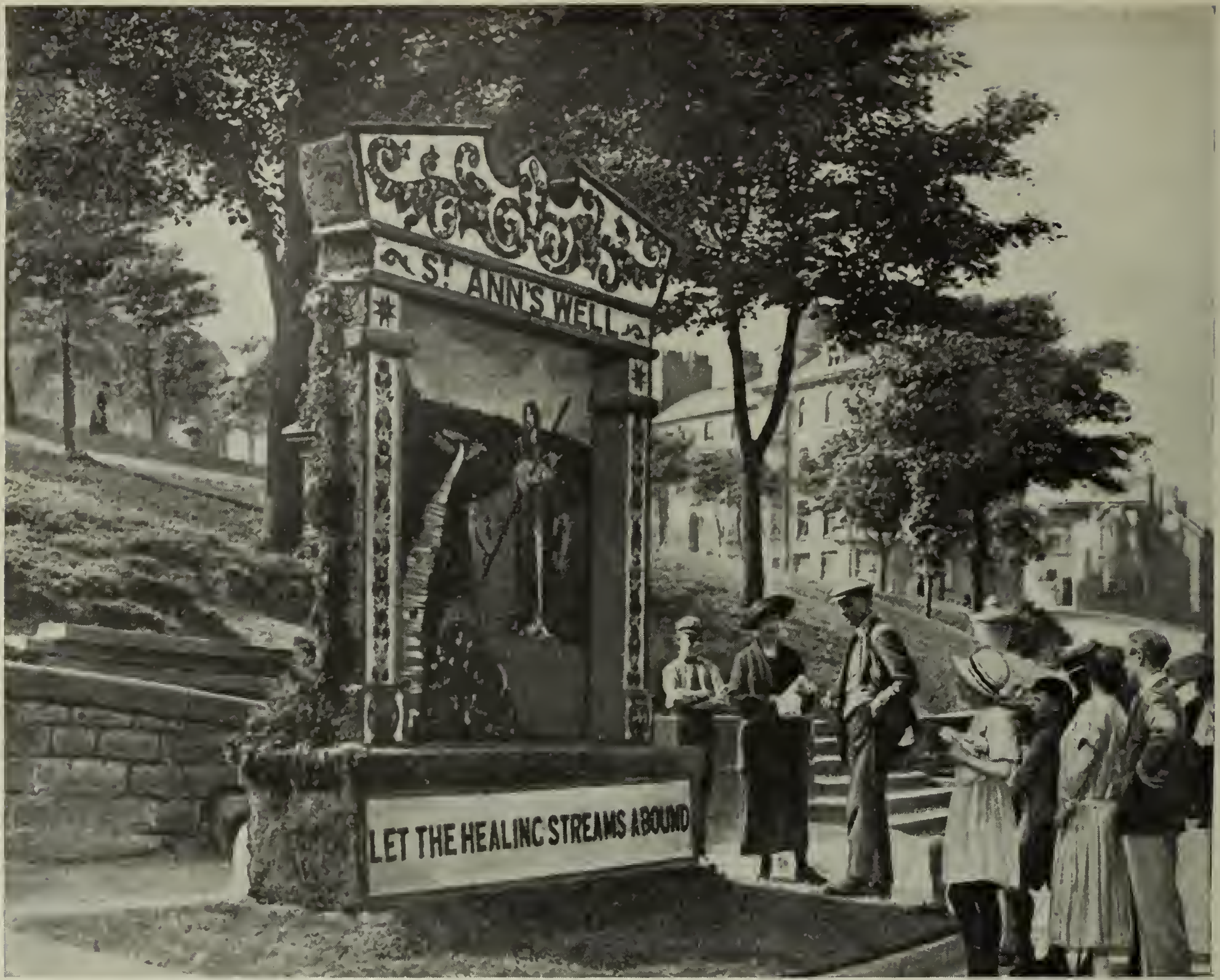
W. F. Taylor

WISHING WELL ON THE GIANT'S CAUSEWAY

Ireland is a country very rich in magic springs and holy wells, and Irish folklore abounds in stories of the beings that are supposed to dwell in them. This little Irish maid, sitting beside the wishing well on the Giant's Causeway, is puzzling her head what to wish.

ONE of the best known ceremonies of this kind is the Tissington well-dressing, which takes place every summer on Ascension Day. The wells are adorned with flowers, and a religious service is held at each in turn. The decorations are wonderful, and form a most beautiful example of an ancient local art performed by very skilled craftsmen. Large wooden frames are spread with moist clay, which is smoothed flat and forms the background for the designs. The usual plan consists of a Bible text at the top, with an appropriate picture below, the whole enclosed in an ornamental border. It is really a mosaic of flower petals, buds, leaves, berries, mosses, and grains of rice or corn, which are packed closely together to form designs in vivid natural colours. Some of the colour effects are astonishingly fine, the tender blue of wild hyacinth or dog-violet, the vivid green of the young larch, the hazel and umber of lichens and berries, or the pink flush of apple blossom. At a short distance the designs could be mistaken for paintings, though the glowing colours put to shame the best efforts of the artist's colourman. Each of the five wells has a different subject.

Very large crowds resort to Buxton every summer to see the ceremony at the historic S. Ann's Well, which is decorated in the same way. This well was renowned for its healing virtues in Roman times, and has been resorted to



Topical

WHERE ONCE THE ROMANS BROUGHT THEIR SICK AND HALT TO BE HEALED

S. Ann's Well at Buxton was known as far back as Roman times, when it was famed for its healing properties. Later a chapel was built over it, and the shrine became renowned far and wide for the wonderful cures effected by its holy waters. Large numbers of crutches, bandages, and other offerings were deposited in the building as witnesses to the gratitude of sufferers who had been healed. The chapel was subsequently demolished, and the custom of well-dressing was established. The ceremony of blessing the well takes place every summer.

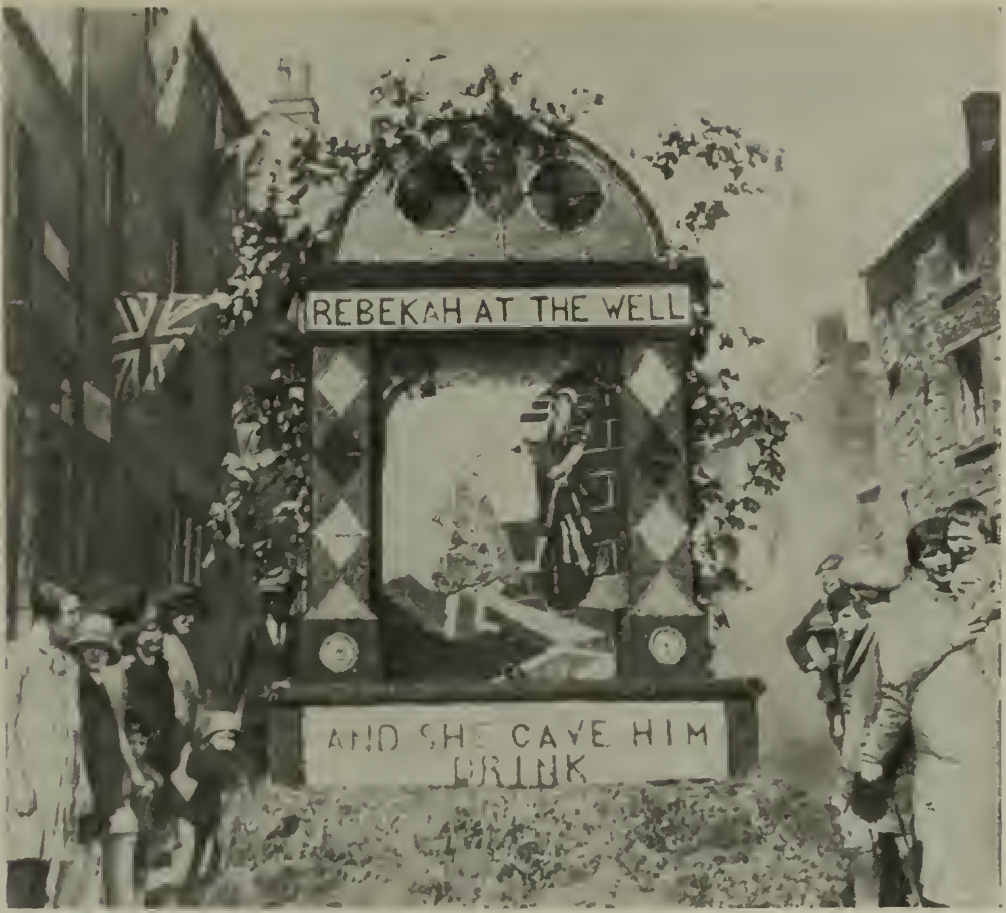
ever since. At the time of the Reformation a chapel had been erected over it, and was full of crutches and other tokens left behind by those who had gained benefit from it, just as we can see at Lourdes to-day. Sometimes they offered gifts to the goddess of the well. There is an ancient Roman well dedicated to Coventina on the line of the Roman Wall near Chollerford (Northumberland) in which an enormous number of Roman coins, vases, beads, rings and other objects of value were found; and at Bourbonne-les-Bains, in the department of the Haute Marne (France), a Roman well was discovered in 1875 containing 4,000 bronze, 300 silver, and even a few gold coins, ranging from the reign of Augustus to that of Honorius.

In each case the dates of the coins are in sequence over a long period, which suggests that they were thrown in as gifts one or more at a time, and are not a hoard which was hidden for safety. In 1870 S. Querdon's Well at Troqueer (Kirkcudbrightshire) was cleaned out, and hundreds of coins were found, dating from about the period of Queen Elizabeth to that of George III. This idea of making a gift to the spirit of the well is found far and wide. When travelling in Africa during the last decade the writer saw a bush beside a well which was covered with rags tied on. Exactly the same thing can be seen to-day at the Holy Well of Doon, in Donegal. Clustered round the well are a number of votive crutches, and the bushes near by are covered with rags, which —as in Africa—are really gifts to the spirit of the well. There is another wishing well at Innis Maree, Ross-shire (Scotland), and here also a gift is affixed to the adjacent tree; Queen Victoria is recorded to have attached a coin to comply with this ancient custom (September, 1877).

While holy and magic wells are found all over the world, it may be of some interest to state what a large number we have in Great Britain. They are most plentiful in the Celtic districts, Cornwall being by far the richest district in England, and they are exceedingly common in Wales, Scotland

and Ireland. There are about five hundred in England, and perhaps as many in Scotland. Over seventy of these are dedicated to the Virgin, and about fifty are consecrated to various saints by name. A very interesting example is S. Mungo's Well, in the south-east chapel of Glasgow cathedral, which tradition insists was once a Celtic holy well in the centre of a stone circle and used for 'Druidical' lustrations. When the saint had converted the heathen he built his church on the very site of their holy place and incorporated the well within the edifice.

Exactly the same legend is told of the very ancient holy well in the crypt of Winchester cathedral, which is still pointed out to visitors as the 'Druid Well.' Proof is lacking, but the legend is likely enough, since it is known that the early Christians often erected their churches on the sites of heathen temples, and even S. Paul's cathedral is believed to stand on the site of a Roman temple.



Topical

Alfieri

TRIUMPHS OF A BEAUTIFUL RURAL CRAFT

At the Derbyshire market town of Wirksworth the ceremony of well-dressing is observed at Ascension-tide in thanksgiving for the bringing of water into the town. The decoration of the Wirksworth wells (top) is done with flowers and laurel leaves. The lower photograph shows a veteran craftsman belonging to the village of Tissington dressing one of the five wells there.

The holy wells of Wales are too numerous to mention in detail, but two in the north are of special interest. S. Elian's Well (Denbighshire) is remarkable in that it is a cursing well, and will make an enemy pine away if his name is inscribed on a pebble which is thrown into the water together with a pin ; or the latter can be cast in by itself, provided the name is announced of the person to be blasted. This was done in England two thousand years ago, and in the Roman bath at Bath a piece of lead was discovered, inscribed in Latin *backwards* thus : 'May he who carried off Vilbia waste away like that dumb water, save only he who . . . her.' The missing word has rusted out. There must be a thrilling drama of love and hate behind these words written nearly twenty centuries ago.

George Long, from 'The Folk-Lore Calendar'

PRINCE'S DEVICE ON A HOLY WELL

Harbledown, near Canterbury, has a famous holy well. It is called the Black Prince's well from the fact that water from it was sent to that prince during his last illness. Over the top of the well is a stone on which are carved the badge and motto of the Prince of Wales.

The celebrated S. Winifred's Well, at Holywell, Flintshire, has been aptly styled 'The Lourdes of Wales,' and attracts large numbers of devout and ailing pilgrims. The annual opening on May 1 is celebrated with processions and festivities of quite a Continental type, and this is continued at the Feast of S. Winifred in June and November, when very large crowds attend and the bones of the saint are exhibited to the devout. There is the usual collection of discarded crutches left behind by those claiming to have been cured. The origin of the well is explained by legend thus. S. Winifred was a holy virgin who lived in the seventh century. She was sought in marriage by a chieftain named Caradoc, but refused him, as she was vowed to chastity. He sought to abduct her, and she fled from him, whereupon he pursued her and struck off her head with his sword. The severed member rolled down the hill, and at the spot where it came to rest the holy well gushed out. The maiden was miraculously restored to life, and the murderer fell dead. This type of legend is very common, and twenty-six holy wells in England are said to have sprung from the spot where some saint was martyred, buried or rested.

It is interesting to record that modern Greek peasants still dread the Nymphs or 'Nereids of the River or Spring,' and no cautious man will ford a river without first crossing himself three times. Children who are sent to draw water from a well are taught to spit three times into the spring before filling their pitchers, and vague tales are still current of children who neglected this safeguard and were dragged into the water by the nymphs. Similar beliefs were held by country folk in remote parts of Wales a century ago.

The same idea is found in the Celtic legends of the water kelpie, water horse or water bull, which we find in Wales, the Isle of Man and Scotland. This corresponds to the Icelandic Nikr, the Swedish water demon of the same name, and the German river spirit known as Neck; all of which strive to seize and drag down those who bathe.

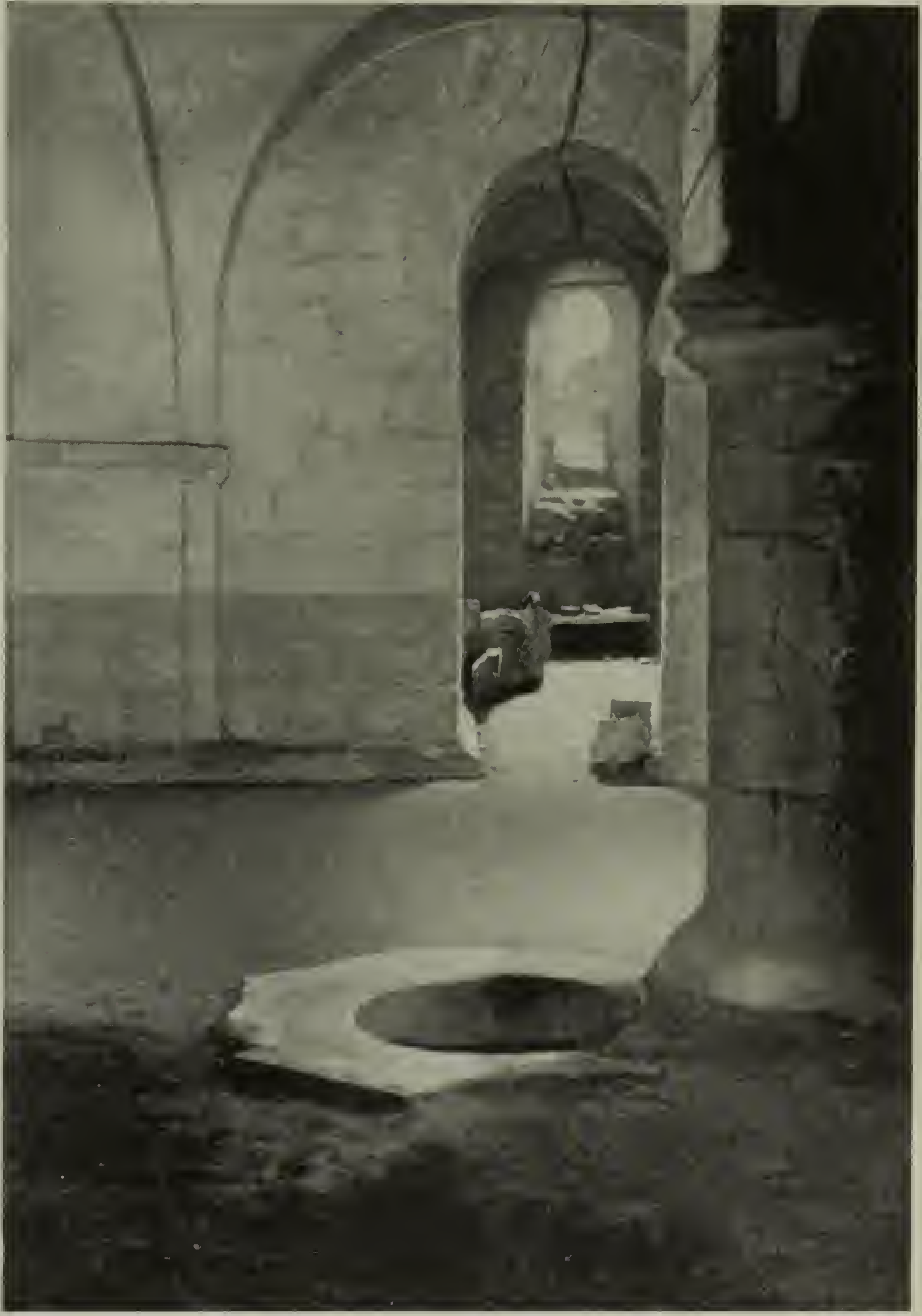
The legends are still believed in Scotland, and as recently as 1930 an old fisherman in Skye gave the writer a description of a water kelpie he had seen in Loch Corrusk many years before when out on a deer-poaching excursion. Though a horse, the kelpie was credited with powers of speech, but the fisherman did not wait for conversation.

Other lakes specially mentioned as the abode of the dreaded Each Uisge or water horse are Lochs Ness, Rannoch and Awe, and the Pontage Pool on the Esk, in Forfarshire.

We have shown that wells, streams and pools have been venerated as the abode of supernatural beings, who are to be propitiated by rites or offerings, but how and where did the idea arise? There can be little doubt that it was beneath the burning eastern sun, in those arid lands which have been the cradle of the world's great religious systems. It is in the desert that the almost miraculous power of water is most clearly demonstrated, both in saving the lives of men and beasts who are dying of thirst, and in creating a green oasis in the midst of desolation. This idea of the magic power of water is found in the ritual of nearly every religious cult. We see it in the rite of baptism, in the use of holy water, in the ceremonial washings of Islam, and in the lustrations of pagan systems both ancient and modern. Its origin is found in that primitive nature worship which may have been the mother of all cults, and traces of which are found everywhere. It regarded the sun as being the all-father and the earth as the all-mother. The symbol of the former was the lingam or phallus, which was usually represented by a tall, straight tree, especially the date palm, also by a pillar, a cone or an upright serpent. The sign of the earth-mother was a well or cleft in the rock from which water flowed. This dual idea of the sacred tree and the fountain of life is found almost all over the world. Yggdrasil was the world-tree of Scandinavian mythology, and under each of its three roots was a fountain of marvellous virtues ; the sacred well of Connla in the old Irish legend was overshadowed by nine mystic hazel trees whose nuts were filled with knowledge. When the Persians burned the Temples on the Acropolis, at Athens, in 480 B.C., it is recorded that they destroyed the sacred olive tree of the goddess Athena, in the Erechtheion. In the same sacred enclosure was the holy well of Poseidon, which the sea god had produced by striking the rock with his trident. The olive tree has, of course, disappeared, but the sacred spring is still shown ; it has now shrunk to a mere trickle.

This idea was very common in the childhood of the world. We find it in that superb creation poem with which our Bible begins. In Genesis ii, 9-10, we read : 'The tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden.' Here we have an earthly paradise with a wonderful river and two magic trees. One of them (like that of Connla) gave knowledge to him who ate of its fruit.

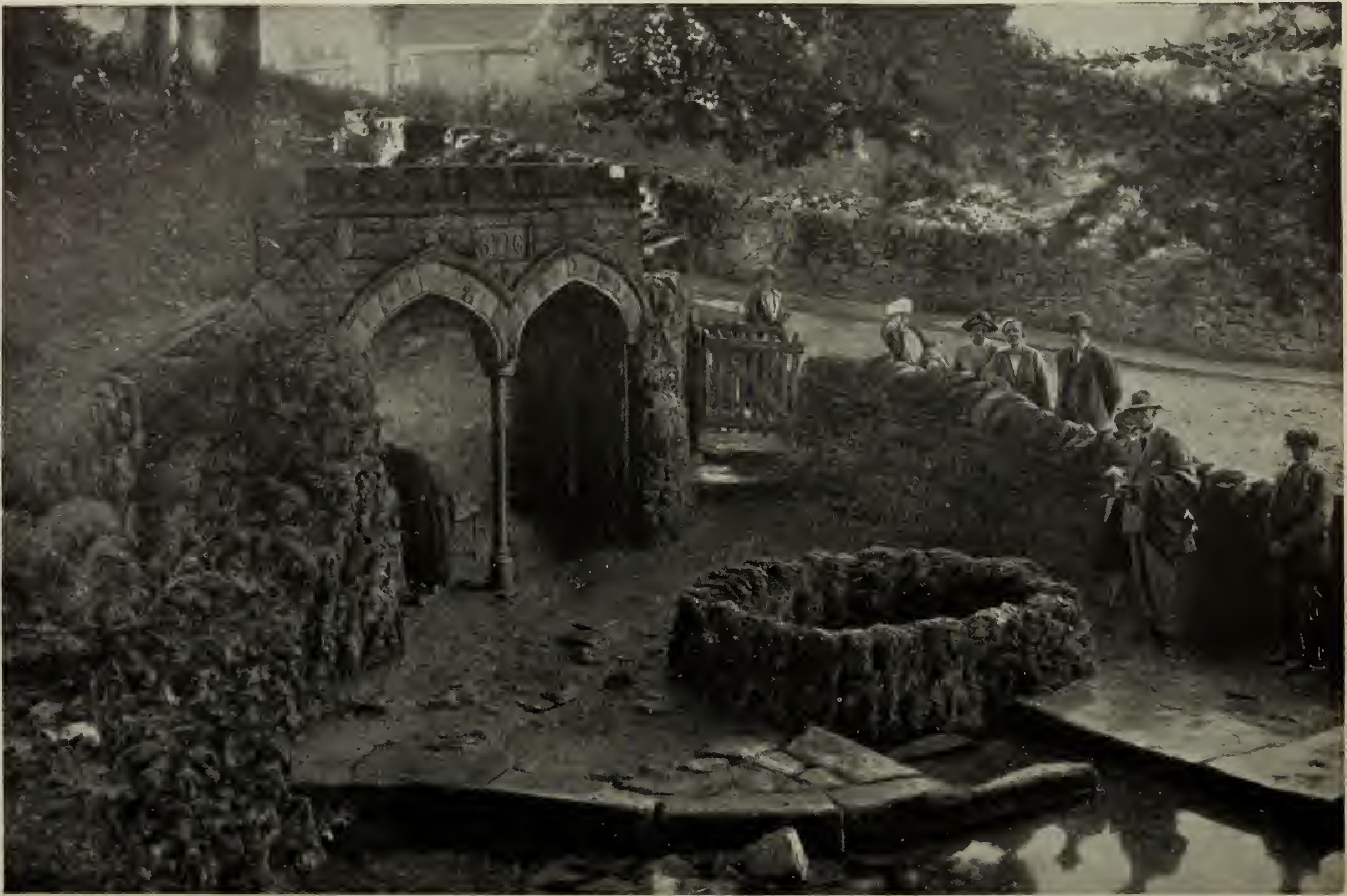
The Eden of Celtic mythology was Avalon, that 'Deep meadowed island, fair with orchard lawns,' to which the souls of the heroes were wafted, and here, also, we find a very ancient holy well and a sacred or magic tree. Though both are associated by Christian tradition with Joseph of Arimathea, it seems highly probable that they were objects of veneration centuries before the birth of Christ. It is definitely stated by the present owners of the Chalice Well that the masonry of the well is pre-Roman ; and though, of course, the Holy Thorns at present visible are comparatively recent cuttings, they doubtless descend from an original miraculous tree of high antiquity. We know that the medieval Holy Thorn was hewn down by a Puritan, but slips taken from it have grown and 'still blossom at Christmas in honour of the Nativity,' as the legend



George Long

'DRUID WELL' IN WINCHESTER CATHEDRAL CRYPT

It is a well-known fact that in the early days of Christianity churches were frequently built on the sites of heathen temples. Where a holy well existed, it is probable that this would be incorporated in the building. Thus, according to tradition, the holy well in the crypt of Winchester cathedral was formerly a Celtic holy well, and to this day it is known as the 'Druid Well.'



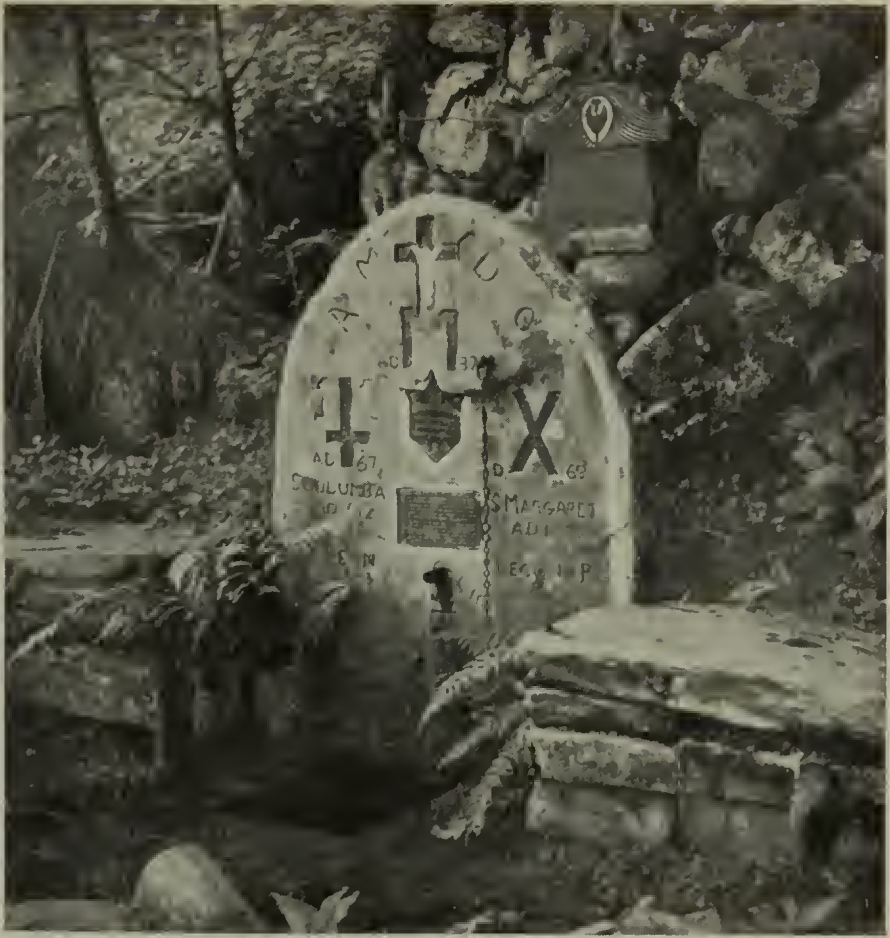
W. F. Taylor

STRANGE RITES THAT MUST BE PERFORMED TO APPEASE THE WATER SPIRIT

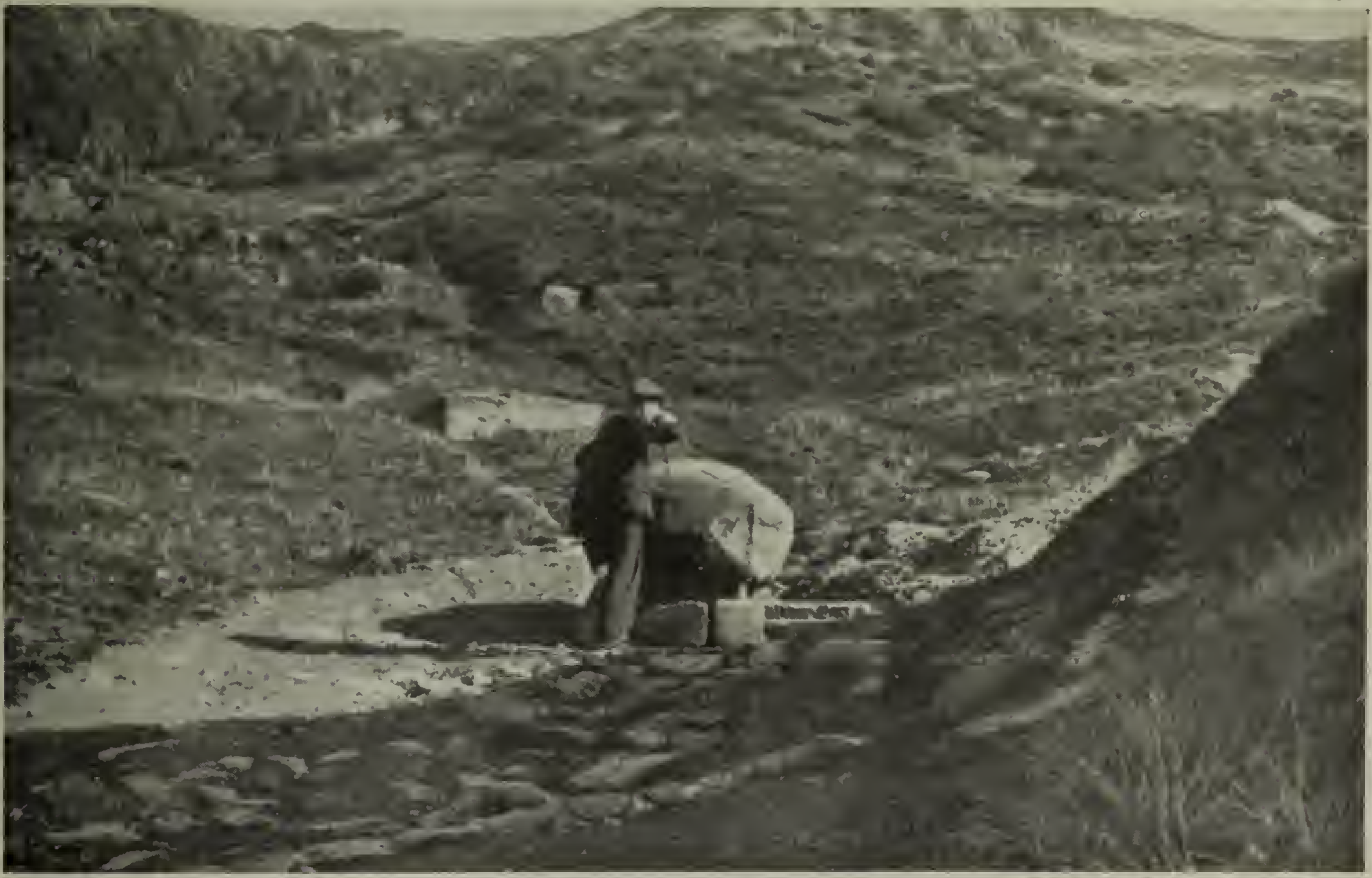
Apart from holy wells which have properties of curing disease and other infirmities, many waters exist that are regarded as possessing the power of granting the wishes of those who duly carry out certain necessary formalities. The ceremonies that have to be performed to produce the desired results vary in different localities, and are dictated by the tradition that the water is the abode of a supernatural being who has to be propitiated. Often gifts are brought to the well, such articles as coins or pins being thrown into the water. At the wishing well at Upwey, in Dorsetshire, here seen, the procedure is very simple. All that the visitor has to do is to take a glass of the water, drink some of it and throw the rest over his shoulder, and then wish.

of the thorn insists. Today the ancient well has been fitted with a beautiful lid, which was dedicated in 1919 by Archdeacon Farrar as a thank-offering for peace.

We find a very similar legend about the holy well of S. Mullen at Listerling (Co. Kilkenny). It is overshadowed by a fine hawthorn, which it is said sprang from the saint's staff—like the Holy Thorn. But the most ancient and interesting of the sacred waters of Ireland is to be found at Saint's Island, in Lough Derg, near Donegal. It is thronged by the devout from June 15 till the end of August, and has been resorted to by Christian pilgrims for fourteen centuries. As long ago as 1840 the annual total of visitors was nineteen thousand, most of whom walked thither barefoot. The ritual comprises prayer, fasting, and bathing in Lough Derg. Pilgrims still resort to Croagh Patrick, a picturesque mountain in Co. Mayo, upon which the saint is said to have collected all the snakes in Ireland before driving them into the sea. The sacred sites include two



W. F. Taylor



J. Dixon-Scott

WATERS OF ANCIENT SANCTITY AND MAGIC IN SCOTLAND

Of the many British wells that are credited with holy or magical properties most are to be found in the Celtic districts. In England, for instance, the greatest number are met with in Cornwall, and they are plentiful in Wales, Ireland and Scotland. Some of these are healing wells, and others wishing wells. The upper photograph shows the well of S. Ignatius, at Strathglass, Inverness-shire, which is held in great favour by Roman Catholics. Below is seen S. Anthony's Well, an ancient wishing well on the slopes of Arthur's Seat, Edinburgh.

WONDER-WORKING WATERS DISCOVERED IN A DREAM

There is a famous healing well in Rumania. It is only a few years ago since its thaumaturgic qualities were discovered, and now it is a great resort of pilgrims and hundreds of cures are reported every year. It owes its discovery to a dream. A little blind girl who lived at Smeeni dreamed that if she bathed in the waters of a certain local well her sight would be restored. She told her dream to her relatives, who were so impressed that they decided to take the child to the well, where her dream came true.

George Long, from 'The Folklore Calendar'

CHALICE WELL AT GLASTONBURY

At the foot of Glastonbury Tor is a spring, which is said to mark the spot where Joseph of Arimathea buried the Holy Grail. Its waters are reddish, and from this fact the well is sometimes called the Blood Spring. The well-cover only dates from 1919.

holy wells, and a station called S. Patrick's Bed beside which are two old trees. These are covered with votive offerings left by pilgrims, rags, locks of hair, pins, needles, etc., which they say are placed on the tree to remind the saint that they have visited the place. The splendid conical profile of the mountain renders it highly probable that it was an ancient pagan high place for the worship of the Sun God and Earth-Mother centuries before S. Patrick came to Ireland.

We even find holy wells in the bowels of the earth. Harold Bayley mentions several which are to be found in the ancient dene holes, or prehistoric subterranean galleries found in Kent, Surrey, etc. There is one in the Chislehurst labyrinth, 70 feet deep and lined with Roman cement. He considers they were put there for ritualistic reasons, and that the well which he mentions in the Great Pyramid had the same purpose. It is an interesting speculation, but as the main purpose of these excavations is not established, we cannot be certain. But this we do know. To-day the worship of water is a creed outworn, but it is at once the oldest and the most widely diffused of the symbols of Creative Power which have been venerated by mankind. It has received the homage of philosophers and poets, as well as that of the uncultured and Philistines, and its observance has endured for millenniums and has not vanished yet.

ROMANY RITES AND CUSTOMS

The gypsies are known the world over not only as inveterate wanderers, but also as accomplished dancers and musicians. Their distinctive customs observed at betrothal, marriage and death may be compared with those treated in other chapters on these subjects. Nomadism is also discussed in the chapters on The Ways of Nomadic Life and The Pedlar.

In every country in Europe are found the wandering and trading Romany people, perpetuating their own peculiar customs and habits of life and speaking their own language among themselves. Originally they came from north-western India, but when they first appeared in the Aegean area some five centuries ago and told they had come from 'Little Egypt' the Greeks called them 'Gyphtos'—Egyptians—a name that has clung, for to us they are still the 'Gypsies.' In the Romany language 'rom' means 'husband' and 'romni' 'wife.' Non-gypsies are referred to as 'bu'no'—'busno'—the equivalent of 'impure,' 'gajo'—'gacho'—the generic term for 'gentile gentlemen,' or 'tororo,' which means 'poor and pitiful.' In their migrations, often forced by persecution and repressive laws, the Romany have remained a people apart, ignoring national boundaries and retaining, with their traditional manners and mental habits, their Eastern physical characters, for the pure Romany, black-haired, brown-eyed, and with olive complexion, remain distinctive and recognizable among the indigenous dark types of European countries.

F. R. Hinkins

A ROMANY CHI OF THE NEW FOREST

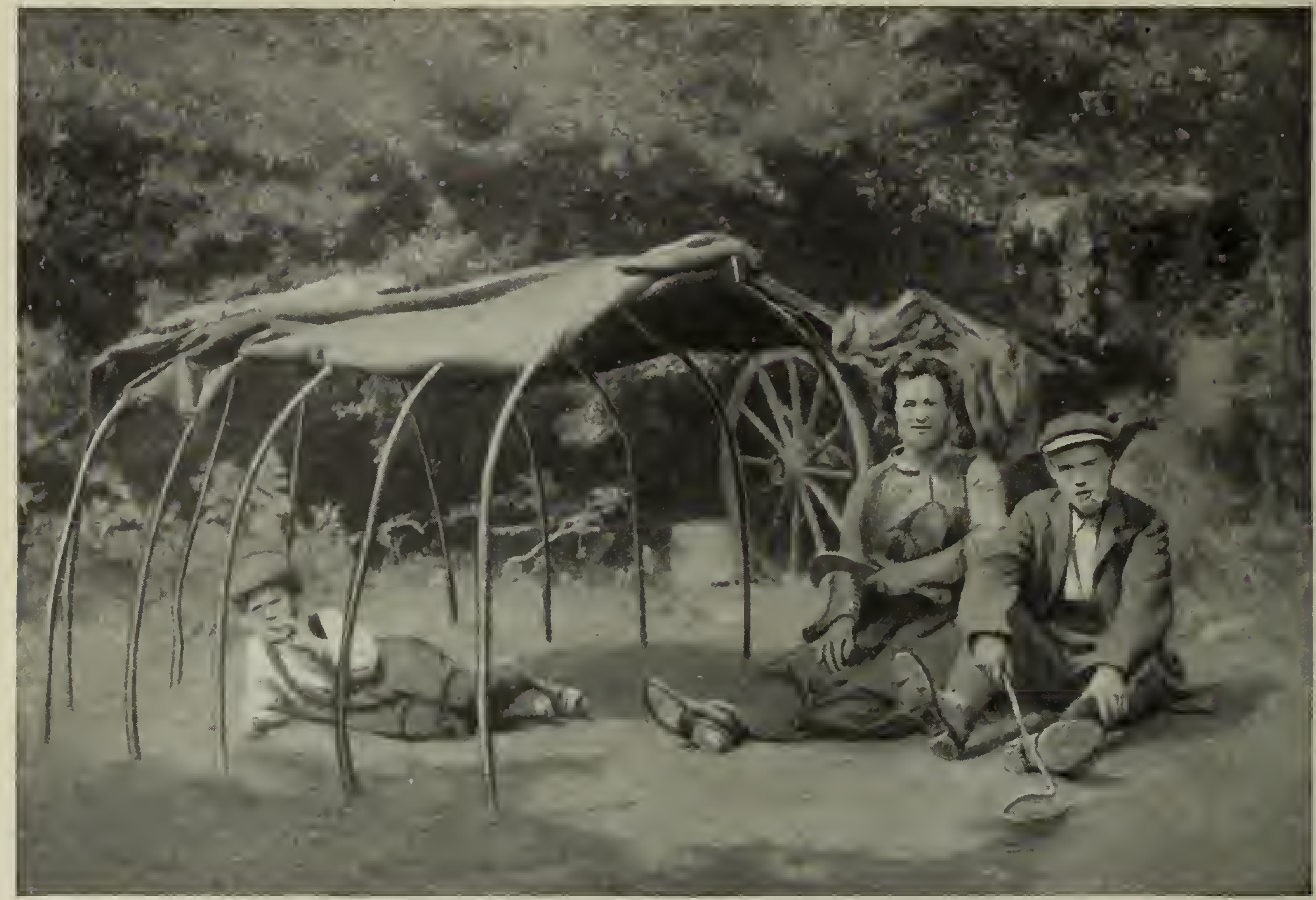
The New Forest is a favourite camping ground for the Romany. These care-free wanderers are very fond of tobacco, which they usually smoke in a pipe. Indeed, a well-seasoned pipe is the inseparable companion of most gypsies of both sexes, young and old.

They have ever been an industrious people, and before the development and extension of centralised and specialised industries and rapid transport filled a really useful and necessary part in the commercial life of many countries. When cheap china utensils had not yet largely replaced those of tin, the Romany were in great demand as tinkers or 'tinklers'—small smiths with their open-air forges, who repaired pots and kettles, manufactured tin pails, drinking cups, skewers, sieves, etc., sharpened knives and scissors, and as pedlars of baskets, woven chairs, matting, horn and wooden spoons, clothes pegs, and so on. Withal, they have ever been shrewd and cunning horse dealers, and at fairs and markets not only prominent in a trading capacity, but as musicians and picturesquely-attired dancers, adorned with jingling bangles, while their women have achieved fame as wonderful soothsayers and fortune-tellers. One industry which has failed to attract them is agriculture, mainly because it is unsuited to their nomadic habits.

The Romany find 'the call of the wild' irresistible, confessing to being unable to keep still—to an inner urge to move on and keep moving. Many have settled down from time to time to live in houses, but individual members of families that have thus become sedentary often revert to the ancestral habits. Not a few frankly dislike house-life. Rodney Smith, the Gypsy Evangelist, has told in this connexion that he prevailed upon his brother to occupy a comfortable cottage, but on visiting him some months later found him in a camp in the garden, his explanation being that he found the house too cold! The true tent-gypsy prefers the free and wandering open-air life and in winter may regard a wagon as sufficiently luxurious and comfortable. Others who occupy houses during the cold months are wont to take to the road in early summer.

There can be no doubt that the Romany are happy and contented in their congenial camps. As a rhymer has said of them :

If you call a gypsy a vagabond,
I think you do him wrong,
For he never goes a-travelling
But he takes his home along.



F. R. Hinkins

SUMMER-TIDE HOME OF THE ROMANY TENT-DWELLERS

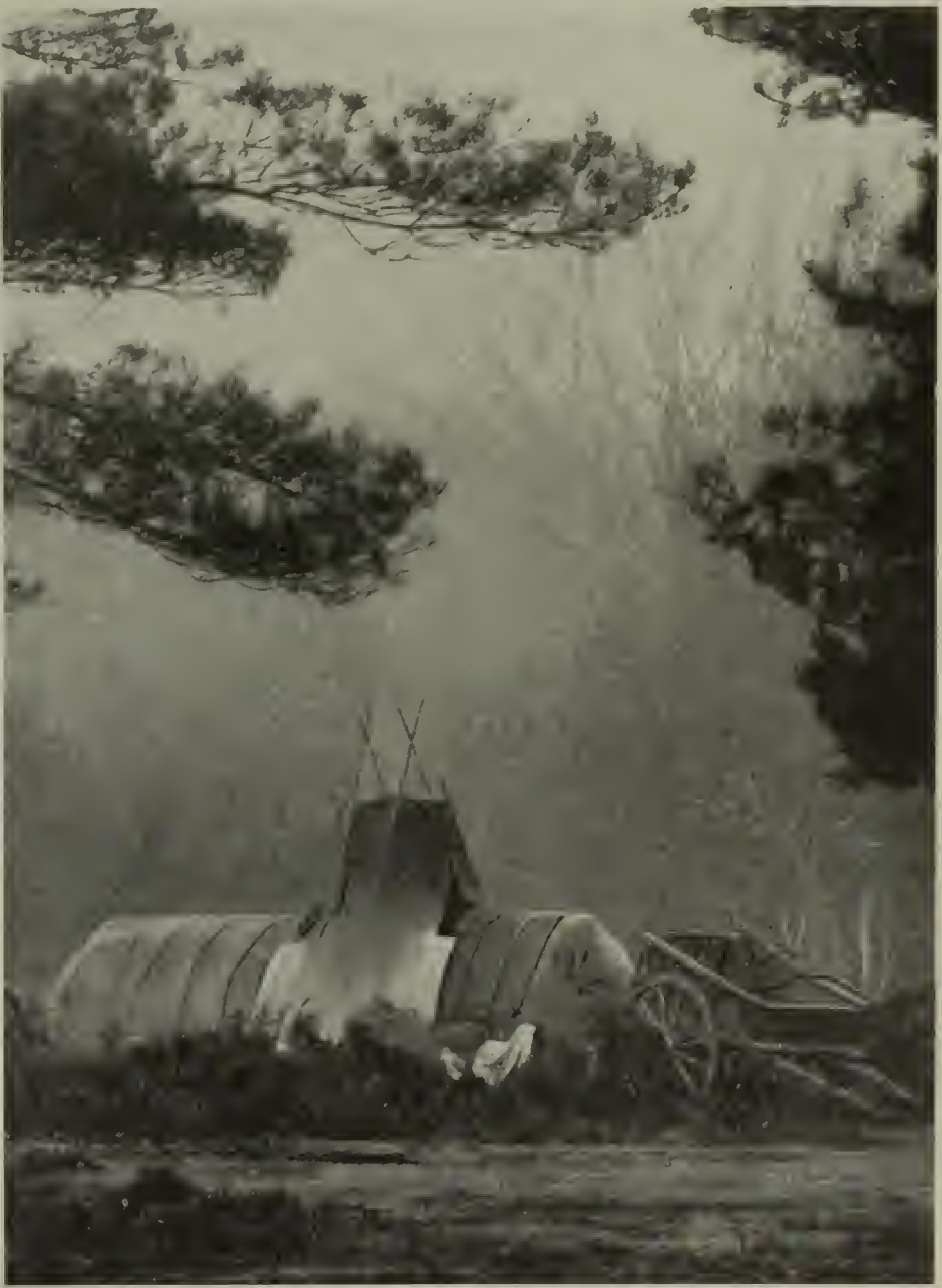
Although many gypsies live in caravans, the natural dwelling of the Romany is a tent. The summer tent is a very simple affair. Two rows of rods are fixed into the ground. The tops are bent over till they meet, and are then tied together. Over this framework are hung coarse cloths, which are fastened together at the top and pegged to the ground at the bottom. Sometimes a bank of earth is raised or a trench dug round the outside, to carry the rain away. Gypsies seldom use tables or chairs. At their meals they usually sit on the ground.

The Romany nomads have their distinctive and picturesque immemorial customs, including those connected with marriage. First comes the betrothal ceremony, following upon the mutual attraction of couples, or an arrangement between the parents. In England a Romany girl may make the initial deliberate approach, signifying her consent to marry the young man by handing him a red string or cord, or by throwing over a hedge to him a cake containing coins. In eastern Europe a girl is said to delay her final decision until she has performed a mysterious ceremony which enables her to peer into the future, going to crossroads for this purpose and hoping to see in a dream or vision the form of her future husband. During the ceremony she pricks with a needle the little finger of her left hand, letting the blood fall on the ground. She must afterwards collect the blood-stained dust and throw it into a river, lest evil spirits should lick up the blood and work a spell against her.

When the preliminary formal advance is made by a young man, he purchases two red kerchiefs, which he fastens to his jacket. If the girl he loves accepts one, the couple are formally betrothed. In the event of a young man visiting a camp to court a girl who happens to be already promised to another, he is quickly made aware of the true state of affairs, for the girl leaves the family tent and, seating herself a short distance from the camp, loosens her hair to let it fall round her and covers her face with her hands.

A FORMAL betrothal ceremony before witnesses is of very simple character. The girl may just drink from a cup and then hand it to her lover. When he drinks from it, too, the act is regarded as one of 'covenanting.' Another binding ceremony is to eat a cake together. In Spain the betrothal ceremony often takes place, as a result of parental agreement, when a girl is only 14 years of age and the youth about the same age or a little older. The marriage is not celebrated, however, until the contracting parties are 16. Among the 'Coppersmiths,' the Romany people who caused such a stir in England by their sudden arrival in the year before the outbreak of the Great War, old-world betrothal and marriage customs have had tardy survival. According to their own confessions, one of their methods of arranging a match is by means of a dowry payment. The father of a youth visits a camp to procure a bride for him, declaring, 'I have lost a little cow.' Someone with an unbetrothed daughter responds by saying, 'You can have the lost one for a sum of money.' If an agreement is reached, the bride-price is paid and a date fixed for the marriage. Except in the case of very youthful betrothals, engagements do not last long. Pre-nuptial chastity is invariably strictly observed. Parents usually object to any displays of affection before marriage and lovers are rarely left together. An English Romany woman not long ago informed a student of her people's manners and customs that she and her husband had never once been out by themselves, and had not kissed each other before they were married, and she told this not as something out of the ordinary, but to illustrate what was customary among the northern Herons, Boswells and Grays.

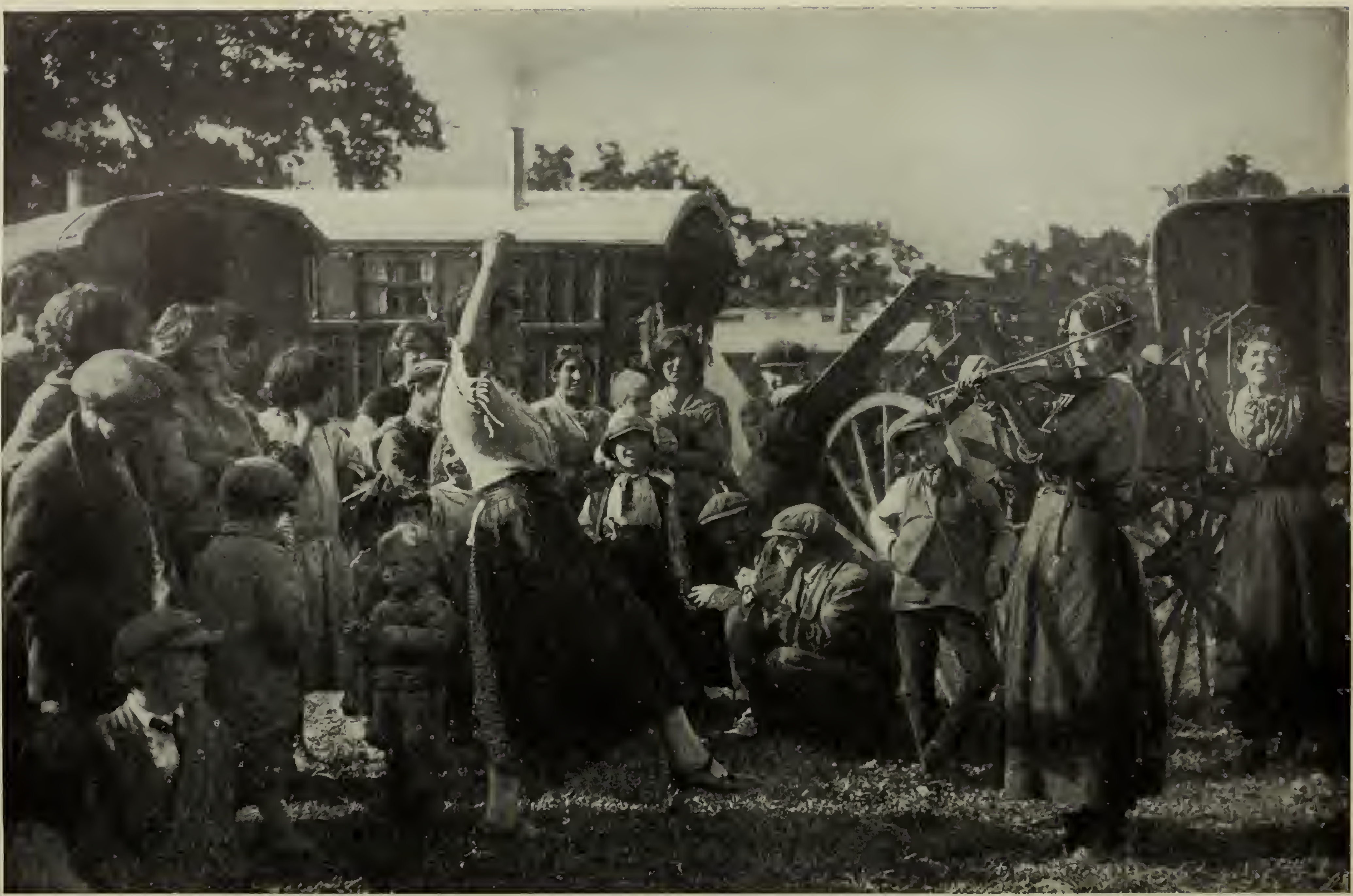
The marriage ceremony is found to vary somewhat not only in different areas, but in different families. An essential feature everywhere, however, is the clasping of hands in the presence of witnesses, while a Romany chief makes a solemn, if brief, declaration that the contracting parties take each other as man and wife. Marriages by clasping hands over a tongs held by a gypsy grandfather or leader, or by jumping over a tongs have been reported as a Romany custom surviving in Scotland. This ceremony may be related to one reported from Ireland, where the tinker couple leap hand-in-hand over the 'budget'—the box containing the tinsmith's implements. In England and Wales a young couple may be united in a 'broomstick' or a 'besom' marriage. A flowering broom is supposed to be particularly lucky, but one with pods may be regarded as the next best thing. In her description of this custom a Romany woman has told: 'De old gran'father he held de stick dis way (one end resting on the ground), den de bride's girl jumped over it, and den de bridegroom, den de bride, and last de bridegroom's man.' The besom ceremony is of like character. In his description of one which took place in Yorkshire an eye-witness has related that he found the Romany campers making merry in a big sand-pit, a musician playing a fiddle, and the younger people dancing hilariously. Suddenly, by order of the chief, the fun ceased and his people arranged themselves in two opposite rows about six feet apart. 'Half-way down between these rows two gypsies held up a broomstick about eighteen inches above the ground.' In response to a call from the chief, the bridegroom, wearing a green velveteen coat and a red kerchief round his neck, came from his tent, stepped over the broomstick, paused and turned round. The bride was next summoned from her tent and, advancing, she stepped over the broomstick as soon as she had clasped the right hand of the bridegroom. Then the young man embraced and kissed her, the chief declaring them to be married. The usual announcement by a chief or grandfather is,



F. R. Hinkins

HOW THE ROMANY GO INTO WINTER QUARTERS

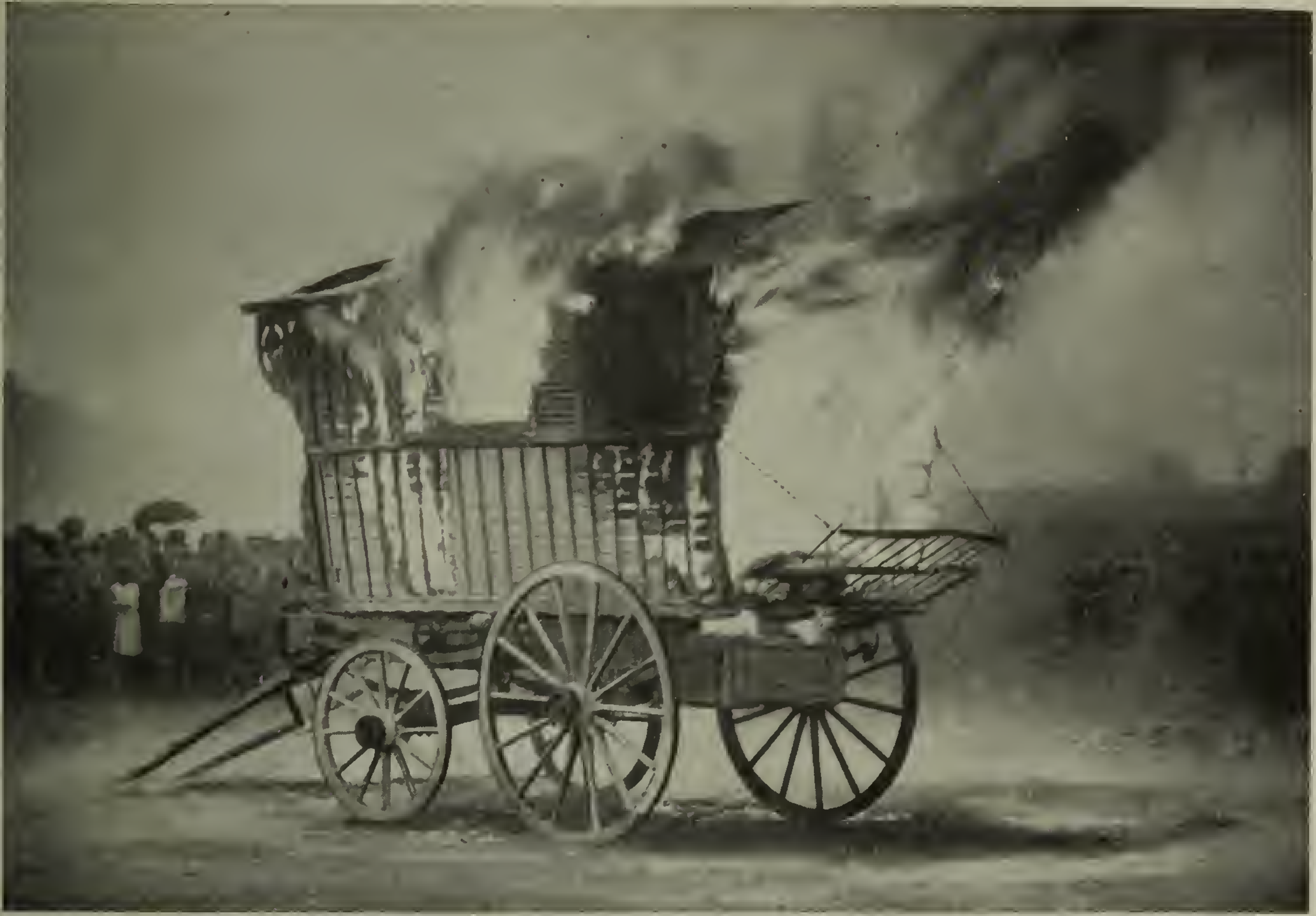
The winter form of gypsy tent is slightly more elaborate than that used for the warm weather. It is built on the same principle, the chief difference being that a chimney is provided, so that in very cold weather the fire may be lighted inside the tent. Like the main tent, the chimney is made of cloths stretched over a framework, but the poles used for it are higher.



Dr. P. Habberton Lulham

ROMANY GIRLS OF THE ENGLISH COUNTRYSIDE: A DANCE TO THE MOVING MUSIC OF THE FIDDLE

The gypsies are famous for their music, which is very wild and stirring, as well as for their dancing. The instrument they chiefly affect is the violin, though they are at home with many. They play entirely by ear, and their technique is marked by extraordinary accuracy It is in central and south-eastern Europe that the finest gypsy music can be heard, notably among the Hungarian tzigane, but the music played by some of the English, Scottish and Welsh gypsies is often of a very high standard of excellence. Romany dancing is as stimulating as Romany music, and a gypsy dance performed in the proper surroundings to gypsy music is an experience, once enjoyed, never forgotten.



Sport and General

RELIC OF ANCESTRAL CREMATION CUSTOM AMONG THE GYPSIES

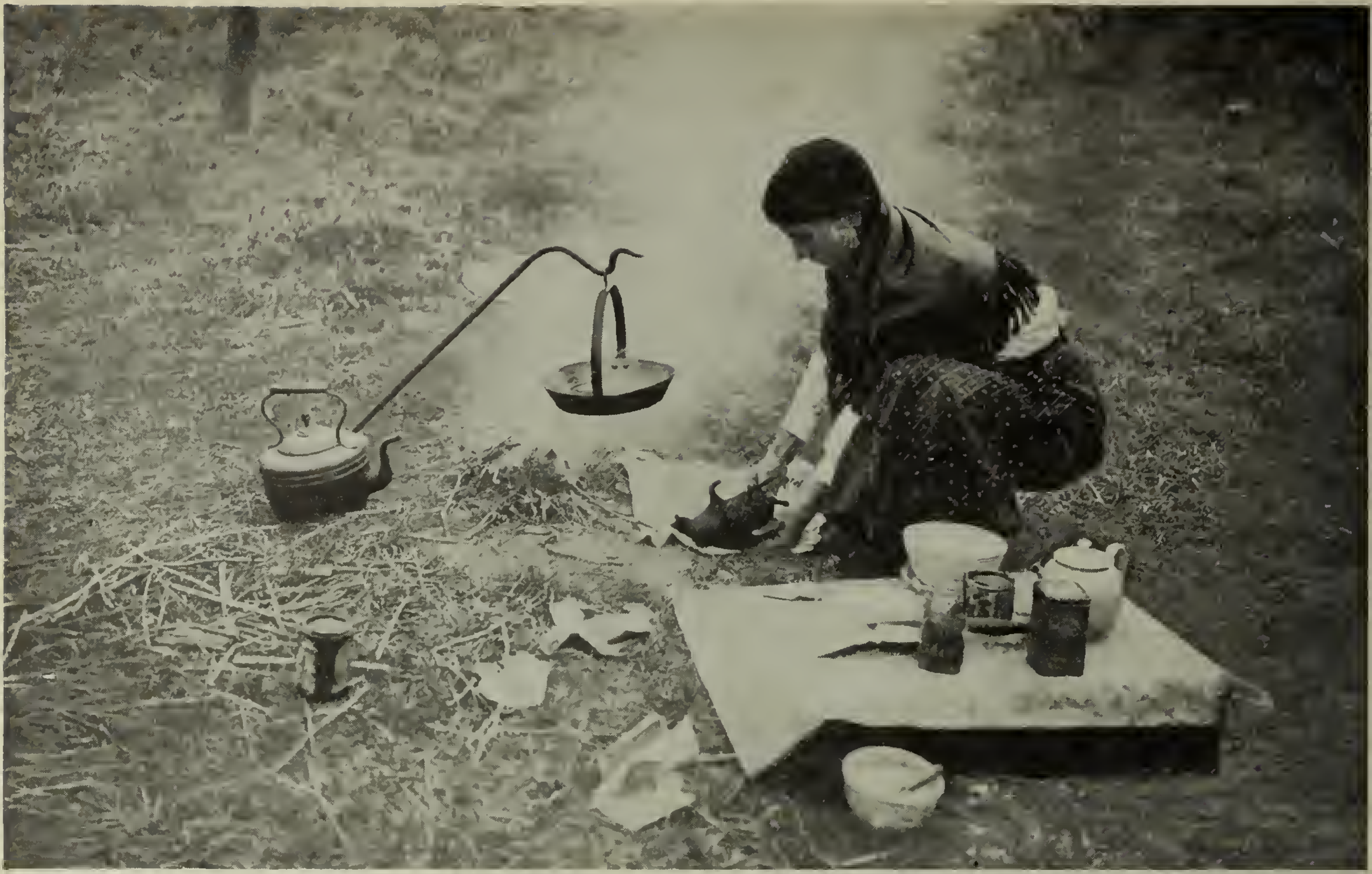
When a Romany dies it is a common custom to destroy all his or her belongings. This may be due to a fear that ghosts may haunt them, or it may be done to ensure that the deceased is as well equipped in the next world as in this. Often the wagon in which the departed lived is burnt with the whole of its contents. Any fragments that remain over are either buried or else thrown into a river. Even if the whole of a dead Romany's possessions are not destroyed, it is usual to burn at least the clothes and bedding.

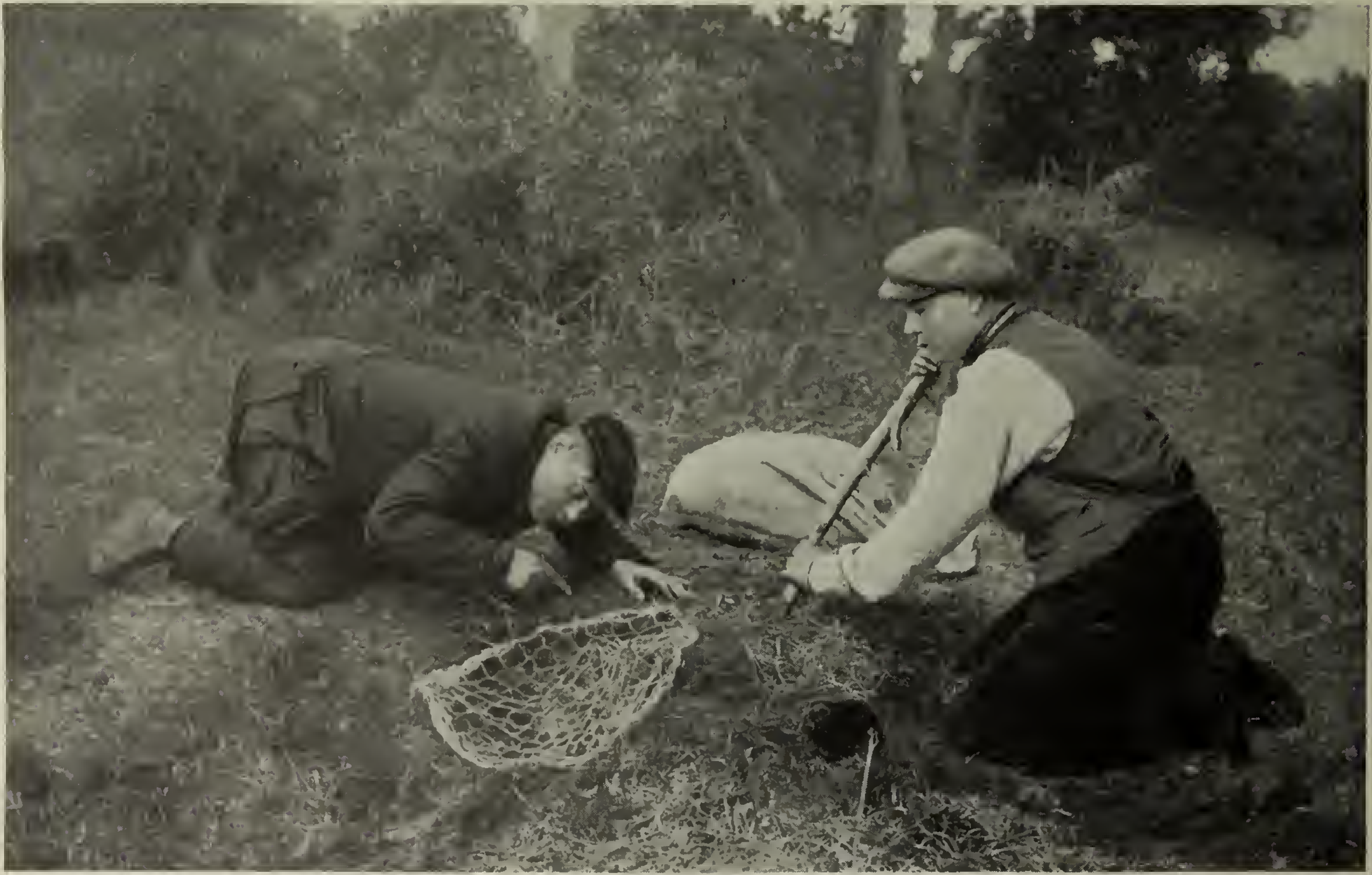
'Nē! Kaná romadi šan' (There now: you are married). An old custom is for the young husband to put a rush-ring on the bride's marriage finger, replacing it later with one of gold. Romany women treasure the 'rush-ring' as a luck-bringing amulet. Feasting, drinking and dancing follow the marriage ceremony. A custom still prevalent is to carry a young wife to the tent erected by the husband. Church weddings are nowadays more common than formerly, but on returning to the camp the old ceremonies prevail and lavish hospitality is extended to everyone.

Cases of polygamy have been known in comparatively recent times, a well-attested instance in England being that of old Dick Heron, who had two wives. There have also been cases of temporary marriages in some families. Divorce, according to old Romany law, was carried out with ceremony. In Scotland a formal separation required the sacrifice of a horse, round which the couple marched 'by the left' or 'against the sun.' Separation rites, however, have been unknown among the Romany of England during the past century.

In Romany customs attending birth there are interesting survivals. The first covering of a baby is usually something belonging to the father. Then a garment specially made for the little one is used, but it is ceremonially burned after a period—usually now after baptism. On leaving the tent or wagon for the first time after the birth the mother lays the baby on the ground and steps over it three times backwards and forwards. The little one is then lifted by the father, who puts round the neck a red cord as a means of warding off the influence of the evil eye. For thirty days after birth the mother does no work and must not touch any food or food utensils used by others. The cups, plates, etc., reserved for herself are destroyed after the period of the 'taboo' has expired. Certain ceremonies are observed in the washing of a young infant, and in the cutting of its hair, which is burned, lest evil spirits should, by obtaining a little, work spells that would injure the little one. If a child is stillborn, or dies soon after birth, milk offerings are poured upon the grave on perhaps as many as nine successive nights.

Romany methods of disposing of the dead may vary in different areas. There are, however, definite ceremonies which are still observed by the conservative Romany groups in England and the Near East. If a death takes place in a tent, it is an invariable

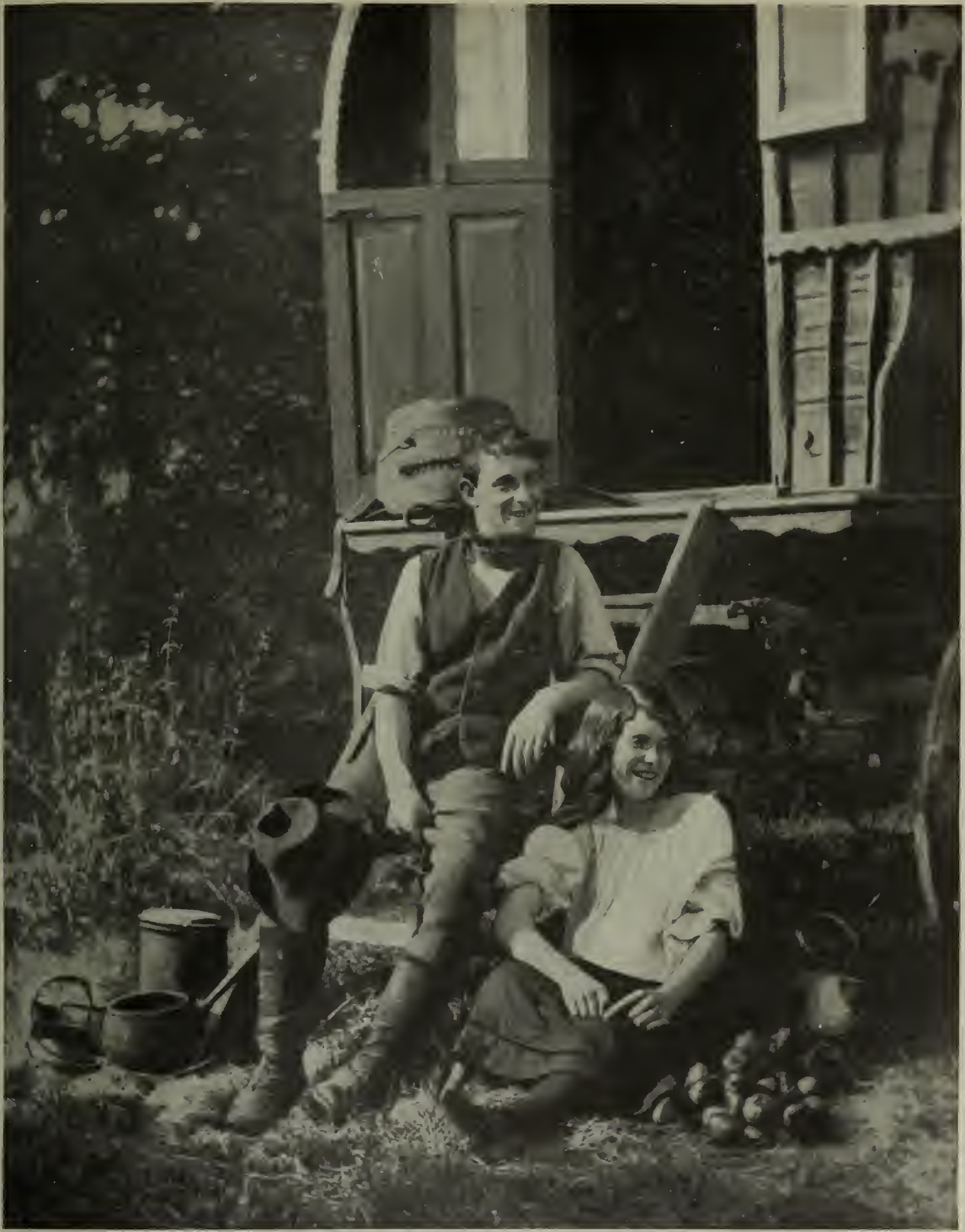




F. R. Hinkins

GYPSY WAYS OF PREPARING AND PROVIDING A MEAL

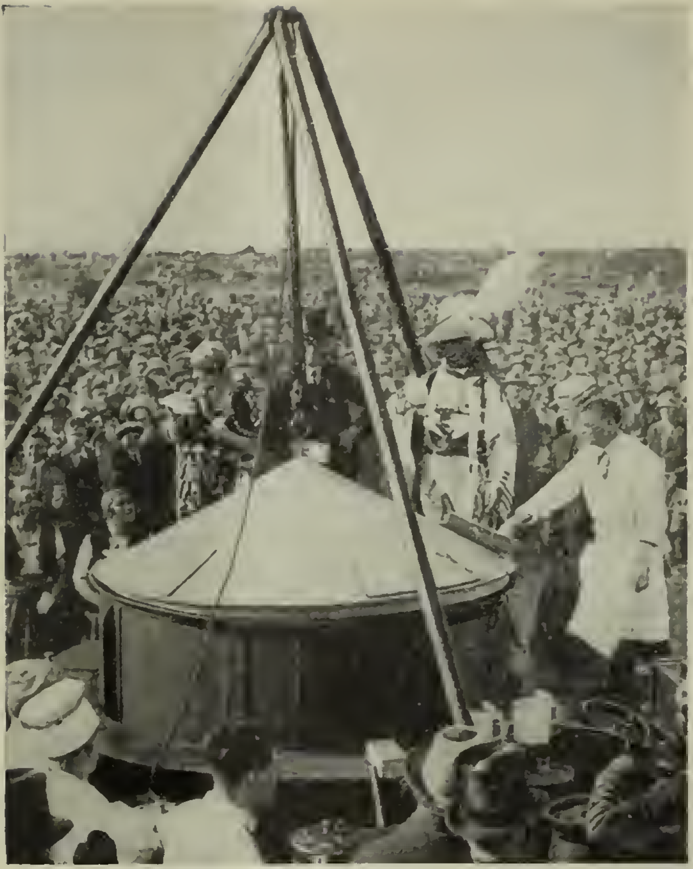
One of the most important articles in a Romany camp is the stewpot, which is seldom, if ever, empty. Hares, rabbits, geese, mallards, pheasants—nothing furred or feathered comes amiss to the pot. Nor is the gypsy particular how these are obtained, the men being usually inveterate poachers. Among special gypsy delicacies is the hedgehog, which, prepared in the gypsy way and cooked in an open pan over the fire, makes a very tender dish. The upper photograph shows a gypsy woman preparing a hedgehog for a meal, while below are seen two men poaching.



Dr. P. Habberton Lulham

LIFE RUNS GLADLY UNDER THE SUN AND IN THE WIND ON THE HEATH

Although gypsies have been known to live in houses, as a rule they soon tire of this confinement, finding the call of the open road irresistible, whether they are caravan-dwellers, or of those who live in tents. It is this content with simple things that makes the Romany such a happy-go-lucky race. It is this easy-going temperament, too, that has prevented them from moving with the general march of progress. So long as they have the sky and the sun and the stars overhead, and the moor and the heath for their resting-place, they are satisfied.



Topical

ROMANY BROTH CEREMONY

At Baildon, in Yorkshire, an old gypsy custom is observed. On a giant tripod a huge cauldron is rigged up, and this is filled with broth, which is ladled out in cups to the spectators, the king and queen of the gypsies, in full regalia, serving out the first lots.

custom to cut an opening in the side and take the body through it into the open air. It is feared that if the dead were carried through the door the ghost might afterwards enter the tent and disturb the living.

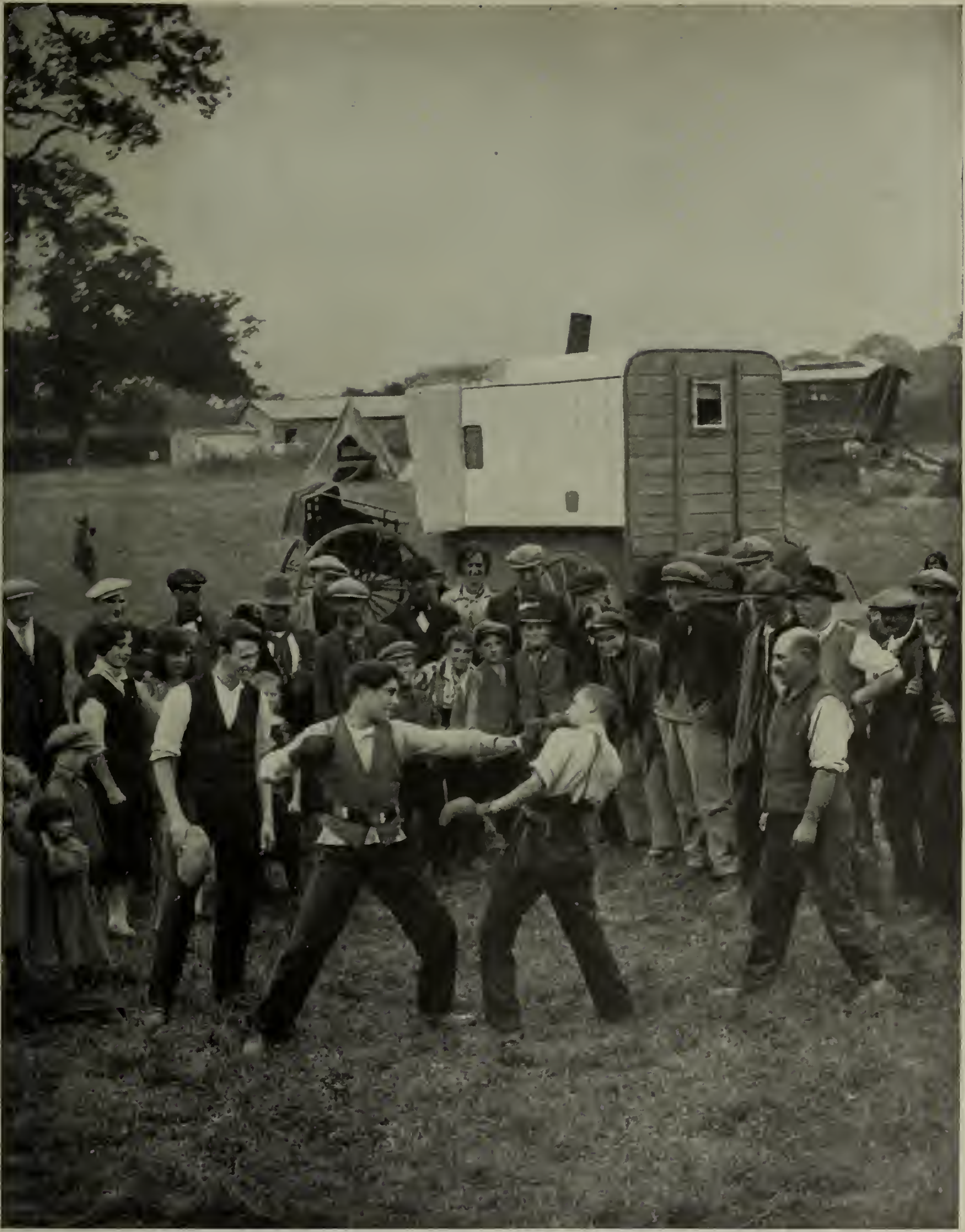
The temporary opening is quickly sewn up to prevent such a calamity. Women wash the corpse with salt water, which is afterwards given to the domesticated animals so that they may wax stronger. It is believed that in former times the Romany cremated their dead, but this custom has long been extinct.

The death-watch is, however, still observed before and after the coffin has been made or purchased by the mourners. A special tent is erected over the remains of the departed, and near it sit two watchers, who are relieved by others every few hours during the day-time and night-time. When darkness falls a lantern is suspended over the coffin, and it is kept alight till dawn. The watchers sit beside a fire, and their subdued conversation is mainly regarding the deceased, whose merits are extolled. When they have kept watch for a specified time, another two men are awakened to take their places. It is customary to terminate one spell of watching at midnight and another when the first streak of dawn appears in the eastern sky. In some Romany camps the immemorial custom of wailing is observed by the women immediately after death occurs and when the body is being carried away. Some gypsies have been accustomed to bury their dead in secret places, and cases have been reported from Wales and America

Topical

CHRISTIAN RITES AT A ROMANY WEDDING IN SCOTLAND

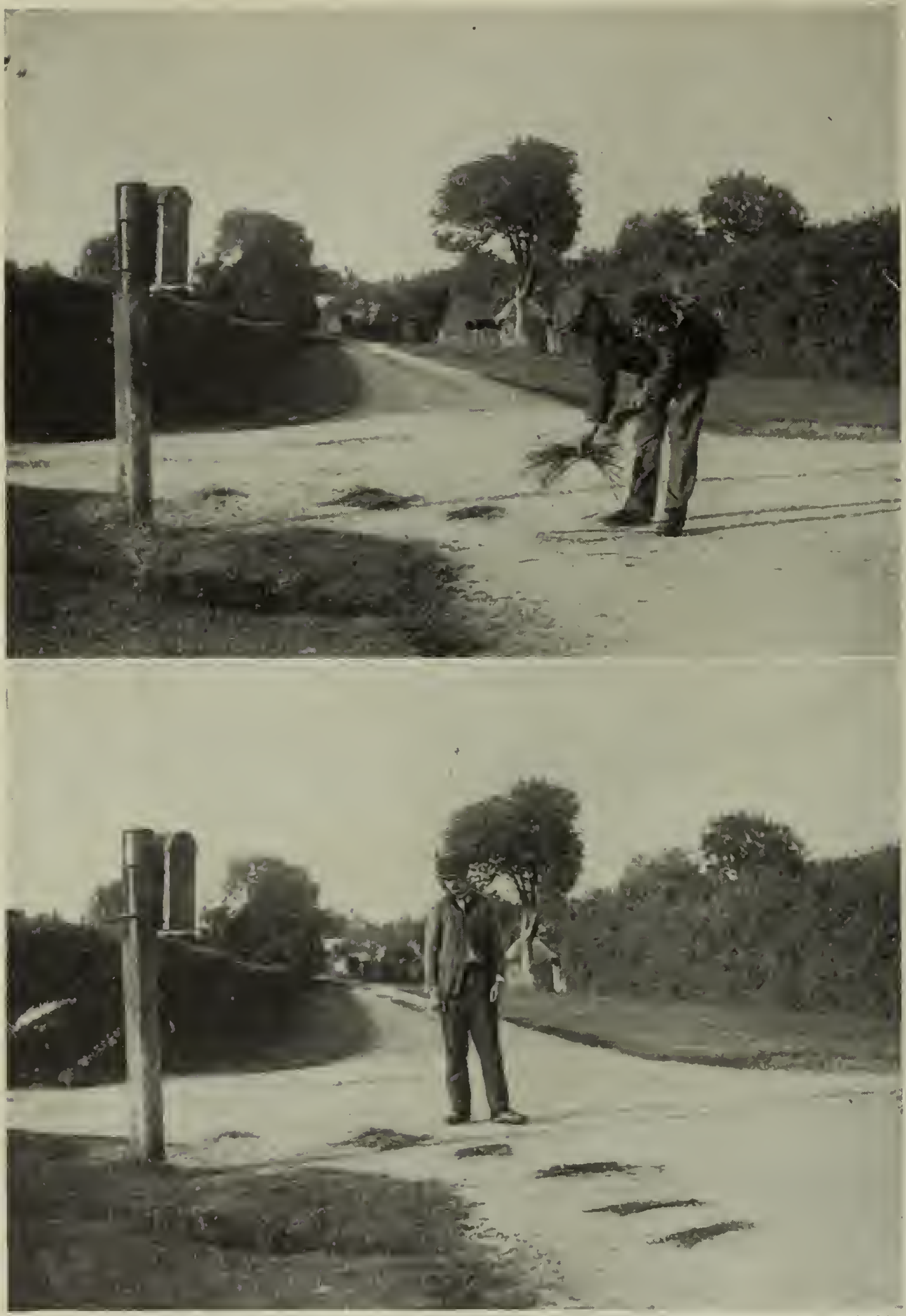
The gypsies have no special religion of their own. If they conform to any it is usually that of the country in which they are living. They like having their babies christened, for they regard baptism as a kind of charm, and they will often have the ceremony repeated. Church weddings are increasingly popular. Their own marriage ceremony varies in different districts and even in different families. Clasping hands in the presence of witnesses is an almost universal feature. Sometimes hands are joined, or the couple jump, over a pair of tongs.



Dr. P. Habberton Lulham

KENTISH GYPSY LADS IN A FRIENDLY SPARRING MATCH

Among the earliest writers to draw attention to the English gypsies was George Borrow, in his 'Lavengro' and 'The Romany Rye.' He wandered about England in gypsy fashion, making friends with the Romany and learning their language and their ways. The gypsies are very proficient at boxing, and 'Lavengro' contains one of the finest descriptions ever written of a fight with fists, between the author himself and the truculent gypsy known as the Flaming Tinman. Borrow's glorification of boxing in 'Lavengro' was at first very distasteful to the critics, but the book has since become a classic.



F. R. Hinkins

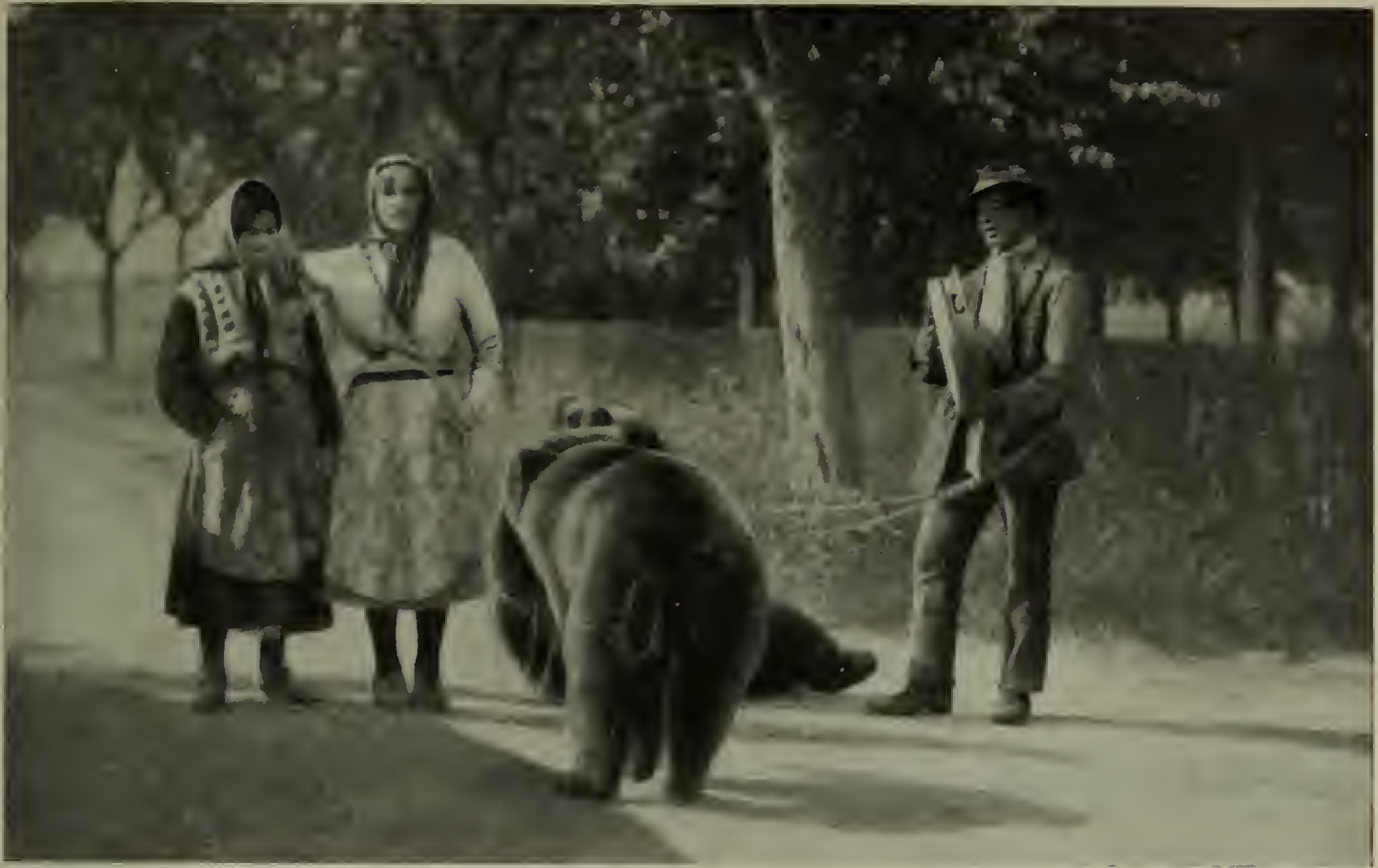
HOW THE GYPSIES FOLLOW THEIR LEADER

The Romany have special ways of showing which route their leaders have taken. The sign they make is called a pateran. Sometimes they scratch a cross, or lay a long and a short stick crosswise on the road, and the long arm points the way. Sometimes bundles of grasses or twigs are arranged on the ground. A gypsy is here seen (top) laying a pateran, and (bottom) 'reading' one.

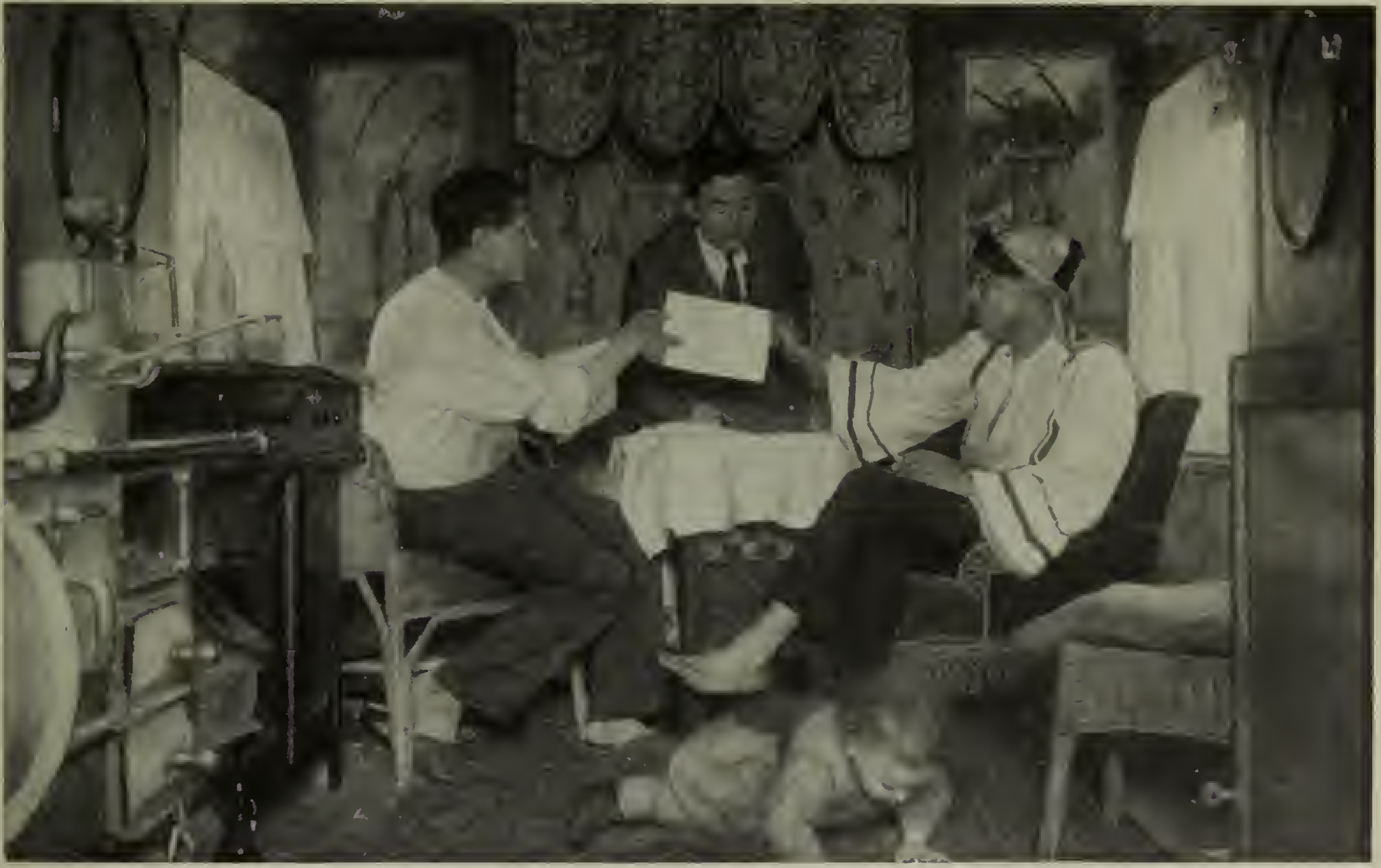
of burials by the roadside. But nowadays it is customary to have graves in the cemeteries of the people among whom the Romany may chance to be. Night burials were formerly favoured by some gypsies, but it is uncertain whether this is an ancestral or a comparatively modern custom—in short, a rite forced upon the Romany by those who insisted that their dead should be interred in unconsecrated ground on the north side of the churchyard.

The custom of wearing red as a mourning colour appears, however, to be essentially a Romany one. There are records of the use of red death 'clothes' for the deceased, and in comparatively recent Romany funeral processions the men have been seen with red ribbons in their button-holes or pinned to their coats. 'Each mourner,' says an observer, 'wore a scrap of crimson and the hearse was decked with red plumes.' When a 'King of the Gypsies' was buried at Norwood during Queen Victoria's reign, the chief mourners wore green velveteen coats with half-crowns for buttons, and red vests with buttons of sixpences. The use of red suggests a lingering belief that this colour imparts vitality to the dead as well as the living. A curious old Romany belief was that there should be no iron nails in a coffin, or in the shoes of the well-clad dead man in the coffin. A subdued mourning nowadays takes place at a grave, but in the Balkans the older custom of wailing is still observed, the women uttering 'terrible and lamentable cries.' Some sections of English gypsies continue to visit the graves once a year, generally about Christmas time, to mourn over them. The Romany respect for the dead is so profound that an oath by a grandfather is binding; to break it would bring calamity.

An ancient custom which has persisted till our own time is that of collecting and destroying all the belongings of the deceased after the funeral has taken place, lest the ghost should return to search for them, or, as some think, for the purpose of releasing the 'ghosts of each particular article so that in the Other-world the departed may be provided with all the things he or she requires there. What appears to be a relic of the ancestral cremation custom is to set fire to all the property of the deceased. Recent cases are known of wagons, costing as much as £80, being burned with their contents, after the crockery had been smashed, the pots and pans cracked or broken, and even the harness cut and torn. Some bury the ashes and unburned remnants, while others cast them into a river. Romany mourners have been known to travel many miles to throw the destroyed belongings of the deceased into the Tyne or Mersey.



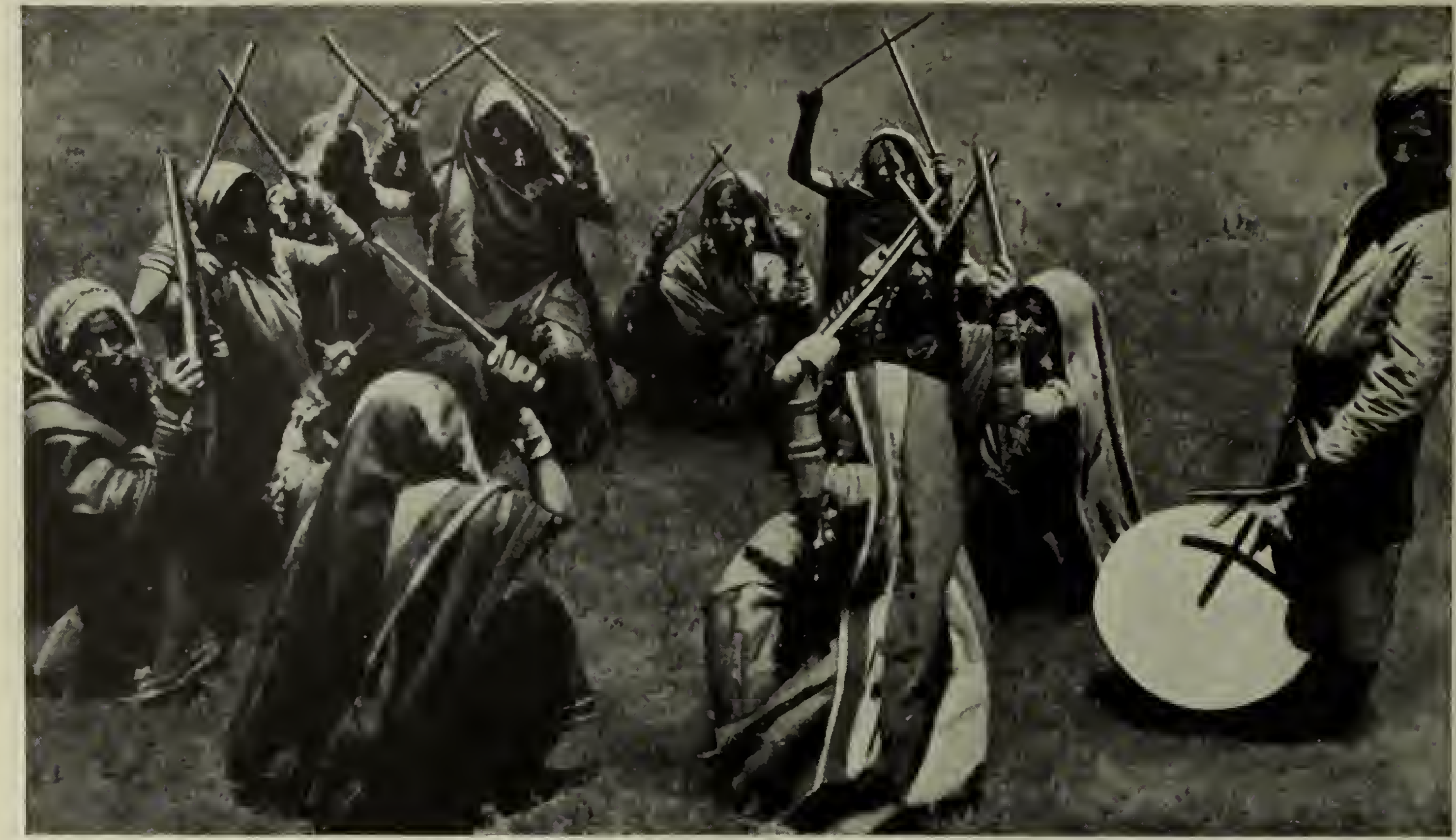
E. O. Hoppé



Keystone

ROMANY OF GERMANY INDOORS AND ON THE ROAD

There are now very few gypsies left in Berlin, whereas formerly there were encampments in the very heart of the city. The tents or caravans were stationed in the courtyards of dilapidated old tenement houses, and there the gypsies lived rent and rate free until the police drove them away. The interior of one of these caravans is seen here (bottom). Germany is also the home of some of those most picturesque members of an honourable gypsy calling, the ursari, or bear leaders (top). The bears are caught young, and when trained to dance and perform tricks bring in a good deal of money to their masters.



E. Watts

STICK DANCE OF THE GYPSIES OF INDIA

In every continent gypsies are to be found. Asia has untold thousands—in Persia, Syria, Anatolia, Turkistan, Siberia, etc. India has its full quota of gypsy tribes. Indeed, it is generally believed that north-western India was the original home of the Romany. Of the host of itinerant dancers, musicians, and other entertainers that may be met in India, not a few are gypsies. The band of Indian gypsies here seen, each member holding two sticks crossed, are about to begin the kolata dance, in which the performers strike one another's sticks.

Among Romany groups which do not perpetuate the old custom of destroying relics wholesale it is still considered necessary to burn the bedding and garments of the deceased. In former times breakages and burnings often reduced a family to poverty.

In the Near East the funeral feast is still sometimes observed with dinners at intervals after interment 'for the repose of the dead.' Here also the old Romany belief obtains that the soul must linger about the grave until the body decays. Fires are lighted every seventh day for a year and into these fragments of food offerings are cast. When at length the soul sets out on its last journey to the 'Land of the Dead' it must cross seven mountains and seven deserts, facing a wind which cuts like a knife, or creeping between ravines that may clash together. A great serpent haunts this perilous way and must be avoided or propitiated. Even after death the Romany are thus adventurous wanderers.

E.N.A.

SPELLBOUND BY THEIR FATHER'S MUSIC

While Bohemia has produced such composers of world-wide fame as Dvorak and Smetana, the caravans of the Bohemian gypsies house many a skilled executant, the violin being their favourite instrument. Without being such accomplished musicians as the Hungarian tzigane, the Bohemian gypsies hold a high place among the itinerant music-makers of the world.

THE SEPARATION OF THE SEXES

MOTIVES of jealousy and fear, in addition to the obvious principles of sex, are here disclosed as among the root causes of the custom of segregation of the sexes. The practice is further considered in the chapter on Women's Status in Primitive Society, while some of the religious aspects are treated in the chapters on Monasticism in Christendom and on Monks and Nuns of Non-Christian Religions.

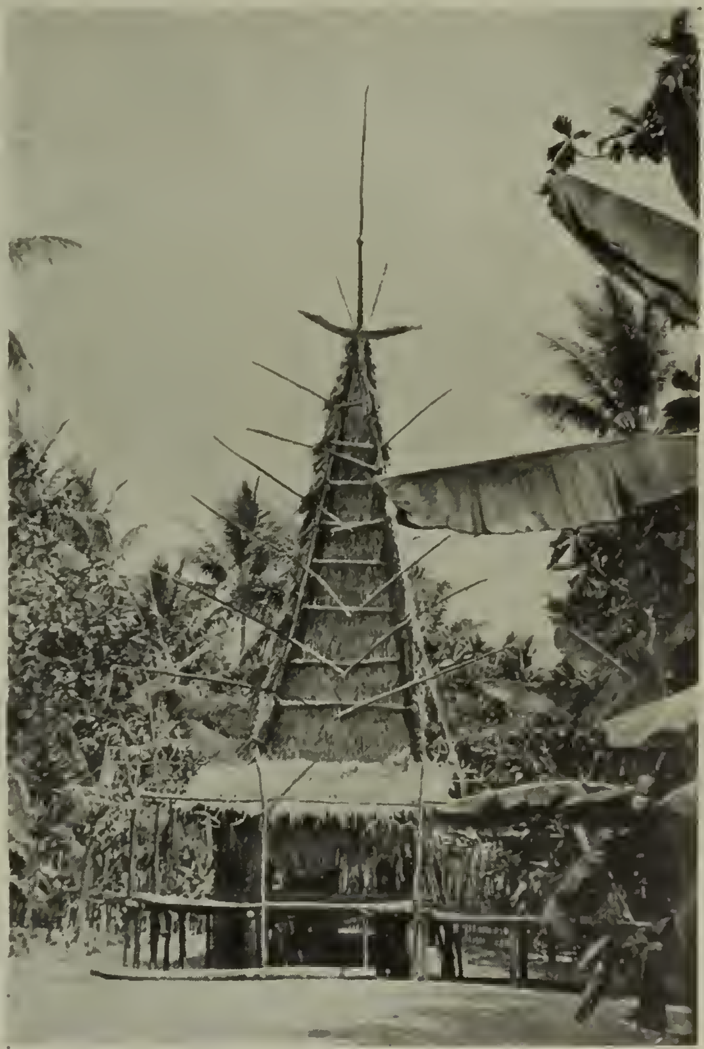
FROM time immemorial it has been the custom over a great part of the East for woman, where social and economic conditions allow, to live a life of seclusion, taking no part in the public and social activities in which men engage. This separation of the sexes extended to relations within the house ; for, as a general rule, the woman was not allowed to enter her husband's apartments ; nor did she take any part in a common hospitality. She entertained her own sex exclusively in her quarters, while her husband welcomed his friends on his side of the house. In no circumstances was a male guest invited to visit the women's apartments.

Sexual jealousy unquestionably has been responsible in a large measure for the extreme care with which Eastern races have guarded their women-folk, keeping them in seclusion and requiring them to go veiled when in public ; while the conviction of the inferiority of women as a sex—some Islamic sects say that women have no souls—has debarred them from overt participation in affairs. While each of these factors must be taken into account in estimating the position of women in the East, it would be a mistake to accord solely to either or to both in combination the custom of keeping the sexes apart. The causes, social and psychological, lie deeper.

The seclusion of the harem has exercised a fascination over the minds of Eastern story-tellers and Western writers which has tended to obscure the fact that it is no more than a highly developed form of provision for certain relations in which the sexes may stand to one another. In some form or other these are found in many parts of the world, and may vary from avoidance of the most trivial acts—and that perhaps only temporarily and at certain times and seasons—to the complete severance of all intercourse such as prevails in the monastic systems of the Orthodox and Catholic Churches. They are to be seen in the subordinate position assigned to women in the Early and Medieval Church, in the latter, incongruously enough, a position almost of degradation. They linger on in the custom of the Churches which assigns a separate portion of the building to each sex at divine service, and in the exclusion of women from Freemasonry and similar associations—a direct derivative from the East.

In certain cases separation of the sexes is an obvious measure of convenience. In polygamous marriage, for instance, it is not unusual that accommodation should be provided for each wife. In the Zulu kraal each wife has her own hut in which she brings up her family, while the husband has his hut apart ; or separate provision may be made for a certain class. The young Masai warriors live apart in a common house until they attain that stage in social grading at which they may marry. This is in conformity with the common taboo against women which is a frequent accompaniment of preparations for war ; but in this instance in practice it is neutralised by the fact that the warriors are habitually visited by the ladies of their choice.

AN institution which conforms more strictly to the requirements of the separation of the sexes is that of the club, bachelors', or men's house, such as is found particularly in New Guinea and Melanesia. Here it is customary for the men to assemble for



Sir Henry Barwell

HOUSE FOR UNMARRIED MALES ONLY

What may be called a bachelors' house is sometimes found among certain tribes in Burma, New Guinea, and elsewhere. When a boy reaches puberty he is sent to live with the unmarried males in this building, which no woman may approach. The building seen here is a Papuan bachelors' house

Ewing Galloway, N.Y.

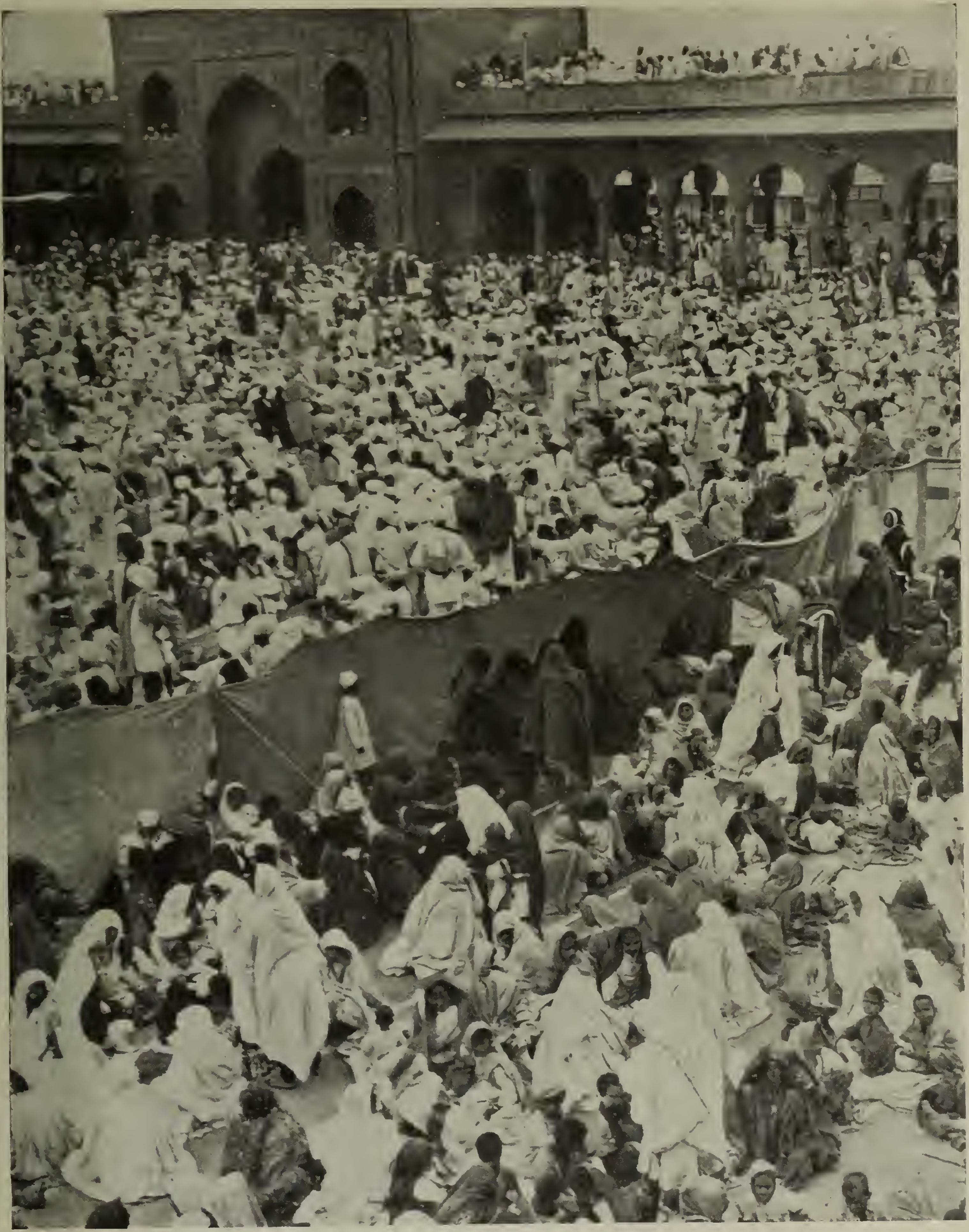
WHERE DEATH IS THE PENALTY IMPOSED ON A WOMAN TRESPASSER

In the New Hebrides the differentiation between the sexes is very sharply defined, the separation taking place at an extremely early age A son is taken away from his mother as soon as possible after birth, and is sent to the men's compound, where he is brought up by his father. No woman is allowed in the men's compound. If a woman trespasses there, the penalty for this breach of the rules is death. The women live in their own compound with the girl babies. The photograph shows a men's compound in Atshin Island, in the New Hebrides group.

social intercourse ; it is the centre of their lives ; some, if not all, sleep there, and to it women are not admitted. In fact in Fiji it is not considered respectable that a married man should sleep at home with too great frequency : he is expected to make use of the two men's houses which each village provides. In the Carolines there is a common sleeping house for men and one for women. The Sandwich Islanders' homestead made provision for separate sleeping houses and separate eating houses for each sex.

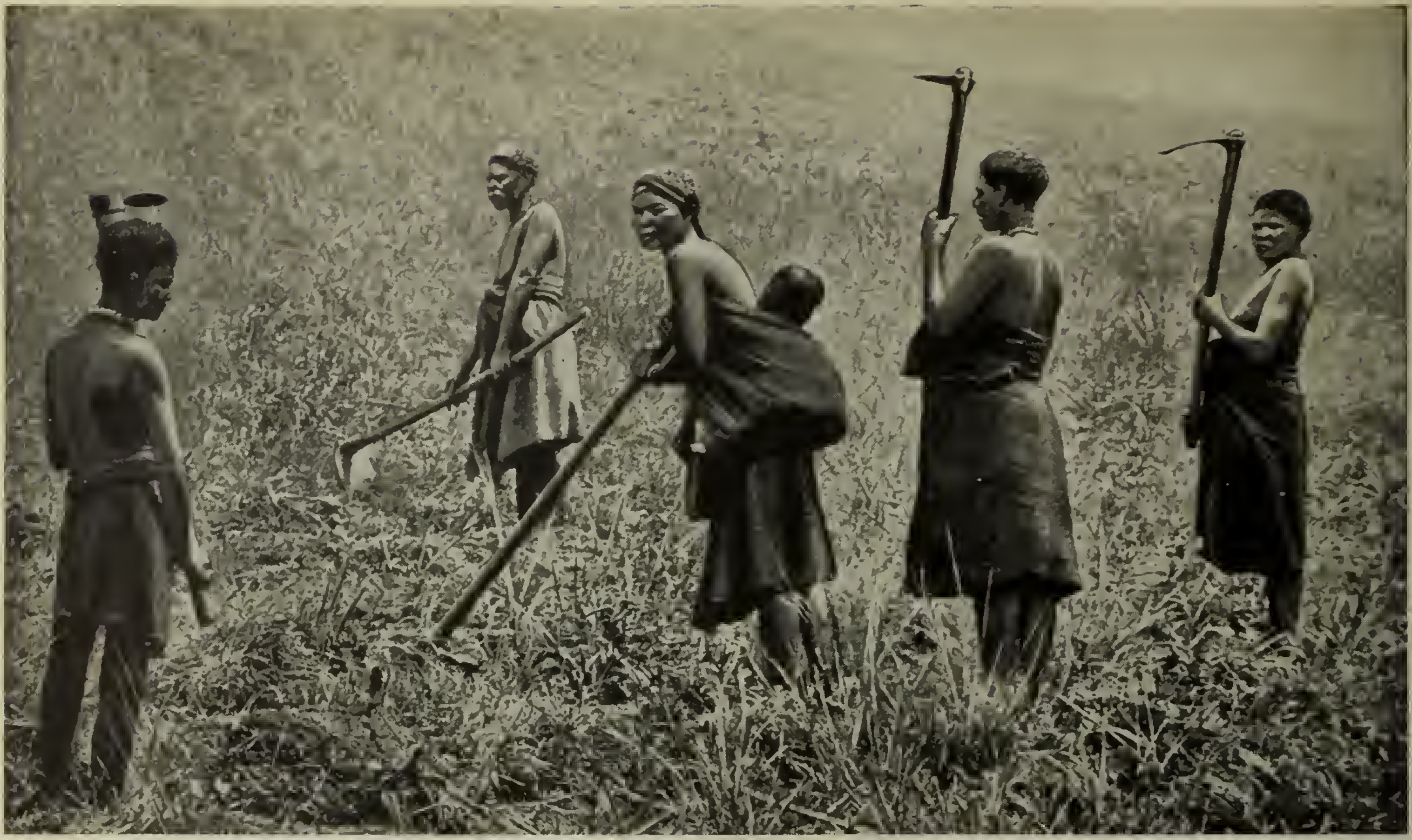
THE age at which the separation of the sexes takes place and the male enters the club house varies. In the New Hebrides it is early—as soon as possible after birth—but here the differentiation of the sexes is very strongly marked. It serves to show the degree to which sex avoidance may be carried between the members of the same family. Neither mother nor sister dares make use of a common noun which forms part of the boy's name ; if he should come to his father's house for food, he may not eat it if his sister is in the house. If his mother brings him food she must not hand it to him, but lays it on the ground at his feet ; and she addresses him in the distant terms of set formality. If his sister meet him on a path, she must run away and hide ; while if he himself finds her footsteps in the sand, he turns aside in order not to follow them.

In Polynesia the taboos are so strong as to create a gulf between man and wife. As it has been said, they can never eat together, nor play at the same fireside with their children, nor may the woman even cook at the same fire as her husband. The heaviest curse that can be laid upon a man is ' May you become a bottle to hold water for your mother,' or ' May you be roasted as food for your mother.' The Zulu woman must not mention her husband's name, but speaks of him as ' the father of So-and-so.' The separation of the sexes may be even more than lifelong. The Egyptian husband, if exceptionally the two sexes are buried together, is separated from his wife by a wall within the tomb ; and after death,

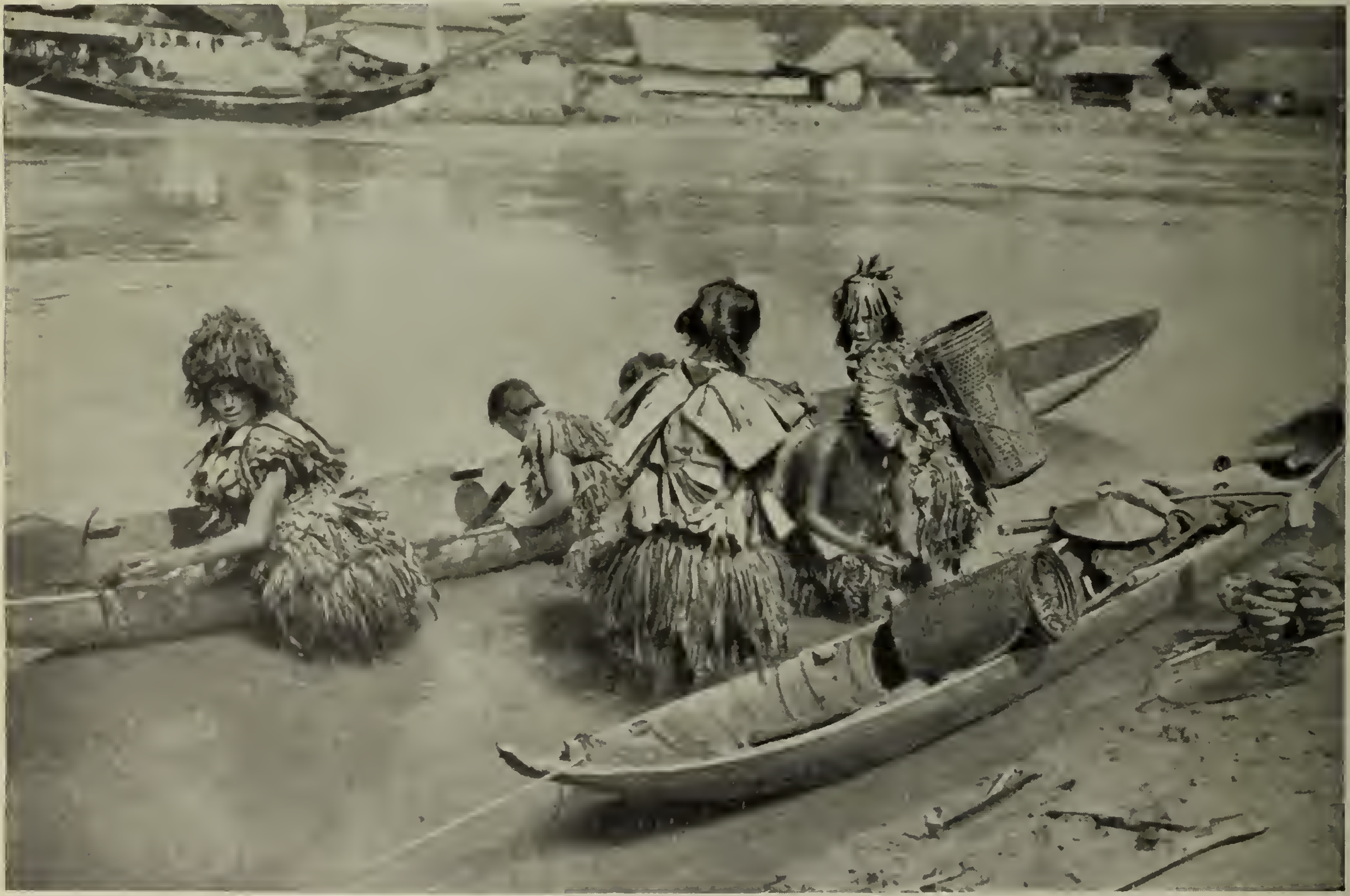


STRICT SEGREGATION OF THE SEXES AMONG INDIAN MOSLEMS

The purdah system can be seen in its strictest application among the Mahomedans of India. On Fridays, when the Moslem women of Delhi assemble for prayer at the Jama Masjid, or Great Mosque, they are separated by a screen from the men. If there is not room for all the men, those for whom there is not accommodation below must stand, as shown here, on the surrounding walls. A Moslem woman who visits the mosque wears a robe called the burkha, which covers her completely, save for small openings over her face to enable her to breathe and see.



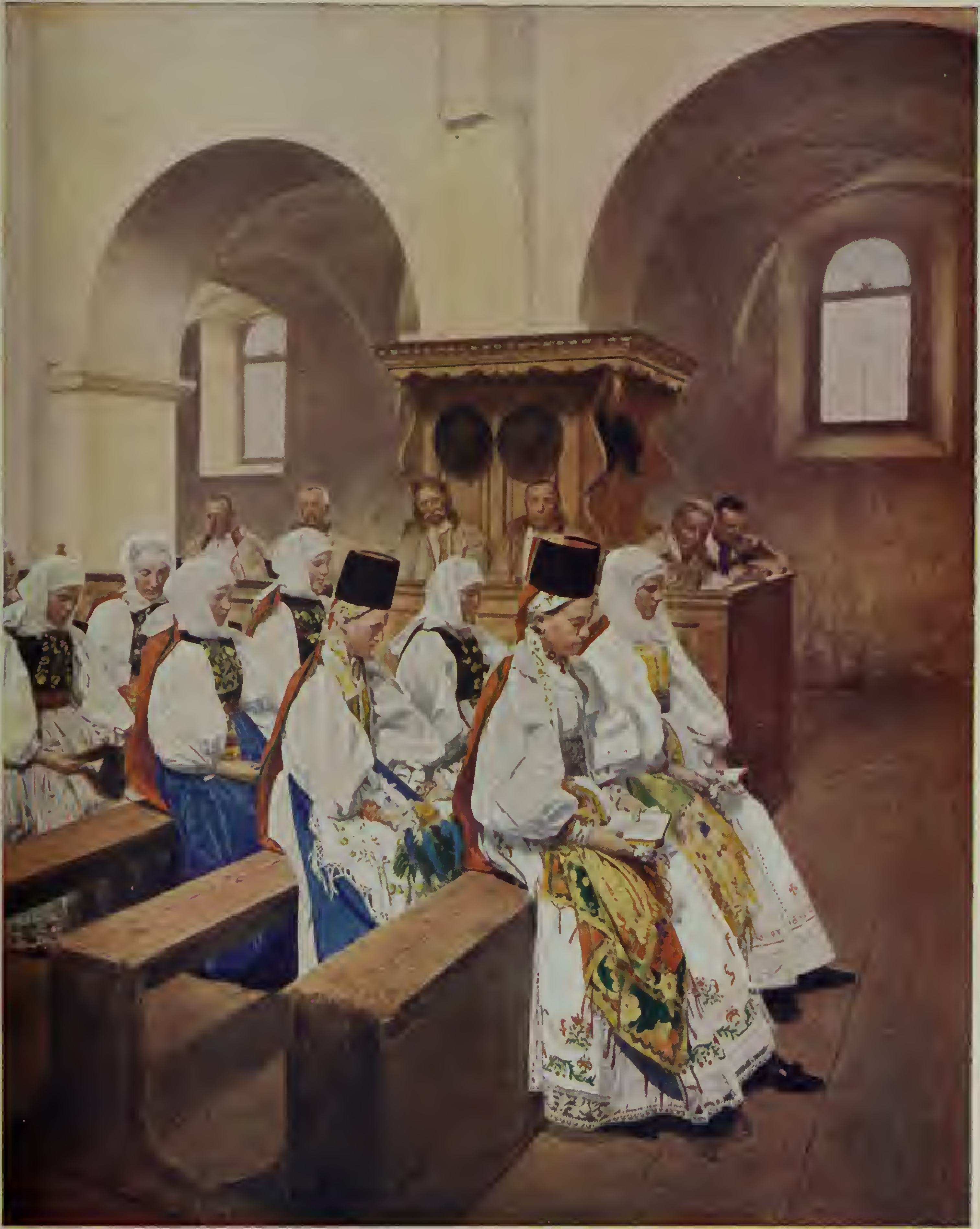
E.N.A



Dr. Wirz

TASKS THAT ARE PERFORMED ONLY BY WOMEN IN AFRICA AND NEW GUINEA

In most communities the occupations followed by men and women are more or less clearly defined. Among primitive peoples agriculture is generally the women's domain and hunting or cattle keeping the men's. So rigidly is the distinction made among the cattle-breeding Bantu tribes of Africa that no man would think of using the hoeing stick. The upper photograph shows Kaffir women hoeing mealies, while below are seen Mentawei women of Dutch New Guinea setting out on a fishing expedition. Among the Mentawei, a very primitive tribe, fishing is the women's occupation, the men being hunters. Moreover, the women wear a special banana strip garment for the purpose.



E. N. A.

SEXES SEPARATED IN CHURCH: A CUSTOM OF TRANSYLVANIA

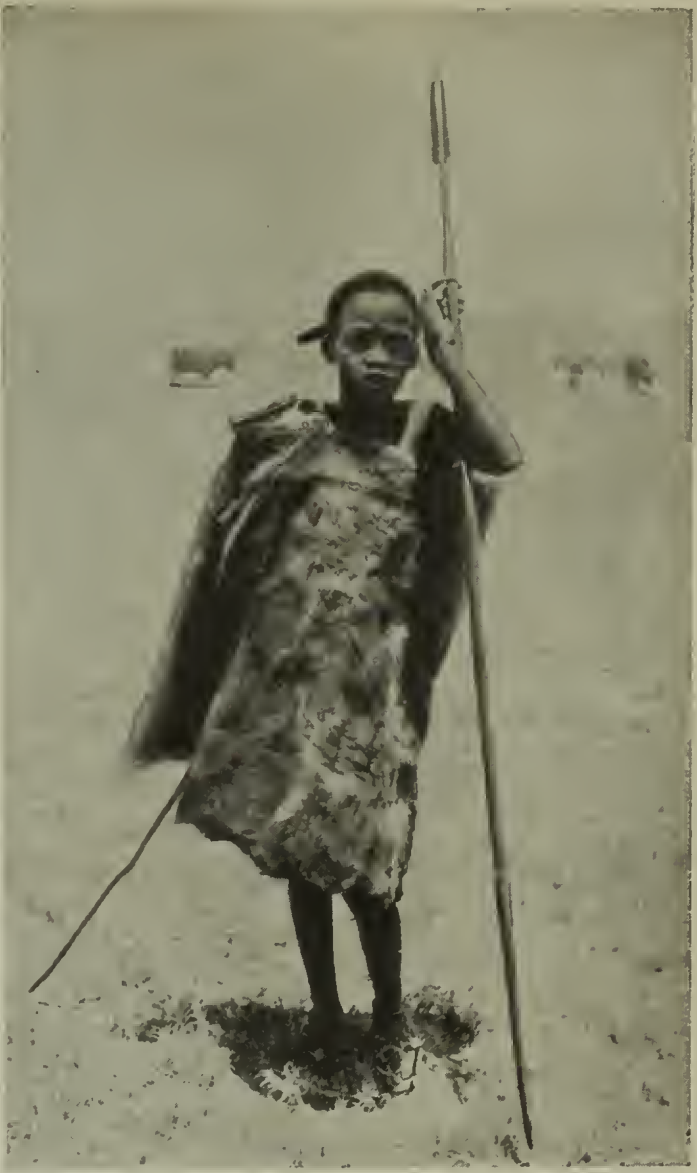
The custom of separating the sexes is found in almost every relation of life. In the domain of religion especially it is by no means uncommon. In some religious communions, and in certain churches, it is usual for a separate portion of the sacred building to be set aside for each sex while divine service is in progress. Among the Saxons of Transylvania, for instance, the women always sit apart from the men in church. The women here seen wearing hats are unmarried; the wearing of the head veil, or marama, is the mark of a married woman.

according to some Moslem theologians, there is no place for the woman in Paradise.

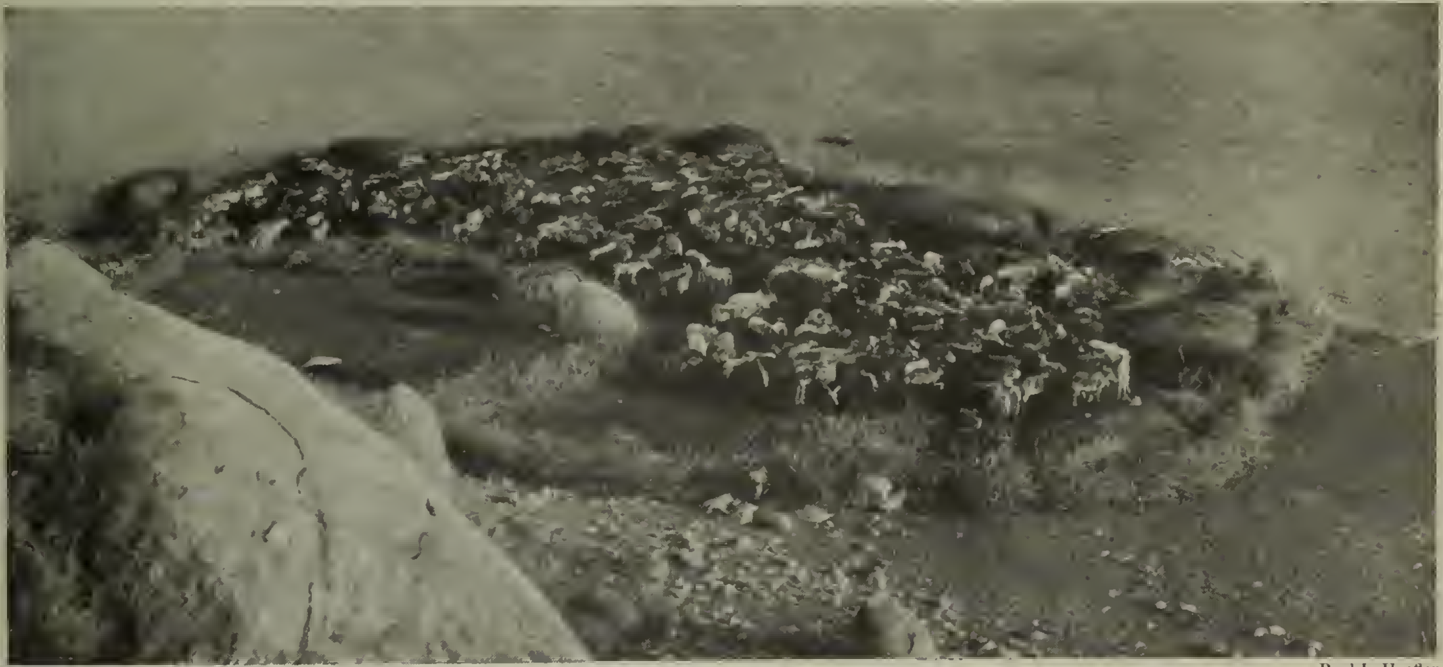
It is hardly necessary to add that the regulation which excludes the female sex from the club house also extends to the men's secret societies, dances and entertainments—a feature which appears among the tribes of California, one of the few instances in which the American Indian affords an example of discrimination between the sexes in social organization. In West Africa a function of several of the secret societies is to keep the women in subjection through fear of the retribution with which the society would visit them in case of any misdemeanour. On the other hand, among some of the West African tribes the women themselves have secret societies to which men are not admitted.

It has been noted that in those societies in which separation of the sexes is at all a prominent feature—Islam, India, China, Melanesia and Australia, to name some instances only—it is accompanied by an inferiority in position of the female sex; and some attempt has been made to relate both these social characters with economic conditions. It is evident that in certain types of society, e.g. a community living predominantly by hunting or sea-fishing, the main occupation, by its very nature, excludes the female from participation, and thereby leads to a certain consolidation of sex interests. Still more is this the case where ritual is involved. Among the Todas of India, the main occupation of the tribe being the care of cattle and the sacred ritual of the dairy, the women, to whom this is taboo, are practically excluded from tribal activities.

Again among all peoples, but particularly among peoples of less advanced culture, the occupations



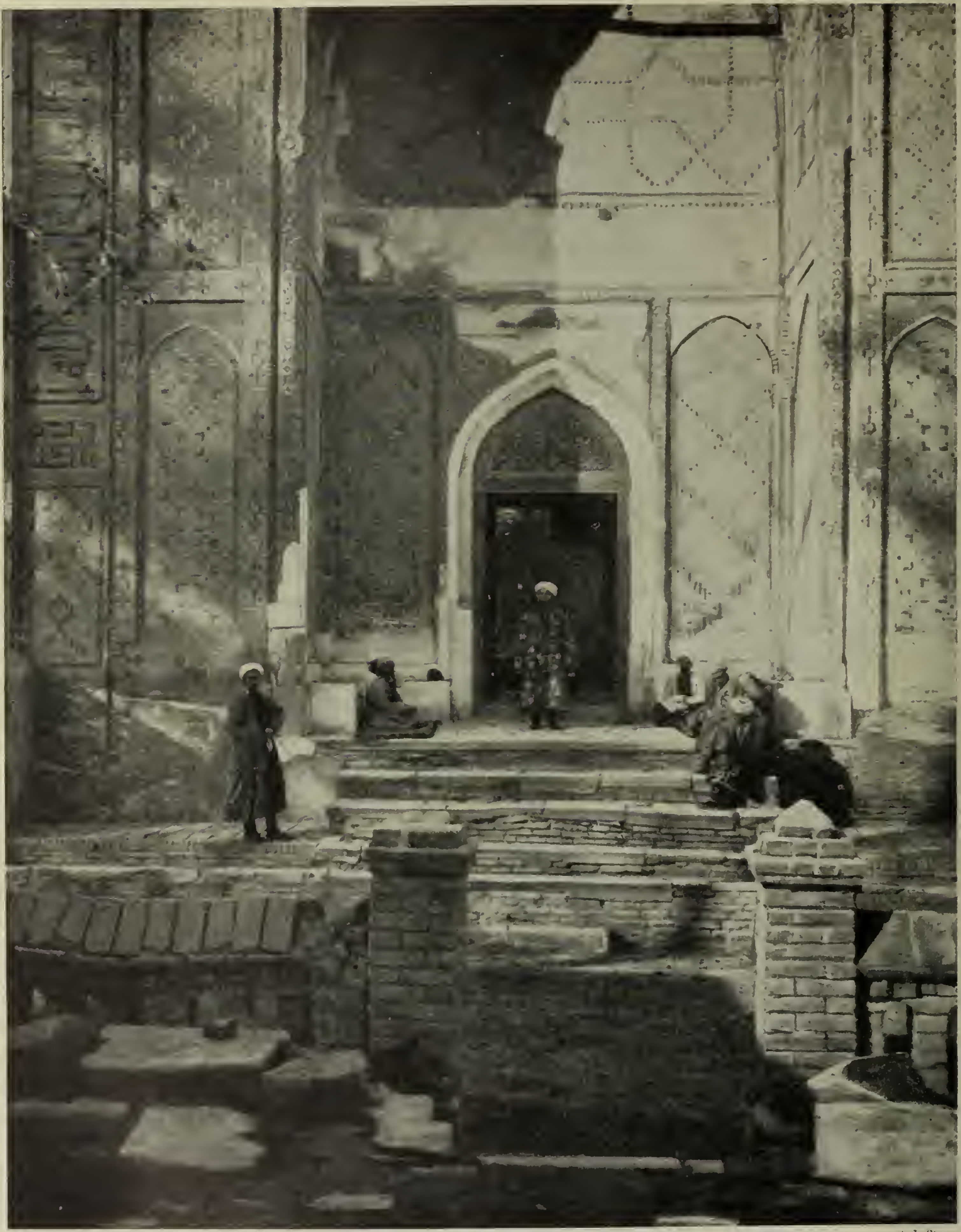
Paul L. Hoefler



Paul L. Hoefler

DOING MAN'S WORK IN THE LION COUNTRY OF TANGANYIKA

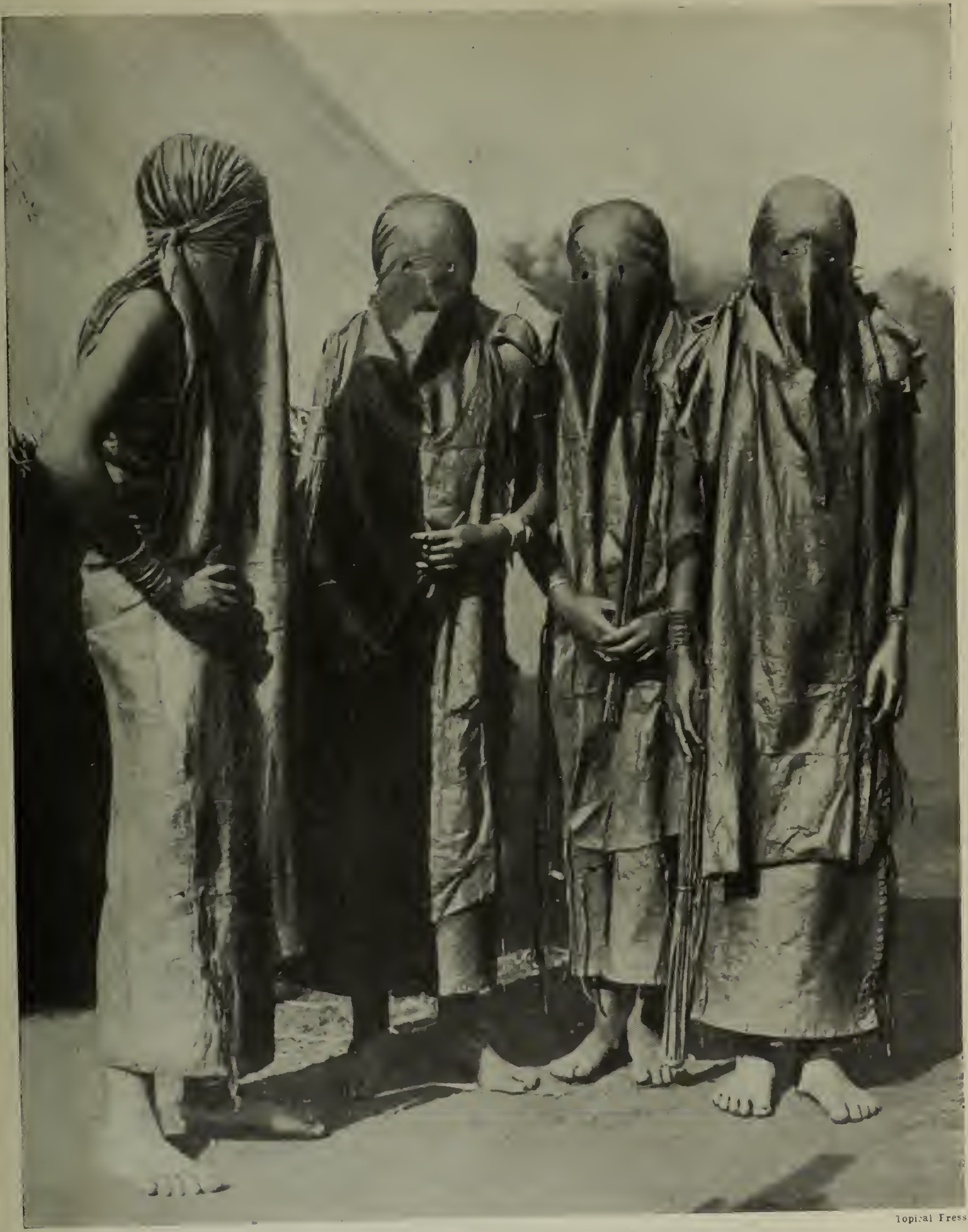
Among the Masai of Tanganyika Territory the occupational separation of the sexes is very clear. The women stay at home and busy themselves with agricultural work, while the men are cattle breeders and lion hunters. No woman is allowed near the cattle, which are kept within thorn enclosures (bottom). Masai boys are entrusted with the care of cattle at a very early age. The young cattle herdsman seen in the upper photograph is only about twelve years old, yet is sole guardian of an enormous herd.



A. L. Strong

HOLY GROUND OF ISLAM WHICH THE FOOT OF WOMAN MAY NOT TREAD

Now the chief city of the Soviet republic of Uzbegistan, Samarkand was the capital of the Tatar conqueror, Timur, who was buried here. It is a city of magnificent buildings, and was once the centre of the intellectual life of Mahomedan Asia. Although its mosques and colleges are falling into ruins, even now no Moslem enters the city without feeling that he is on holy ground. The great mosque of Shah Zindeh, the companion of Timur, retains to this day much of its ancient splendour, being one of the finest buildings in Central Asia. Women may not enter it.



Topical Press

FEAR THAT KEEPS THE MEN AND WOMEN APART

The attitude observed by savage man towards the opposite sex is dictated largely by motives of fear and awe. To him woman is dangerous and unfathomable, and for this reason she must be hedged off from contact with man and from his activities. Particularly must this be done at times of sexual crisis. Then the separation of the sexes becomes doubly strict. The young girls here seen belong to a tribe of East Africa. For a period of six months they are required by their religion to cover their heads and bodies with this strange garb.

Mondiale

HUNGARIAN FOLK WHO SECLUDE THEIR YOUNG GIRLS

Mezökövesd, in western Hungary, is inhabited by a people called Matyok, who are a branch of the Palocz race. The Matyok are exclusive and very conservative, clinging to their ancestral customs with the utmost tenacity. They are artists in embroidery and are noted for their highly decorative dress. Among them the separation of the sexes is very marked. The young girls do not mix with men at all, and when they attend church have a separate service to themselves. A party of Matyok women are here seen in gala costume at the church.

of men and women are more or less strictly defined. Each sex shows a reluctance to take part in the occupations of the other, even if they are not actually debarred by an actual taboo. Agriculture, especially in its early stages, is essentially a woman's occupation; the care of cattle belongs to men. But among the cow-keeping Bantu tribes of Africa no woman is allowed to touch the men's cattle, while no man wou'd use the characteristically feminine implement, the hoe or digging stick. In fact, evidence is not wanting that agriculture itself is something of a woman's 'mystery.' Hence originated the fertility cult of the miniature 'Garden of Adonis' of the East which women cultivated, perhaps as far back as twelve hundred years before Christ, if we may so conclude from utensils of clay recently found in Palestine, and the secret rites of the mystic cults of Greece and the 'Bona Dea' of Rome, from which men were excluded. It was the intrusion of Clodius at the latter when conducted by Caesar's wife that nearly caused a revolution.

A more detailed examination of such instances as these reveal that it is not economic conditions that lead to the discrimination between the sexes, but that sexual taboo governs, rather than is governed by, or arises out of, these conditions.

The relation of women to sacred objects with which men are particularly associated is significant. No woman may look upon a sacred bull-roarer of the Australian tribes, and in the Marquesas not only was it forbidden for a woman to approach the place of the sacred dance; if she set her foot on the shadow of the trees which surrounded it the penalty was death.

At one of the most critical periods of life, the time of initiation, both male and female novices were rigorously precluded from the company of the other sex. Precautions were taken not only against their meeting, but against even the sight of the other sex. They were therefore taken into the bush for the whole period of their instruction and preparation. In the New Hebrides, if a woman, even accidentally, saw one of the newly initiated boys before he had been washed, she was buried alive.

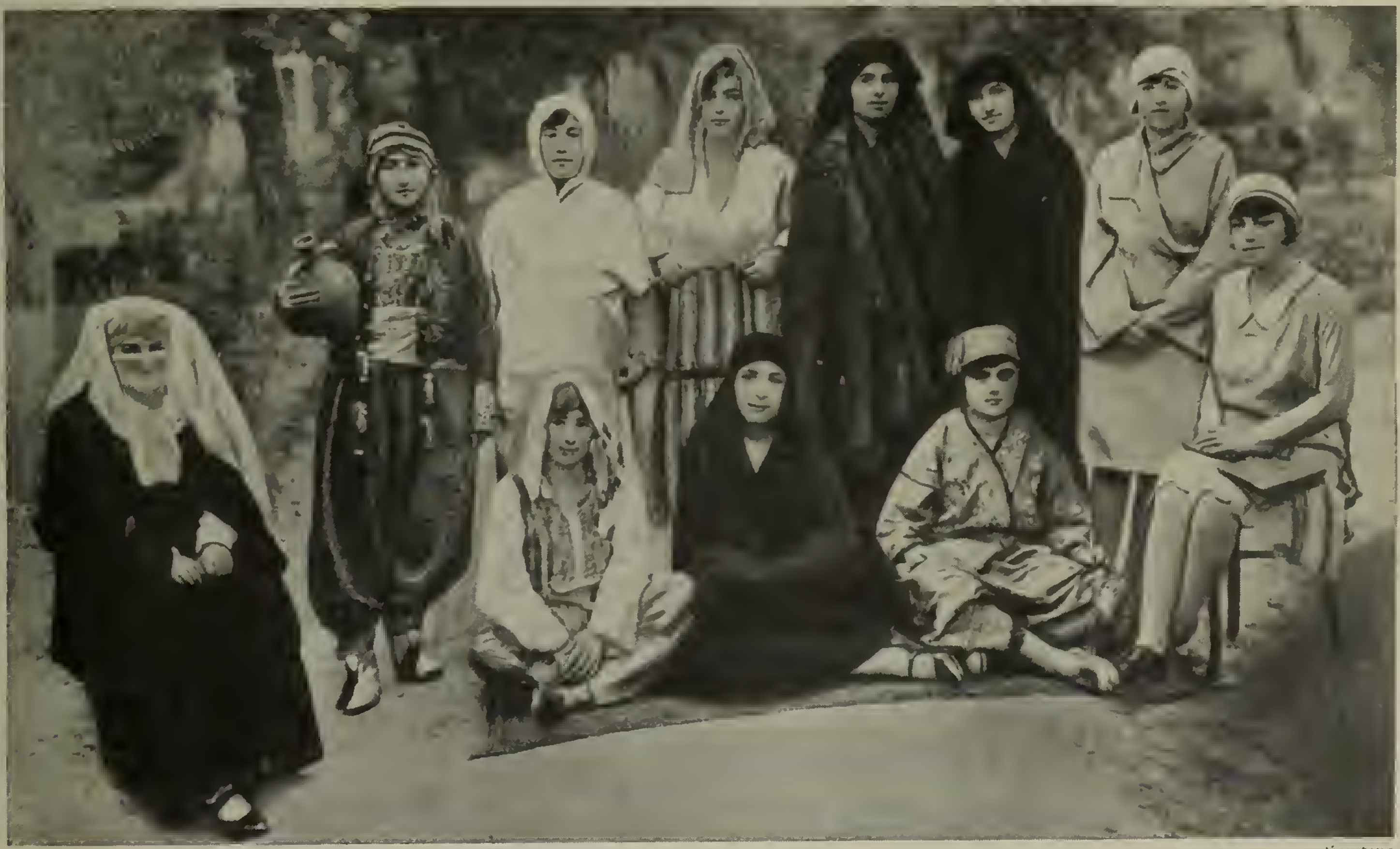
It has been mentioned that the Polynesian husband and wife may not eat together. That the sexes may not take food together is a prohibition that is almost universal outside Western civilization. It still survives in the Balkans, where it may be, but is not necessarily, due to Islam. In Albania the men eat apart, except that it is customary that a woman who has taken a vow of perpetual virginity, and is thereby entitled to take her part in the activities of the men, which consist largely of tribal feuds, may also share their meals. In Serbia the woman eats a meal with her husband and is waited upon for the only time in her life on her wedding day. A memory of such a prohibition may linger in the Brandenburg popular belief that if lovers or husband and wife eat from the same dish they will quarrel.

Some peoples will not eat food prepared by, or from the hands of, a woman ; but this feeling is stronger and more widely spread at the sexual crises. Among the Chippeway Indians the menstruous woman must cook her food at a separate fire, and no man will accept food from a pregnant woman. Food which is regarded as specially that of women, or female animals, to many are taboo.

The separation of the sexes is, for obvious reasons, more marked at times of sexual crisis. It is a common custom that special huts should be provided for menstruous women, and a woman is surrounded by her own sex only at childbirth, when she becomes and continues unclean for a varying period. Among the Basutos, a man is not admitted to see his wife and child until a period of four days has elapsed.

The attitude of savage and semi-civilized man towards the opposite sex is dominated by his extraordinary fear of menstruation and his awe of the mystery of sex. Woman is dangerous, and therefore she is debarred from participation in man's activities, from the objects which he holds sacred, and as far as possible from personal contact, especially at the times of sexual crisis. Only very slowly and in certain societies has this feeling partially broken down. The separation of the sexes on the side of the man is an expression of the solidarity of sex which is based on fear. It may have been reinforced by economic and social conditions ; for in studying a custom such as this in isolation and divorced from its context, general statements without qualification are not without danger. Substantially, however, man's attitude of fear towards the unfathomed, mysterious and spiritually dangerous sex is fundamental.

On the other hand, as most of our knowledge of these practices is derived from the observations of male travellers and investigators, we know little of the women's side. That women, too, have a sense of solidarity cannot be denied. It finds expression at the time of sexual crisis, when they withdraw from the society of men, in their women's societies and dances, and in other matters. When it is said that a man refrains from visiting his wife except secretly and at night it gives his side of what perhaps the woman regards as a prohibition analogous to her exclusion from the man's quarters. In the East this feeling on the part of the woman has been reinforced by male jealousy. The rapidity with which the restrictions of the veil are breaking down in Islam, especially in Turkey, suggests, not that jealousy is no longer a male attribute, but that women themselves are removing the barriers which separate the sexes.



Keystone

BREAKING DOWN THE BARRIERS OF THE SEXES IN THE TURKEY OF TODAY

The care with which the Eastern races have guarded their womenfolk is doubtless due in great measure to sexual jealousy. They have kept them in seclusion, and they have insisted on their wearing veils when exposed to the public view. But this attitude is altering, particularly in Turkey, which under the republic is becoming Westernised with astonishing rapidity. Here the women themselves are taking a hand in the change. The photograph shows a group of Turkish women wearing the dress of various periods, ranging from the yashmak and feriji, or cloak, down to the quite modern Western costume, with face uncovered and short skirts.

END OF VOLUME ONE